# Record of Christian Work

VOLUME 48
1929

W. R. MOODY, Editor
A. P. FITT, Managing Editor

LIBRARY OF
United Theological Seminary
R311
C555
39,076

EVANGELICAL
SCHOOL OF THEOLOGY

EAST NORTHFIELD, MASS.
Copyright, 1929, by Record of Christian Work Co.

# INDEX.


PAGE

AARON (A Study of). Morgan Phelps Noyes ..... 150
American Indian on Two Continents (The). Mrs. Walter C. Roe ..... 659
America's Gift to Bible Lands. John R. Voris ..... 270
Are Science and Religion Being Reconciled? ..... 258
Aspects of Faith in Hebrews 11. James Reid ..... 207, 347, 408
Atmosphere in Worship. David Smith ..... 88
Attitude of Prayer (The). Samuel M. Shoemaker ..... 18

BETHANY Orphanage of the Kentucky Mountains. J. D. Hall ..... 657
Bible Notes for Daily Devotions. F. B. Meyer ..... 45, 109, 171, 234, 299, 363, 432, 495, 562
Bible Notes for Daily Devotions. W. Douglas Mackenzie ..... 627, 691, 758
Blood of Christ (The). Pastor Mallis ..... 157
Booth, William: 1829-1912. Harold Begbie ..... 462

CENTRAL Africa. Robert Laws ..... 604, 671
Characteristics of Jesus As a Teacher (Some). Luther A. Weigle ..... 736
Christian Endeavor Topics. Mrs. Ida Q. Moulton.
41, 104, 166, 229, 295, 358, 427, 490, 557, 622, 687, 753
Christian Experience in Terms of Home. John T. Dallas ..... 219
Christianity Regarded as A Fragrance. Fred Smith ..... 206
Christianity Stated in Four Simple Words. Robert E. Speer ..... 550
Christ's Revelation of God. James Moffatt ..... 287
Colleges Must Be Redeemed (The). Arthur Kinsolving ..... 336
Colossians. F. B. Meyer ..... 437
Conquest of Fear (The). James I. Vance ..... 273
1 Corinthians. F. B. Meyer ..... 364
1 Corinthians (Notes on). John A. Hutton ..... 89, 284
2 Corinthians. F. B. Meyer ..... 369
Crucial Question (The): Whose Son Is He? J. D. Jones ..... 727

DAY of the Oldtime Revival Is Not Passed (The)! Mrs. Jean Wagar ..... 590
Debts or Trespasses? James Moffatt ..... 145
"Do This in Remembrance of Me!" John T. Dallas ..... 142

ENFORCEMENT of the Prohibition Admendment ..... 78
Ephesians. F. B. Meyer ..... 434
Evangelization in Latin America. E. Stanley Jones ..... 13
Evidence of Life (The). George A. Buttrick ..... 31

FABLES of the Faith (Some). James Moffatt ..... 613
Farewell Message to America (A). E. Stanley Jones ..... 334
Farm Relief A Worldwide Issue. William Watkins Reid ..... 397
Feelings (The). Raymond Calkins ..... 600
Fellowship with God, the Goal of Religious Education. Herbert Wright Gates ..... 597
Fulfilling All Righteousness. G. Campbell Morgan ..... 731

GAIRDNER of Cairo (Canon). Arthur F. Pierson ..... 403
Galatians. F. B. Meyer ..... 432
Gospel according to D. L. Moody (The). Alexander McGaffin ..... 478
Great Christian Teachings (Some). A. P. Fitt ..... 39, 101, 162

HAVE Times Changed? ..... 79
Hebrews. F. B. Meyer ..... 499
Home Prayer (A): A Poem ..... 77
How Far Can Personality Be Changed? James Gordon Gilkey ..... 546

IF I Had Lived in Bethlehem. A Poem. Loyal Morris Thompson ..... 717
If Only. G. Frederick Cox ..... 80
Immortality. J. D. Jones ..... 155

# Index.


PAGE

Important Greek Inscription Found in Palestine ..... 592
International Sunday School Lessons. A. P. Fitt.
39, 101, 162, 226, 292, 355, 424, 487, 554, 619, 684, 749
Isaiah. F. B. Meyer ..... 118, 171, 234, 299
Is It Wrong to Doubt? George A. Buttrick ..... 467
Is the Church Too Institutional? G. Frederick Cox ..... 400

JAMES. F. B. Meyer ..... 503
John (The Gospel of). F. B. Meyer ..... 45, 109
1 John. F. B. Meyer ..... 111
2 John. F. B. Meyer ..... 117, 564
3 John. F. B. Meyer ..... 117, 565
Joy of Jesus (The). T. J. Gaehr ..... 152

KINGSHIP of Jesus. Rev. J. Stuart Holden ..... 743

LAID Hold On by Jesus Christ. Morgan Phelps Noyes ..... 216
Leadership in the Ministry. Edgar Y. Mullins ..... 92, 158
Lord's Prayer (The). Donald Fraser ..... 22, 99, 147, 221
Luke (Studies in). W. Douglas Mackenzie ..... 627, 691, 758

MIND (The). Raymond Calkins ..... 537
Mind of the Master (The): About Man. Paul Scherer ..... 34, 95
Mind of the Master (The): About Salvation. Paul Scherer ..... 211, 278, 342
Missionary Hymn. Henry Hallam Tweedy ..... 525
Modern Man of Prayer (A). Homer W. Hodge ..... 525
Moody, D. L.: Man of God, Man of Power. Peter Philip Bilhorn ..... 82
Moody Memorial Church, Chicago. P. W. Philpot ..... 84

NORTHFIELD of Tomorrow (The). Elliott Speer ..... 485
Northfield Seminary after Fifty Years. William R. Moody ..... 271

OUR Book Table ..... 58, 121, 184, 247, 311, 374, 443, 506, 573, 637, 701, 768
Our Fellow Christians around the World. Miss Ruth Seabury ..... 654

1 PETER. F. B. Meyer ..... 505, 562
2 Peter. F. B. Meyer ..... 563
Philemon. J. D. Jones ..... 412
Philemon. F. B. Meyer ..... 498
Philippians. F. B. Meyer ..... 436
Problems of the City Church. Ralph W. Sockman ..... 666
Promised Lands. Boynton Merrill ..... 482
Prophetic Teaching and Leadership of Judah. A. P. Fitt ..... 226, 292, 355, 424, 487, 554

QUIET Service. A Poem. H. T. Lefevre ..... 740

RECENT Snapshots in Bible Lands. Richard K. Morton ..... 143
Religious Thought and Activity ..... 1, 65, 129, 193, 257, 321, 385, 449, 513, 577, 641, 705
Revelation. F. B. Meyer ..... 565
Ring in Health! Miss Elizabeth Cole ..... 747
Romans. F. B. Meyer ..... 306, 363

SAMSON'S Riddle. Charles R. Erdman ..... 594
Second-hand Religion. Harold Cooke Phillips ..... 541
Seeing Him Who is Invisible. J. Stanley Durkee ..... 534
Selected Thoughts for the Quiet Hour ..... 43, 106, 169, 231, 297, 361, 429, 492, 560, 624, 689, 755
Should There Be a New Method of Calling Men and Women to the Front? ..... 296
Social Teachings of the Bible (Some). A. P. Fitt ..... 619, 684, 749
Somebody Must Tell the Story! John T. Dallas ..... 531
Sower and the Soil (The). James Moffatt ..... 679, 741
Story of Central Africa. Robert Laws ..... 604, 671
Studies in the Parables of Jesus. James Moffatt ..... 613, 679, 741



UNITED THEOLOGICAL SEMINARY

R 26 1957

PAGE

1 THESSALONIANS. F. B. Meyer ... 439
2 Thessalonians. F. B. Meyer ... 440
Three Parts in an Efficient Religious Life. Raymond Calkins ... 537, 600, 675
1 Timothy. F. B. Meyer ... 441, 495
2 Timothy. F. B. Meyer ... 496
Titus. F. B. Meyer ... 497
Training of a Disciple (The). Charles R. Erdman ... 405

UNSTRETCHED Faculties. E. W. Shillito ... 401

VALUE of Faith (The). Paul Scherer ... 471
Venturing on the Impossible—with God. G. Campbell Morgan ... 609
Vision of the Night (A). Mrs. Dan Crawford ... 460
Vital Principles of the Northfield Schools. James L. McConaughy ... 475

WALK About Zion! Harold J. Shepstone ... 724
What Happened in Palestine? And Why? ... 718
What Henry Ford Thinks of the Bible and Religion ... 589
What Is the World Missionary Task to Me? Stewart M. Robinson ... 664
What It Means to Believe in Jesus of Nazareth. Walter L. Lingle ... 27
What's Wrong with the Church? ... 81
Will (The). Raymond Calkins ... 675
Work of an Apostle (The). Charles R. Erdman ... 464
World's Need (The), and the Gospel to Meet It. Robert E. Speer ... 417

YOUTH and Church Worship. William R. Moody ... 339
Youth in an Airplane Age. Edward P. Gates ... 527

## AUTHORS.

PAGE

Begbie, Harold ... 462
Bilhorn, Peter Philip ... 82
Buttrick, Rev. George A. ... 31, 467
Calkins, Rev. Raymond, D. D. ... 537, 600, 675
Cole, Miss Elizabeth ... 747
Cox, Rev. G. Frederick, Jr. ... 80, 400
Crawford, Mrs. Dan ... 460
Dallas, Bishop John T., D. D. ... 142, 219, 531
Durkee, Rev. J. Stanley, D. D. ... 534
Erdman, Prof. Charles R., D. D. ... 405, 464, 594
Fitt, A. P. ... 39, 101, 162, 226, 292, 355, 424, 487, 554, 619, 684, 749
Fraser, Rev. Donald, D. D. ... 22, 99, 147, 221
Gaehr, Rev. T. J., Ph. D. ... 152
Gates, Edward P. ... 527
Gates, Dean Herbert W. ... 597
Gilkey, Rev. James Gordon, D. D. ... 546
Hall, J. D. ... 657
Hodge, Rev. Homer W. ... 525
Holden, Rev. J. Stuart, D. D. ... 743
Hutton, Rev. John A., D. D. ... 89, 284
Jones, Rev. E. Stanley, D. D. ... 13, 334
Jones, Rev. J. D., D. D. ... 155, 412, 727
Kinsolving, Rev. Arthur L. ... 336
Laws, Rev. Robert, D. D., M. D. ... 604, 671
Lefevre, H. T. ... 740
Lingle, President Walter L., D. D. ... 27
Mackenzie, President W. Douglas, D. D. ... 627, 691, 758
Mallis, Pastor ... 157
McConaughy, President James L. ... 475
McGaffin, Rev. Alexander, D. D. ... 478
Merrill, Rev. Boynton ... 482
Meyer, Rev. F. B., D. D. ... 45, 109, 171, 234, 299, 363, 432, 495, 562

PAGE

Moffatt, Prof. James, D. D. ... 145, 287, 613, 679, 741
Moody, William Revell ... 271, 339
Morgan, Rev. G. Campbell, D. D. ... 609, 731
Morton, Richard K. ... 143
Moulton, Mrs. Ida Q. ... 41, 104, 166, 229, 295, 358, 427, 490, 557, 622, 687, 753
Mullins, President Edgar Y., D. D. ... 92, 158
Noyes, Rev. Morgan Phelps ... 150, 216
Phillips, Rev. Harold Cooke ... 541
Philpot, Rev. P. W. ... 84
Pierson, Arthur F. ... 403
Reid, Rev. James ... 207, 347, 408
Reid, William Watkins ... 397
Robinson, Rev. Stewart M., D. D. ... 664
Roe, Mrs. Walter C. ... 659
Scherer, Rev. Paul, D. D. ... 34, 95, 211, 278, 342, 471
Seabury, Miss Ruth I. ... 654
Shepstone, Harold J. ... 724
Shillito, Rev. E. W., D. D. ... 401
Shoemaker, Rev. Samuel M. ... 18
Smith, Prof. David, D. D. ... 88
Smith, Rev. Fred ... 206
Sockman, Rev. Ralph W., D. D. ... 666
Speer, President Elliott ... 485
Speer, Robert E., D. D. ... 417, 550
Thompson, Loyal Morris ... 717
Tweedy, Prof. Henry Hallam ... 525
Vance, Rev. James I., D. D. ... 273
Voris, John R. ... 270
Wagar, Mrs. Jean ... 590
Weigle, Dean Luther A., D. D. ... 736

EVANGELICAL
SCHOOL OF THEOLOGY

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | January 1929 | Number 1

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

Evangelizing in Latin America—Rev. E. Stanley Jones, D.D. ..... 13

The Attitude of Prayer—Rev. Samuel M. Shoemaker ..... 18

The Lord's Prayer: IV. "Thy Will Be Done!"—Rev. Donald Fraser, D.D. ..... 22

What It Means to Believe in Jesus of Nazareth—President Walter L. Lingle, D.D. ... 27

The Evidence of Life—Rev. George A. Buttrick ..... 31

The Mind of the Master: II. About Man: Am I Lost?—Rev. Paul Scherer, D.D. ..... 34

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 1
Chinese Home Missionary Society—Central Bible Institute in Guatemala—Winona School of Theology—"Christian Herald" Association Evangelism at the Protestant Episcopal Convention—United Reading of Scripture—The Accuracy of Genesis—Intolerance in Spain—A Child's Grace—Native Evangelism in Korea—African Trophies—Jubilee Conference in Congo Belge—A Prayer for New Year's Day—Current Thought.

Editorial Briefs ..... 17

Some Great Christian Teachings ..... 39
(International Sunday School Lessons) Our Heavenly Father—Sin and Its Consequences—Christ the World's Redeemer—Work of the Holy Spirit.

Page

Christian Endeavor Topics ..... 41
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 43

Bible Notes for Daily Devotions ..... 45
John 10 to 20.
Rev. F. B. Meyer, D.D.

Our Book Table ..... 58
Biblical Themes—For the Devotional Period—Belated Bunyan Books—Is War Eradicable Madness?—What Shall We Believe?—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

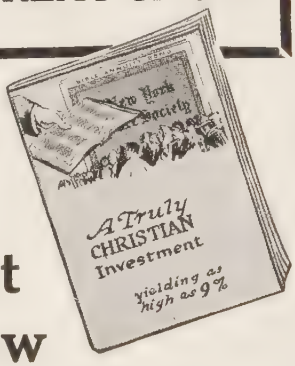
Copyright, 1928, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VT.

# BIBLE ANNUITY BONDS

of the New York Bible Society

—YIELD AS HIGH AS 9%
—ABSOLUTELY SAFE
—DO NOT FLUCTUATE
—AID A GREAT CAUSE




## This FREE Booklet tells how

THE many advantages of Bible Annuity Bonds are fully described in this illustrated booklet which will be sent you free of charge. Also included are some of the many letters received from satisfied bond holders and from prominent men. Get full information about this great "truly Christian investment" before involving your funds in uncertain, fluctuating securities. Mail this coupon NOW and then read this interesting booklet at your leisure.

**NEW YORK BIBLE SOCIETY**

**5 EAST 48th STREET NEW YORK CITY**

**New York Bible Society, Dept. 9**
**5 East 48th Street, New York City**

Without obligation to me, kindly send me a copy of your free booklet "A Truly Christian Investment."

Name ..... Age .....

Address .....

City ..... State .....

*A recent editorial says:*

"WINTER VACATIONING grows in favor year by year.

"The winter carnivals and the opportunities for seasonable sports in the snow-clad country of New England have proved immensely alluring.

"People who can get away from the cares and toil of the city at this time of year would do well to consider whether the glow of health, the tingling blood, the delicious, invigorating air, are not the best of all investments.

"Whatever dread we poor shut-ins of the office and shop may feel at thus plunging into the rigorous out-of-doors is certain to disappear when once the place is reached and the delights of the simple and easily acquired pastimes are tasted for a single hour.

"The fountain of youth is not in Florida, but in out-of-door New England."

**CHRISTMAS and NEW YEAR'S**
holidays
are a good time to try this editor's prescription
at

## THE NORTHFIELD

**EAST NORTHFIELD MASSACHUSETTS**

Bring your family and friends and avoid the work and anxiety of preparing the holiday dinner. You'll find warmth and cheer in our fireside circle.

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | February 1929 | Number 2

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

A Home Prayer. A Poem ..... 77

Enforcement of the Prohibition Amendment ..... 78

Have Times Changed? ..... 79

If Only!—Rev. G. Frederick Cox ..... 80

What's Wrong with the Church? ..... 81

D. L. Moody: Man of God, Man of Power—Peter Philip Bilhorn ..... 82

Moody Memorial Church, Chicago—Pastor P. W. Philpott ..... 84

Atmosphere in Worship—Prof. David Smith, D.D. ..... 88

Notes on First Corinthians: V. Paul's Lyrical Utterance on Love —Rev. John A. Hutton, D.D. ..... 89

Leadership in the Ministry—President Edgar Young Mullins, D.D. ..... 92

The Mind of the Master: III. About Man: Am I Lost?—Rev. Paul Scherer, D.D. ..... 95

The Lord's Prayer: V. "Give Us This Day"—Rev. Donald Fraser, D.D. ..... 99

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 65

Bishop Brent's Resolutions on Church Union—New Race Problems in America—By Way of Suggestion—Five Principles in Personal Evangelism—A Dying Ember—Night Prayer for a Sick Child—What about the Chinese "Christian General"? - Mostly Statistical—The Waldenses Today—A Child's Grace before Meals—Current Thought.

Some Great Christian Teachings ..... 101

(International Sunday School Lessons) The Holy Scriptures—Repentance and Faith—Prayer—Christian Growth.

Christian Endeavor Topics ..... 104

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 106

Bible Notes for Daily Devotions ..... 109

John 20, 21; 1, 2 and 3 John; Isaiah 1 to 5.
Rev. F. B. Meyer, D.D.

Our Book Table ..... 121

Is This Great Preaching? - Debunking Fake Philosophers—Mother and Child—Money and the Church—New Material for Church Workers—New Hymnbooks - Worthwhile Fiction—Various Themes —Reviewed Next Month.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1928, by Record of Christian Work Co. Entered as second-class matter, October 3, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

## *The Religious Book-of-the-Month for February*

ADOPTED BY THE RELIGIOUS BOOK CLUB

# JOHN WESLEY

*By Arnold Lunn*

with a portrait frontispiece after Romney's famous portrait
and a foreword by the

***Rev. Dr. S. Parkes Cadman***

"The twentieth century estimate of Wesley," Dr. Cadman calls this able, full-length biography, and he continues:

"Here is a volume which every admirer of Wesley should read, and which all who would know the foremost Englishman of his century cannot afford to neglect." $4.00

The author is a son of Sir Henry Lunn, Editor of The Review of the Churches.

---

## THE IMPURITANS

*By Harvey Wickham*

A glimpse of that New World whose Pilgrim Fathers are Otto Weininger, Havelock Ellis, James Branch Cabell, Marcel Proust, James Joyce, D. H. Lawrence, Sherwood Anderson, and *id genus omme.* An indictment of the license in modern literature that goes under the name of liberty. Wise, witty, and withering!

*Illustrated with drawings in black and white by Theodore Scheel* $3.50

## EVANGELIZED AMERICA

*By Grover C. Loud*

The history of Revivalism in America told at least as it should be told, honestly, and with all reverence for what deserves reverence. "It is a relief to turn to the pages of this book and realize the honesty with which it is written." (*Boston Transcript*) "A motley, human, interesting lot are the evangelists of America."

*Illustrated with photographs.* $4.00

## THE MISBEHAVIORISTS

Pseudo-Science and the Modern Spirit

*By Harvey Wickham*

"A remarkable and a timely book! . . . The disillusionments of Mr. Wickham's trenchant book are decidedly in the interest of a valid science. And this too should be added,—he knows what he is talking about!"

*The Record of Christian Work.*

*Illustrated with photographs.* $3.50

For An Easter Gift!

## POETRY from the BIBLE

*Edited by Lincoln MacVeagh*

The gems of Bible poetry from Genesis to St. Luke. Beautifully printed and attractively bound. A charming gift. "Don't try to read any modern poetry until the next day."—*William Lyon Phelps.* "If we wrote columns we would fall miserably short of the praise due this little book."—*Mid-West Review.* $1.50

---

**LINCOLN MacVEAGH**

THE DIAL PRESS ~ NEW YORK

LONGMANS, GREEN & CO., TORONTO

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | March 1929 | Number 3

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

Editorial Briefs ..... 141

"Do This in Remembrance of Me!"—Bishop John T. Dallas, D.D. ..... 142

Recent Snapshots in Bible Lands—Richard K. Morton ..... 143

Debts or Trespasses?—Rev. Prof. James Moffatt, D.D. ..... 145

The Lord's Prayer: V. "Give Us This Day Our Daily Bread!"
—Rev. Donald Fraser, D.D. ..... 147

A Study of Aaron—Rev. Morgan Phelps Noyes ..... 150

The Joy of Jesus—Rev. T. J. Gaehr, Ph.D. ..... 152

Immortality—Rev. J. D. Jones, D.D. ..... 155

The Blood of Christ—Pastor Mallis ..... 157

Leadership in the Ministry—Rev. Edgar Y. Mullins, D.D. ..... 158

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 129

No Maiden Aunts in China—Jewish Colony in the Sahara—Universal Religious Peace Conference—Notes About the Bible—How Should Children Study the Bible?—On Placing the Bible in State-supported Schools—By Way of Suggestion—Religious Education Extending—China Famine—Current Thought.

Some Great Religious Teachings ..... 162

(International Sunday School Lessons) The Christian Church—Baptism and the Lord's Supper—The Christian Sabbath—Stewardship and Missions—The Future Life.

Page

Christian Endeavor Topics ..... 166

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour ..... 169

Bible Notes for Daily Devotions ..... 171

Isaiah 5 to 31.

Rev. F. B. Meyer, D.D.

Our Book Table ..... 184

Commentary on the Four Gospels—One-volume Commentary on the Bible—"The Master"—Study of the Bible—A Different "Life of Moses"—Biblical Introduction—Christianity Examined and Applied—Science and God—"Anthropology and Modern Life."

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

# The Spirit of Northfield

To understand Northfield as a religious and educational center it is necessary to go back to the founder and learn the secret of his life and power. Here are two books that tell the story briefly:

## D. L. Moody: His Message For Today

**By Rev. Charles R. Erdman, D.D.**

A vivid sketch of D. L. Moody's life,—his beginnings at Northfield, his conversion in Boston and earlier activities in Christian work, then his career as an evangelist throughout the length and breadth of this land and Great Britain, with his return to Northfield as his permanent home and the seat of his schools and conferences. Dr. Erdman reviews and estimates his message and methods, his study of the Bible, his spiritual power, all that gave him outstanding character and influence. A careful, sympathetic study that explains what Northfield stands for today.

**156 pages, authentic illustrations. Price, $1.50**

*You can have a copy (mailed to any address in the world), together with a subscription to the RECORD OF CHRISTIAN WORK, new or renewal,—the two for* ***$3.00.*** *(Canada, $3.25; foreign, $3.40)*

## George C. Stebbins' Reminiscences

**and Gospel Hymn Stories**

A volume that draws back the curtains upon the great evangelistic movement of the last century, of which D. L. Moody was the leading figure. Here we meet his associates,—Ira D. Sankey, Major D. W. Whittle, P. P. Bliss, and the others. We attend their meetings, learn the secrets of their power with God and men, enjoy their fellowship. Mr. Stebbins was a member of that group, and these personal reminiscences of his give a true insight into those enduring spiritual forces and influences which became the heritage of Northfield.

**320 pages, portraits of 20 contemporary Christian leaders. Price $3.**

*You can have a copy (mailed to any address in the world), together with a subscription to the RECORD OF CHRISTIAN WORK, new or renewal,—the two for* ***$3.00.*** *(Canada, $3.25; foreign, $3.50.)*

## COMBINATION OFFER

| | | |
|---|---|---|
| Record, 1929 | $2.00 | SAVE $2.50 |
| Erdman . . . | 1.50 | **$4.00** |
| Stebbins . . . | 3.00 | |
| | $6.50 | for the three |

**FREE** One copy of **Erdman's "D. L. Moody"** or of **Stebbins' "Reminiscences"** free with two NEW subscriptions to the **RECORD** for **$4.00**

*In every offer add postage extra for Canada 25 cents and foreign 40 cents to the regular offer. Send remittances to East Northfield, Massachusetts.*

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | April 1929 | Number 4

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

Christianity Regarded as a Fragrance—Rev. Fred Smith ..... 206

Aspects of Faith in Hebrews Eleven: IV. The Loyalty of Faith—Rev. James Reid .. 207

The Mind of the Master: III. About Salvation—Rev. Paul Scherer, D.D. ..... 211

Laid Hold On by Jesus Christ—Rev. Morgan Phelps Noyes ..... 216

Christian Experience in Terms of Home—Bishop John Thomson Dallas, D.D. ..... 219

The Lord's Prayer: VI. "Lead Us Not into Temptation"—Rev. Donald Fraser, D.D. . 221

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 193

English Church Congress—Christian Missions in China—Is the Roman Question Ended? Christian Endeavor News—Doctoring the Church—Snapshots from India—Current Thought.

Prophetic Teaching and Leadership of Judah ..... 226

(International Sunday School Lessons). The ministry of Isaiah—Hezekiah Leads His People Back to God—Comfort for God's People—The Suffering Servant of Jehovah.

Page

Christian Endeavor Topics ..... 229

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 231

Bible Notes for Daily Devotions ..... 234

Isaiah 32 to 54.

Rev. F. B. Meyer, D.D.

Our Book Table ..... 247

"The Pilgrimage of Buddhism"—of Missionary Interest—Missionary Education—"The Changing Family"—Sermons and Essays—Some Romanist Volumes—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

# The Perry Pictures

They should be in every Church and Home. Teach the Sunday School lessons with them. Every boy and every girl should have a collection of them.

Christ and the Doctors — *Hofmann*

**REPRODUCTIONS OF THE WORLD'S GREAT PAINTINGS**

**One Cent Size.** 3 x 3½. For 50 or more.
**Two Cent Size.** 5½ x 8. For 25 or more.

Send 50 cents for 25 on the Life of Christ, or 25 Art Subjects, or 25 for Children. Size 5½ x 8.

*Large Pictures for Framing for Sunday Schools and the Home. Artotypes.*

Size, 22x28 inches, including the margin. $1.25 for one, $1.00 each for two or more. Postpaid.
Send $2.00 for this picture and The Good Shepherd.

**Catalogue** of 1600 miniature illustrations for 15 cents in coin or stamps.

The Perry Pictures — Box 174 Malden, Mass.

# The Concordant Version of the Sacred Scriptures

avoids the confusion and cross-wiring of other translations by consistently rendering each Greek word and grammatical form by its closest exclusive English equivalent. This is the only method which practically acknowledges divine inspiration.

"*We . . . advise every Bible student to write the publishers for particulars and examine patiently for themselves.*"—RECORD OF CHRISTIAN WORK.

Complete Edition, the text of three ancient manuscripts, a uniform, exact sublinear, the version and comments, leather $15, leatheroid $12.

Pocket Edition, version only, leather $2.50, leatheroid $1.50, cloth $1.00.

**CONCORDANT PUBLISHING CONCERN**
**2823 East Sixth Street** **Los Angeles, Cal.**

# COMMUNION WARE OF QUALITY

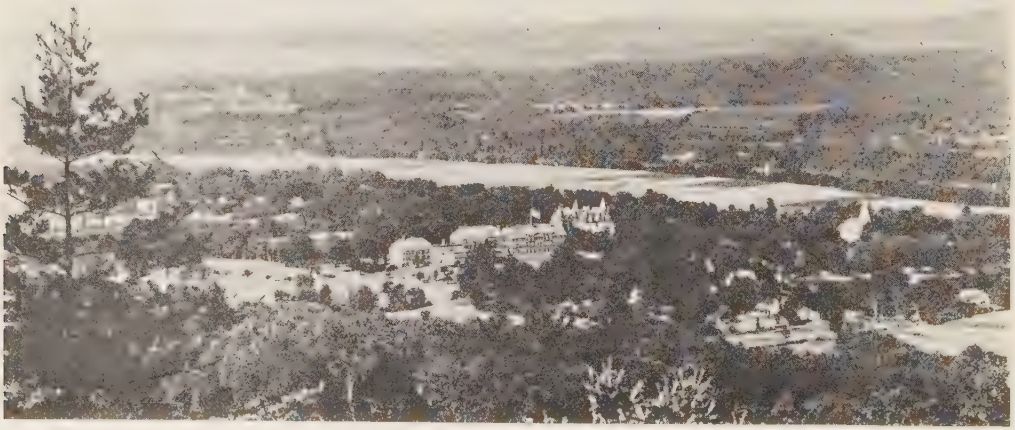
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
*Send for Illustrated Catalog*

**INDIVIDUAL COMMUNION SERVICE CO.**
ROOM 311 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

# 1928 Bound Volumes

**Record of Christian Work**

**$2.50 Postpaid**



# THE NORTHFIELD

EAST NORTHFIELD MASSACHUSETTS

In Nature's broad expanses where the friendly hills are tinted by the delicate touch of Spring.
Exceptional opportunities for real rest and recreation.

*Our illustrated folder will interest you.*

AMBERT G. MOODY, Manager — RALPH M. FORSAITH, Assistant Manager

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | May 1929 | Number 5

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

America's Gift to Bible Lands—John R. Voris....270

Northfield Seminary after Fifty Years—William R. Moody....271

The Conquest of Fear—Rev. James I. Vance, D.D....273

The Mind of the Master: IV. About Life—Rev. Paul Scherer, D.D....278

Notes on First Corinthians: Christian Unity—Rev. John A. Hutton, D.D....284

Christ's Revelation of God—Rev. Prof. James Moffatt, D.D....287

Dr. F. B. Meyer Passes On....290

## Departments

Page

Religious Thought and Activity: At Home and Abroad .... 257
Zionism Reborn?—Protestantism in the Irish Free State—Law and Christianity in India—By Way of Suggestion—Where an Industrial Mission is a Success—Centenaries in Siam and Burma—Current Thought.

Prophetic Teaching and Leadership of Judah .... 292
(International Sunday School Lessons). What Hilkiah Found in the Temple—Early Ministry of Jeremiah—Call to Obedience—God's Law in the Heart.

Page

Christian Endeavor Topics .... 295
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 297

Bible Notes for Daily Devotions .... 299
Isaiah 55 to 66; Romans 1 to 15.
Rev. F. B. Meyer, D.D.

Our Book Table .... 311
"The Word of God" (Barth)—Biblical Themes—Problem of Suffering—Three Oxenham Booklets—Biographical—For Workers—Sermons and Essays—Various Themes—The Making of the Christian Mind—The Motives of Men.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

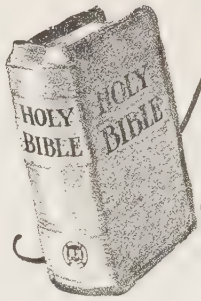
Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT




# An Income Assured ... The Bible Befriended

Your gift on the annuity basis to the American Bible Society will assure you a guaranteed income of from 4% to 9% as long as you live.

Ultimately your gift will be released for the important and essential work of translating, publishing and distributing the Scriptures thereby helping to make the Bible more widely and more easily available.

Twenty-seven questions similar to those in the opposite column are answered in the booklet "Bibles and Bonds," a copy of which is yours upon request.

**Use the Coupon**

? What is an Annuity Bond Agreement?

? Are Annuity Bond Agreements unquestionably safe?

? Do men of recognized business ability secure Annuity Bond Agreements from the American Bible Society?

? What will money invested in Annuity Bond Agreements eventually accomplish through the American Bible Society?

? What advantages do Annuity Bond Agreements have over many forms of investment?

? Are Annuity Bond Agreements recommended as a source of income for widows and persons unfamiliar with financial matters?

**AMERICAN BIBLE SOCIETY**
**Bible House, Astor Place, N.Y.**
Gentlemen:

Please send me without obligation on my part your booklet No. Y6, entitled "Bibles and Bonds."

Name .....

Address .....

AMERICAN BIBLE SOCIETY
SEARCH THE SCRIPTURES
INSTITUTED 1816

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | June 1929 | Number 6

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

A Farewell Message to America—Rev. E. Stanley Jones, D.D. ..... 334

The Colleges Must Be Redeemed!—Rev. Arthur L. Kinsolving ..... 336

Youth and Church Worship—William Revell Moody ..... 339

The Mind of the Master: V. About Religion—Rev. Paul Scherer, D.D. ..... 342

Aspects of Faith in Hebrews Eleven: V. The Moral Integrity of Faith—
Rev. James Reid ..... 347

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 321
Readjustment in China—Protestantism in Italy—Putting First Things First Promoting Christian Education—The Little Mountain Maid—More Than a Million Church Members Gained—Auto Gospel Workers Wanted—The Rabbi's Feast of the Law—Trophies of Grace—Current Thought—Call to the Northfield General Conference.

Prophetic Teaching and Leadership of Judah ..... 355
(International Sunday School Lessons). Later Experiences of Jeremiah—The Rechabites—Judah Taken Captive—A Psalm of Praise—Review.

Page

Christian Endeavor Topics ..... 358
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 361

Bible Notes for Daily Devotions ..... 363
Romans 16; 1 Corinthians; 2 Corinthians 1 to 13.
Rev. F. B. Meyer, D.D.

Our Book Table ..... 374
Biblical Themes—"The Faith That Rebels"—Applied Psychology—The Interpretation of Religion—Biographical—"With and Without Christ"—Sermons and Essays—"Am I Getting an Education?"—Prohibition Still at Its Worst—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

# An Income Assured ... The Bible Befriended

Your gift on the annuity basis to the American Bible Society will assure you a guaranteed income of from 4% to 9% as long as you live.

Ultimately your gift will be released for the important and essential work of translating, publishing and distributing the Scriptures thereby helping to make the Bible more widely and more easily available.

Twenty-seven questions similar to those in the opposite column are answered in the booklet "Bibles and Bonds," a copy of which is yours upon request.

? What is an Annuity Bond Agreement?

? Are Annuity Bond Agreements unquestionably safe?

? Do men of recognized business ability secure Annuity Bond Agreements from the American Bible Society?

? What will money invested in Annuity Bond Agreements eventually accomplish through the American Bible Society?

? What advantages do Annuity Bond Agreements have over many forms of investment?

? Are Annuity Bond Agreements recommended as a source of income for widows and persons unfamiliar with financial matters?

**Use the Coupon**

**AMERICAN BIBLE SOCIETY**
**Bible House, Astor Place, N.Y.**

Gentlemen:

Please send me without obligation on my part your booklet No. Z 6, entitled "Bibles and Bonds."

Name .....

Address .....

AMERICAN BIBLE SOCIETY
SEARCH THE SCRIPTURES
INSTITUTED 1816

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | July 1929 | Number 7

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

Should There Be a New Method of Calling Men and Women to the Front?.....396

Farm Relief A Worldwide Issue—William Watkins Reid.....397

Is the Church Too Institutional?—Rev. G. Frederick Cox.....400

Unstretched Faculties—Rev. E. W. Shillito, D.D.....401

Canon Gairdner of Cairo—Arthur F. Pierson.....403

The Training of a Disciple—Prof. Charles R. Erdman, D.D.....405

Aspects of Faith in Hebrews Eleven: VI. The Optimism of Faith—Rev. James Reid.....408

Philemon—Rev. J. D. Jones, D.D.....412

The World's Need, and the Gospel to Meet It—Robert E. Speer, D.D.....417

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 385

Bross Lectures for 1929—Prayer for Our Country—Biederwolf Leper Colony, Korea—How an Old Testament Scholar Began—The United Brethren in Christ—Around the World with the American Bible Society—Missions in Angola—Current Thought—A Message to the Country Boys and Girls of America.

Prophetic Teaching and Leadership of Judah..... 424

(International Sunday School Lessons). The Story of Ezekiel—Personal Responsibility—Ezekiel's Vision of Hope—The Story of Daniel.

Page

Christian Endeavor Topics..... 427

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour.... 429

Bible Notes for Daily Devotions..... 432

Galatians to 1 Timothy (inclusive).
Rev. F. B. Meyer, D.D.

Our Book Table..... 443

Church Worship—Of Missionary Interest—For Christian Workers—Protestantism—Biblical Themes—An Anthology of Recent Philosophy—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

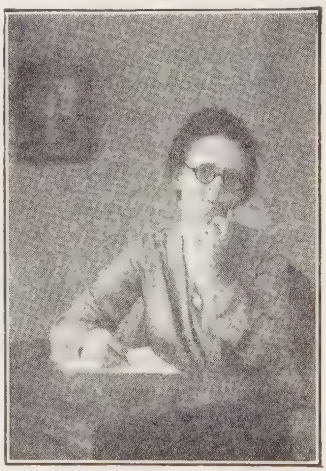
E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

# How a Christian Solved a Perplexing Money Problem

***The Problem*** A Christian woman, devoted to the Bible, was anxious to make a contribution to the work of providing Bibles for others.

She knew that the American Bible Society was a distinguished agency in the work of translating, publishing and distributing the Bible. She knew that every year the Society distributed millions of copies of the Scriptures in many languages. She longed to help!

But her income was modest. She could not give away any of her principal. Her problem was to discover how to aid a notable missionary agency without affecting her income.



***The Solution*** Happily, this woman learned about the "annuity plan" of the American Bible Society.

Satisfied that this plan was absolutely safe and that it would help the Bible Cause, she sent a check for $500 (*) to the American Bible Society and received an "annuity bond agreement" in which she was assured that she would receive twice a year a specified sum as long as she lived.

(*Others have sent as little as $100, as much as $50,000 with equal satisfaction.)

She now receives a regular and reliable income as a result of her *contribution to this religious enterprise.*

*Send for the booklet "BIBLES and BONDS" and learn how you too may befriend the Bible and assure yourself an income.*

## AMERICAN BIBLE SOCIETY

**The Bible House**

**ASTOR PLACE, NEW YORK, N. Y.**

Gentlemen: Please send me without obligation on my part your booklet No. 6-A, entitled "Bibles and Bonds."

Name .....

Address .....

EVANGELICAL
SCHOOL OF THEOLOGY

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 August 1929 Number 8

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

A Vision of the Night—Mrs. Dan Crawford ..... 460
William Booth: 1829-1912—Harold Begbie ..... 462
The Work of An Apostle—Prof. Charles R. Erdman, D.D. ..... 464
Is It Wrong to Doubt?—Rev. George A. Buttrick, D.D. ..... 467
The Value of Faith—Rev. Paul Scherer, D.D. ..... 471
Vital Principles of the Northfield Schools—President James L. McConaughy ..... 475
The Gospel According to D. L. Moody—Rev. Alexander McGaffin, D.D. ..... 478
Promised Lands—Rev. Boynton Merrill ..... 482
The Northfield of Tomorrow—President Elliott Speer ..... 485

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 449
Lindbergh in Stained Glass—No Fixed Date for Easter — Prayer for Summer Conferences and Schools—Religious Freedom in Italy—Where was Ophir?—Women of Korea and China Contrasted—Church Union Forty Years in the Ministry—"The Killer"—Current Thought.

Prophetic Teaching and Leadership of Judah ..... 487
(International Sunday School Lessons). Belshazzar's Feast—Daniel among the Lions—The Return from Captivity—Rebuilding the Temple.

Page

Christian Endeavor Topics ..... 490
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 492

Bible Notes for Daily Devotions ..... 495
1 Timothy 4 to 1 Peter 2.
Rev. F. B. Meyer, D.D.

Our Book Table ..... 506
"New Lives for Old"—Life of F. B. Meyer—Eddington's "Nature of the Physical World"—Biblical Themes—Biographical—Sermons and Essays—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

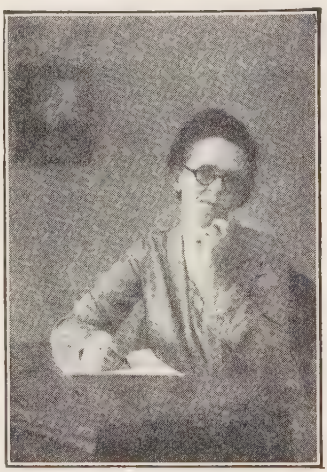
E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

# How a Christian Solved a Perplexing Money Problem

***The Problem*** A Christian woman, devoted to the Bible, was anxious to make a contribution to the work of providing Bibles for others.

She knew that the American Bible Society was a distinguished agency in the work of translating, publishing and distributing the Bible. She knew that every year the Society distributed millions of copies of the Scriptures in many languages. She longed to help!

But her income was modest. She could not give away any of her principal. Her problem was to discover how to aid a notable missionary agency without affecting her income.



***The Solution*** Happily, this woman learned about the "annuity plan" of the American Bible Society.

Satisfied that this plan was absolutely safe and that it would help the Bible Cause, she sent a check for $500 (*) to the American Bible Society and received an "annuity bond agreement" in which she was assured that she would receive twice a year a specified sum as long as she lived.

(*Others have sent as little as $100, as much as $50,000 with equal satisfaction.)

She now receives a regular and reliable income as a result of her *contribution to this religious enterprise.*

*Send for the booklet "BIBLES and BONDS" and learn how you too may befriend the Bible and assure yourself an income.*

## AMERICAN BIBLE SOCIETY

**The Bible House**
**ASTOR PLACE, NEW YORK, N. Y.**

Gentlemen: Please send me without obligation on my part your booklet No. 6-B, entitled "Bibles and Bonds."

Name .....

Address .....

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | September 1929 | Number 9

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

New Prize Missionary Hymn—Prof. Henry Hallam Tweedy....525
A Modern Man of Prayer—Rev. Homer W. Hodge....525
Youth in an Airplane Age—Edward P. Gates....527
Are Science and Religion Being Reconciled?....528
Somebody Must Tell the Story!—Bishop John Thomson Dallas....531
Seeing Him Who is Invisible—Rev. J. Stanley Durkee, D.D....534
Three Parts in an Efficient Religious Life: 1. The Mind—Rev. Raymond Calkins, D.D. 537
Second-hand Religion—Rev. Harold Cooke Phillips....541
How Far Can Personality Be Changed?—Rev. James Gordon Gilkey, D.D....546
Christianity Stated in Four Simple Words—Robert E. Speer, D.D....550

## Departments

Page

Religious Thought and Activity: At Home and Abroad .... 513
Five-year Campaign of Evangelism in China—Porto Rico Baptist Mission—Relief of Evangelical Churches in Europe—The Materialization of Old Testament History—Massachusetts Bay Colony Tercentenary—Mostly Statistical—By Way of Suggestion—A Chinese General's Eulogy of the Scriptures—Current Thoughts—Pen Friends.

Prophetic Teaching and Leadership of Judah.... 554
(International Sunday School Lessons). Ezra's Return to Jerusalem—Nehemiah Building the Wall of Jerusalem—Teaching the Law of God—Malachi Foretells a New Day—Review.

Page

Christian Endeavor Topics.... 557
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour.... 560

Bible Notes for Daily Devotions.... 562
1 Peter 3 to Revelation 22.
Rev. F. B. Meyer, D.D.

Our Book Table.... 573
New Studies in Mark—Church Interests—Biblical Themes—Of Missionary Interest—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. W. R. Moody, editor; A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

COMMUNION WARE OF QUALITY

In Aluminum or Silver Plate

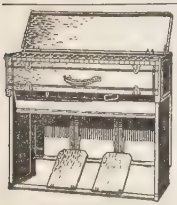
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP

*Send for Illustrated Catalog*

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 311 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

TOWER CHIMES PLAYED FROM ELECTRIC KEYBOARD AT ORGAN
CHURCH BELLS — PEALS

McSHANE BELL FOUNDRY CO.
BALTIMORE, MD.



PIPE-TONE FOLDING ORGANS
16 STYLES

The White Pipe-Tone Folding Organ
is SWEETEST in quality of TONE.
STRONGEST in volume of Tone.
LIGHTEST in WEIGHT.
MOST DURABLE in CONSTRUCTION.
EASIEST to OPERATE.
PRICES the most REASONABLE.
GUARANTEE the BEST.

A. L. WHITE MFG. CO.
221 Englewood Avenue - CHICAGO, ILL.
*Free Catalogue.*

BIG PROFITS
For Your Church Organization
GOTTSCHALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
*"The Modern Dish Cloth"*
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT R LEHIGH AND MASCHER STREETS PHILA.

DEAGAN
TOWER CHIMES

A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Automatically Played by Hand-Recorded Reproducing Rolls

The press of a button, or the setting of a Master Clock, fills the air with the most inspiring music in Christendom. A living tribute—the Memorial Sublime. *Price, $4375 up. Literature on request.*

J. C. DEAGAN, Inc., 294 Deagan Building, Chicago

In Forthcoming Issues of this magazine

Addresses delivered at Northfield
by
DR. J. CAMPBELL MORGAN
DR. JAMES MOFFATT
DR. GEORGE A. BUTTERICK
and others.

**$2 by the year**

**Record of Christian Work**
**East Northfield, Mass.**

Strange Sunday School Lesson Titles

are those for the fourth quarter of this year. "Bible Studies in the International S. S. Lessons," a 40-page quarterly, has changed the titles to conform to the texts of the lessons instead of the social service titles given to the lessons in the ordinary quarterly and annual. Sample for the asking. In quantity 5 cents per copy per quarter.

**The Gospel Minister, - Westfield, Indiana**

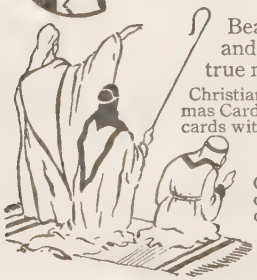
WANTED

1000 men and women to place our Bibles, Testaments and Religious Books in homes. Big profit. Full or spare time. JOIN HANDS WITH US. Write today for free information. Established over 40 years.

**WILMORE BOOK & BIBLE COMPANY**
**Dept. 16 443 South Dearborn Street, Chicago, Ill.**

Christian Christmas Cards

Attractive Box Assortment Reflecting the Spirit of Christ's Birthday



Beautiful, distinctive and exceptional value. Carry greetings and appropriate Bible verses. Convey to your friends the true meaning and spirit of God's great gift on Christmas Day.

Christian people everywhere are demanding and using Bible Verse Christmas Cards as the only true expression of Christmas joy. Sixteen assorted cards with fancy lined envelopes in holly gift box for only

**$1.00 PER BOX**

Order a box today (special rates on quantities), ask for details of money raising Christmas card plan. Your unqualified satisfaction guaranteed.

GOSPEL TRUMPET COMPANY, Dept. No. R.C.
"THE WARNER PRESS" Anderson, Ind.

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | October 1929 | Number 10

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

What Henry Ford Thinks of the Bible and Religion ..... 589

The Day of the Oldtime Revival Is Not Past!—Mrs. Jean Wagar ..... 590

Important Greek Inscription Found in Palestine ..... 592

Samson's Riddle—Rev. Charles R. Erdman, D.D. ..... 594

Fellowship with God, the Goal of Religious Education—Dean Herbert Wright Gates 597

Three Parts in an Efficient Religious Life: 2. The Feelings—
Rev. Raymond Calkins, D.D. 600

A Pioneer Missionary's Story of Central Africa—Rev. Robert Laws, D.D., M.D. ..... 604

Venturing on the Impossible—with God—Rev. G. Campbell Morgan, D.D. ..... 609

Studies in the Parables of Jesus: 1. Some Fables of the Faith—
Prof. James Moffatt, D.D. 613

Personalia ..... 617

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 577

"That is What My Soul Needs!"—English Methodist Earliest Shrine—The Coming Pentecost—Religious Conditions in France—A Reminiscence of D. L. Moody—The Quakers Speak Out!—A Shortest Hymn Book—What One Bible Did—A Prayer for Young People—Presbyterian Statistics—By Way of Suggestion—Religion and Needy Souls—Current Thought.

Some Social Teachings of the Bible ..... 619

(International Sunday School Lessons). Recognizing Our Debt to Others—Keeping Fit for the Sake of Others—Useful Work a Christian Duty—Christian View of Recreation.

Page

Christian Endeavor Topics ..... 622

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 624

Bible Notes for Daily Devotions ..... 627

Luke 3 to 7.

President W. Douglas Mackenzie, D.D.

Our Book Table ..... 637

Biblical Themes—Biographical—For Workers—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

Record of Christian Work Advertising.

INTER-CHURCH HYMNAL has had Katharine Howard Ward as Musical Editor. For twenty-three years she was Organist and Choir Director of the First Methodist Episcopal Church, Evanston, Illinois, and for twelve years Organist of the Sunday Evening Club, Orchestra Hall, Chicago.

"*Aids to Devotion and Social Service*", Rev. Albert W. Palmer, D. D., Editor-in-Chief, is an outstanding feature of the book. It comprises 100 pages including responsive readings contributed by leading ministers.

This book is unique in arrangement. All the hymns appear in the order of their preference as expressed in the nation-wide survey. There are in all 475 musical numbers including a choice selection of new hymns. The first 150 are set, practically without exception, to tunes rated No. 1 by members of the A. G. O. and co-operating Musical Directors. Very few tunes rated No. 3 are included and none of lower rating. Two thousand hymn tunes not included in this book are listed for convenient rating reference.

The topical index for seasons and subjects is very comprehensive. Also complete index of titles and first lines.

This great work, expressing supreme faith in the musical taste of church people, is handsomely bound in Special Book Cloth with hand sewed headband and heavy breaker strip. Made for beauty and long service. Price per hundred, $100.00 not prepaid.

Publication date October, 1929.

# Biglow and Main, Inc.

HYMN BOOK PUBLISHERS SINCE 1867

5709 WEST LAKE STREET

CHICAGO

BIGLOW AND MAIN, Inc.
Dept. R. C., 5709 West Lake Street, Chicago, Illinois

Please send me immediately upon publication a returnable sample copy of Inter-Church Hymnal, the embodiment of supreme faith in the musical taste of the churches.

*Name*.....

*Address*.....

*City*..... *State*.....

*My Pastor's name is*
*My Superintendent's name is* }.....

Mention the R. C. W. to advertisers.

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | November 1929 | Number 11

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

Our Fellow Christians around the World—Miss Ruth I. Seabury ..... 654

Bethany Orphanage of the Kentucky Mountains—J. D. Hall ..... 657

The American Indian on Two Continents—Mrs. Walter C. Roe ..... 659

What Is the World Missionary Task to Me?—Rev. Stewart M. Robinson, D.D. ..... 664

Problems of the City Church—Rev. Ralph W. Sockman, D.D. ..... 666

More Pioneer Experiences in Central Africa—Rev. Robert Laws, M.D. ..... 671

Three Parts in an Efficient Religious Life: 3. The Will—Rev. Raymond Calkins, D.D. 675

Studies in the Parables of Jesus: 2. The Sower and the Soil—
Prof. James Moffatt, D.D. 679

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 641
Stanley Jones on Pentecost—Forman Christian College Expands—A Goal of a Million Christians in Japan—Golden Rule Foundation—In Korea—Bible Lands Missions' Aid Society—A Congo Native Preaches—Guiding a Young Church in the Sudan—At Tyre, Syria—Spreading the Gospel in Haiti—Caste People Confessing Christ in India—By Way of Suggestion—Current Thought.

Some Social Teachings of the Bible ..... 684
(International Sunday School Lessons). Respect for Rightful Authority—World Peace—Other Races—The Higher Patriotism.

Christian Endeavor Topics ..... 687
Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour .... 689

Bible Notes for Daily Devotions ..... 691
Luke 8 to 11.
President W. Douglas Mackenzie, D.D.

Our Book Table ..... 701
Of Missionary Interest—"Neighbor India"—For Leaders of Young People—A Girl in Soviet Russia—Among New Books.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

*For Such an Age as This*

**UNIVERSAL BIBLE SUNDAY**

*December 8, 1929*

AMERICAN BIBLE SOCIETY

**COMMUNION WARE OF QUALITY**

In Aluminum or Silver Plate

BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
*Send for Illustrated Catalog*

**INDIVIDUAL COMMUNION SERVICE CO.**
ROOM 311 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

# WANTED

1000 men and women to place our Bibles, Testaments and Religious Books in homes. Big profit. Full or spare time. JOIN HANDS WITH US. Write today for free information. Established over 40 years.

**WILMORE BOOK & BIBLE COMPANY**
Dept. 16 443 South Dearborn Street, Chicago, Ill.

**BIG PROFITS**
**For Your Church Organization**
GOTTSCHALK'S
**METAL SPONGE**
REG. U. S. PAT. OFF.
*"The Modern Dish Cloth"*
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT R LEHIGH AND MASCHER STREETS PHILA.

*Who is Kagawa?*

He is the outstanding Japanese Christian in Asia. What has he done? Preached in the streets, lived in the slums, built schools and now is conducting his "Million Souls for Jesus" campaign.

*It belongs to the literature both of power and knowledge; it might be called wisdom literature.*—GALEN M. FISHER, *Executive Secretary, Institute of Social and Religious Research.*

**LOVE THE LAW OF LIFE**
BY TOYOHIKO KAGAWA—THE GANDHI OF JAPAN

*Every Christian* should read his book for its inspirational message and its profound philosophy. It is a challenge to try the Way of Love. Kagawa's first book went through 180 editions in Japan; now he has written for English readers his views of life and the world.

THE JOHN C. WINSTON COMPANY
PHILADELPHIA

*At all bookstores. $2.00*

# 1928 BOUND VOLUMES
## Record of Christian Work
**$2.50 POSTPAID**

# Record of Christian Work

East Northfield, Massachusetts

Volume 48 | December 1929 | Number 12

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

## Contents

Page

If I Had Lived in Bethlehem—Loyal Morris Thompson (A Poem) ..... 717

What Happened in Palestine? And Why? ..... 718

Walk about Zion!—Harold J. Shepstone ..... 724

The Crucial Question: Whose Son is He?—Rev. J. D. Jones, D.D. ..... 727

Fulfilling All Righteousness—Rev. G. Campbell Morgan, D.D. ..... 731

Some Characteristics of Jesus as a Teacher—Dean Luther A. Weigle, D.D. ..... 736

Quiet Service—H. T. Lefevre (A Poem) ..... 740

Studies in the Parables of Jesus: 2. The Sower and the Soil (concluded)
—Prof. James Moffatt, D.D. ..... 741

The Kingship of Jesus—Rev. J. Stuart Holden, D.D. ..... 743

Ring In Health!—Miss Elizabeth Cole ..... 747

## Departments

Page

Religious Thought and Activity: At Home and Abroad ..... 705

New Calendar Proposed in Russia—Educational Crisis in Peru—Purdah Patients in India—Universal Bible Sunday—A Trophy of Grace in Argentina—A New Italian Bible—One Hundred Per Cent Sunday School Homes—Korea's First Tuberculosis Sanatorium—Missionary Business in China—Current Thought—What Labor Needs Most.

Some Social Teachings of the Bible ..... 749

(International Sunday School Lessons). The Christian Home in a Modern World—Helping Neighbors in Need—The Christian Spirit in Industry—The Child in a Christian World—Fellowship Through Worship.

Page

Christian Endeavor Topics ..... 753

Mrs. Ida Q. Moulton.

Selected Thoughts for the Quiet Hour ..... 755

Bible Notes for Daily Devotions ..... 758

Luke 11 to 14.

President W. Douglas Mackenzie, D.D.

Our Book Table ..... 768

Studies of Jesus of Nazareth—New Editions of the Bible—What of the Future?—Biblical Introduction—Church History—What Is Right in Marriage—Sermons and Essays—Science and . . .—Religion and . . .—For the Studious Worker—Aids in Church Activities—Accessories—Various Themes.

Publication office: Brattleboro, Vermont.

Editorial and business office: East Northfield, Massachusetts. A. P. Fitt, managing editor; S. E. Walker, business manager. Address correspondence to East Northfield, Mass.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Subscription Price: To any address in the United States, two dollars a year; Canada, two dollars and twenty-five cents; to other countries in the Postal Union, two dollars and forty cents. Single copies, twenty cents to any address in the world. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of Address. In sending notice of change of address, please give both old and new addresses.

Copyright, 1929, by Record of Christian Work Co. Entered as second-class matter, October 8, 1904, at the post office at Brattleboro, Vermont, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

E. L. HILDRETH & CO., PRINTERS, BRATTLEBORO, VERMONT

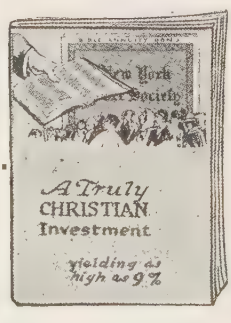
# A SURE INCOME

## For Your Older Days and You Aid a Great Work, too

AN ABSOLUTELY dependable income—that is what you get from Bible Annuity Bonds of the New York Bible Society. Twice a year the postman brings you a check, always for the same amount. *And as high as 9%*, depending on your age. ABSOLUTELY SAFE, no fluctuations. In addition, you contribute to the great Christian work of the Society in distributing Bibles—to the lonely in hotels—to the sick in hospitals—to the forlorn in prisons—in raised type to the blind—in 67 languages to immigrants and sailors.

## Many Satisfied Bond Holders

Without obligating yourself in the least, you can find out all about this "Truly Christian Investment." The coupon below will bring you an illustrated booklet which gives full details. Also contains unsolicited letters from satisfied bond holders and endorsements from well-known people. Mail the coupon now and you will soon have this interesting booklet to read at your leisure.




*Send for this FREE Booklet*

**THE NEW YORK BIBLE SOCIETY**
**DEPT. 912**
**5 East 48th Street**
**New York City**

Without obligation to me, kindly send me a copy of your free booklet "A Truly Christian Investment."

Name..... Age.....

Address.....

City..... State.....

*Musical Editor, Katharine Howard Ward, Organist, First M. E. Church, Evanston, Ill.*

Inter-church Hymnal is a powerful inspiration to increased congregational singing. The result of three years work by Mr. Frank A. Morgan who found that hymns breathing the noblest Christian sentiments and best musically are those most frequently sung.

# AT LAST . . . The Perfect Hymnal

## Compiled by those who sing the hymns.

This book voices supreme faith in the musical tastes of the Churches. Research among Pastors and Organists as well as analysis of musical programs of churches of all denominations determined the hymns sung oftenest and repeated most.

Inter-Church Hymnal has these hymns in the order of their preference and musical rating, the latter determined by the 650 Fellows and Associate Fellows of the American Guild of Organists. Contains 475 hymns including choice of the new. Indexed for seasons, subjects, titles and first lines. For reference and comparison the musical rating of 2000 additional hymns is given.

"The Aids to Worship Section" of this book is a treasury of worship material, including calls to worship, confessions of Faith, unison and responsive readings, litanies, prayers, etc. Extra Biblical material from the poets and other devotional writers, and well selected social service prayers and readings are also provided. This unique feature of the hymnal has been arranged by an active pastor, Dr. Albert W. Palmer, of Oak Park, the new President-elect of the Chicago Theological Seminary.

*Price $100.00 per hundred, not prepaid. Mail coupon.*

*You are assured prompt and courteous service in sending us your order.*

**Biglow and Main, Inc.**
HYMN BOOK PUBLISHERS SINCE 1867
5709 WEST LAKE STREET
CHICAGO

BIGLOW & MAIN, Inc., Dept. R.C. 5709 W. Lake St., Chicago, Ill.
Please send returnable sample copy of Inter-Church Hymnal embodying Supreme Faith in the Churches' Musical Taste.

*Name*.....

*Address*.....

*City*..... *State*.....

*My Pastor's name is* }
*My Superintendent's name* }.....

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 | January, 1929 | Number 1

*O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

## Religious Thought and Activity: At Home and Abroad

**Islam** is the coastal religion of more than half the littoral of Africa, it is said. Is that because it has been an importation by Arab traders and slave-raiders?

**This year** will round out an even fifty years since Bishop Thoburn went to Burma from Bengal on a scouting expedition which resulted in the opening up of Methodist work in Burma.

**An interdenominational society** has been formed in S. Paulo, Brazil, for the publishing and free distribution of selected portions of the Scriptures. They already have in circulation some 12,000 of these booklets, and are planning a further edition of 15,000.

**Massachusetts** is already taking steps to commemorate next year the tercentenary of the founding of the Massachusetts Bay Colony.

Congregationalism in Massachusetts is awake to the event. There are several ancient parishes that have unbroken connections with their beginnings three hundred years ago.

**Opium addicts in China** are to be classed as criminals after March 1 next, and treated accordingly. In the meantime facilities have been provided whereby they may hope to break their bonds. After six months "the iron hand of the law will know no mercy."

This is the means, says the "Chinese Recorder," by which the Nationalist government proposes to throttle China's domestic narcotic menace. The cultivation of the poppy is to cease.

All the steps in the fight against opium have wide popular support.

**Ten years ago** a group of Chinese Christians began the task of trying to make China a Christian nation. They organized the Chinese Home Missionary Society. Last September the 10th anniversary of the organization of this society was celebrated. It now has 87 auxiliary societies, 13,000 members, publishes a monthly paper, and carries on a large growing work in various parts of China.

**This year for the first time** certain qualified students from well known colleges throughout the country have been awarded a new scholarship at the Biblical Seminary in New York, based on conditions similar to the Rhodes scholarship plan. Ten students in this group are enrolled, the following colleges being represented:

University of Alabama, Center College, Heidelberg College, University of Iowa, Juniata College, Macalester College, Otterbein College, Park College, University of South Carolina, and Yankton College.

**Through the gift of a devoted Christian woman** a piece of land has been purchased on the Mount of Olives, facing Jerusalem, and has been donated to the well known Travel Institute of Bible Research. This is the first piece of land to be owned on the Mount of Olives proper by a Protestant organization. It borders the traditional site of Christ's weeping over Jerusalem, and is but a few minutes' walk east of the Brook Kidron, and above the Garden of Gethsemane.

On this land there will be erected as soon as sufficient funds are available an interdenominational Bible Study Center for teachers, pastors and church workers of all denominations and all nationalities.

**The New Orleans agent of the American Bible Society** gives this summary of his work in the area flooded by the Mississippi last year:

"The four weeks that I was out in the flooded district we sent in orders to the Agency headquarters at Dallas for a total of 50,165 volumes, to be sent free of charge to the flood sufferers.

"All the theologians in the state could not have done more to awaken a fraternal feeling among the different churches and the different races than the American Bible Society has done in the distribution of the Scriptures in the flood district. The pastors of the different churches are coöperating in this work."

It will be remembered that a large demand for the old-fashioned Family Bibles was another result of the Mississippi flood.

**The Central American Mission** expects to open a Central Bible Institute in Guatemala City this month or next. Throughout the 38 years the society has been at work a good deal of training has of course been given by missionaries, but the need seems urgent now to furnish training such as the Bible Institutes in this country offer. An existing Bible Correspondence course will be taken over by the Institute.

Guatemala City is not centrally located, but it has been selected for its climate, the opportunities it presents to the students for both gospel and secular work, it being a city of over 100,000 population, and also because of the large number of able missionary and native teachers near at hand.

**Our readers will remember** the successful Congregational Pilgrimage from Great Britain to the United States last year. A similar Pilgrimage is to take place this year on the invitation of the United Church of Canada, the members of the party this time being drawn from the various denominations which form the component parts of that church.

The White Star liner "Doric" has been chartered to take 1200 members of the party, who are to leave on May 31.

Hospitality in Canada is to be provided by United church friends. There is a uniform price of about $200 for the return trip, railroad fares on this side, hotels, etc.

The Pilgrimage office is 35 Memorial Hall, Farringdon Street, London, E.C.4.

**Long and honorable records of service** appear at intervals in the religious press. Can any equal that of George Q. Peyton of Rapidan, Va.?

He has been a Sunday school teacher continuously for 63 years, and an officer in the Presbyterian Church for over 50 years. Immediately upon his return from the Army at the close of the Civil War he began teaching a Methodist Sunday school. About ten years later the Presbyterians organized a congregation, and he became an officer in it, and took a class in the Sunday school, which he still teaches, though the personnel has changed so that now his scholars include the grandchildren of some who were in the original class.

Mr. Peyton is now 85 years old.

**Negro boys** are being taught the following oath, it is said:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act. I will live a clean, decent life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise. I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience. I will not allow myself to be overcome of evil, but will strive to overcome evil with good. I will endeavor to develop and exert the best powers within me for my own personal improvement, and will strive unceasingly to quicken the sense of racial duty and responsibility. I will in all these ways aim to uplift my race, so that to every one bound to it by ties of blood it shall become a bond of ennoblement, and not a byword of reproach."

**Challenging opportunities in national missions** is the theme of an article by Dr. John McDowell in the "Presbyterian." He conceives the essence of national missions to be the Christianizing of the nation, and in pursuit of this object he sees several unparalleled opportunities.

The enlarging groups of non-churched people in America is one.

The lonely foreign-born groups in our midst are another, found as they are throughout our land, in country as well as in city.

Then there are the Spanish-speaking people here and in Cuba. The South-West has

drawn to it one-fifth of all the Mexican population, while Porto Rico and the Philippines add millions more speaking the Spanish tongue.

The Indians and Alaskans are familiar missionary subjects, also the changing rural communities, the growing industrial population, the Negroes, the neglected children, and other groups.

Missions have the opportunity of converting the spirit of America into the spirit of Christ.

**Summer conferences** are well established, and short summer courses in theology and religious education have for many years been promoted at many centers. But we think that Winona is the leader in a more elaborate summer school of theology whose credits are accepted at the regular seminaries.

The authorities of the Winona School of Theology for 1928, held at Winona Lake, Indiana, under the direction of Dr. Wm. E. Biederwolf, say the past session was the best ever held. An increase of 40% in the student body over the previous year was encouraging. Students were matriculated who represented 21 denominations, and who came from 17 states and Canada. The faculty included A. T. Robertson in New Testament Introduction, Melvin Grove Kyle in Old Testament History and Archeology, Leander S. Keyser in Theology, John A. Faulkner in Church History, and J. A. Huffman in Biblical Messianism and New Testament Greek.

A building that cost over $100,000, with 12 acres of land, has been secured as the future home of this school, and larger things are hoped for in coming years.

**Work in India is joy,** writes Dr. Sam Higginbottom of Allahabad, but the shortage of the rains and consequent partial failure of crops gave an anxious time last year.

"Last February we had seven inches of rain in two weeks, an experience so unusual that no records reveal anything like it. It damaged the wheat, barley and oil seeds over fifty per cent. We expect 30 inches during June, July, August and September, to grow our fodder and store moisture for the winter crops of wheat, barley, etc. We have actually received 13.8 inches. Day after day a few clouds rolled up, but no rain. Is there any more poignant figure in Scripture than 'Clouds without water,'—promise without fulfilment? If we could only have had the seven inches that ruined our crops in February during these rainy season months we could have been fairly well off."

Prices of fodder and grain have risen to scarcity heights. September was hot. "Yesterday to our great joy and relief the clouds which rolled up gave over an inch of rain, enough to let the farmers sow their crops and most likely avert famine. It is hard to exaggerate the feeling of relief, and to express our praise to God!"

> For those who have to bear their burdens alone; for those who are in doubt and anguish of soul; for those who are over-sensitive; and for those who suffer through their own wrong-doing,—
>
> We beseech thee to hear us, good Lord!

**In an issue commemorating its 50th anniversary** the "Christian Herald" announces its reorganization as the Christian Herald Association, incorporated in New York state as an organization not for profit. The articles of incorporation state that the objects of the corporation are to diffuse the principles and teachings of the Christian religion, receive and invest voluntary contributions in support of religious, benevolent and educational enterprises, etc., and to publish the "Christian Herald."

It is provided that no officer, member or employee of the Association shall receive pecuniary profits except a reasonable compensation for services.

J. C. Penney, chain store merchant, is president of the new Association, and the directorate is formed of the board of the J. C. Penney Foundation.

In the statement announcing the reorganization Dr. Dan Poling, who is editor-in-chief of the magazine and minister of the Marble Collegiate Reformed Church in New York City, calls attention to the fact that more than eight million dollars have been raised and distributed for relief enterprises during the fifty years' history of the magazine.

**Evangelism** was prominent at the recent Protestant Episcopal convention at Washington, D. C.

Bishop Darst spoke thrilling words telling of the beginnings of the evangelistic movement four years ago, amid doubt and dis-

couragement. He then called the meeting to its feet, to join in a pledge of re-consecration to the cause of Christ. The meeting responded as one person.

George Wharton Pepper of Philadelphia offered a resolution, as follows:

"WHEREAS, There is in this convention an evident sense of the need of a determined endeavor on their part of the church to fulfil her mission through the preaching and practice of the gospel; and

"WHEREAS, this need is further evidenced by the memorials to this convention of the Young People's Societies, the Daughters of the King, the Brotherhood of St. Andrew, and the Woman's Auxiliary,

"THEREFORE, BE IT RESOLVED: That this joint session of the House of Bishops and the House of Deputies expresses its profound conviction that personal allegiance and witness to Jesus Christ is the vital matter in the life of the church today, and commends to the church the program of the National Commission on Evangelism, and urges upon the whole membership of the church, both clerical and lay, their utmost effort to realize this program in its essential principles."

**Women under the new régime in China** are given equal basis as men, the National party giving great freedom and self-expression to both sexes along many lines. Miss Edith Wells of Philadelphia, recently back from Y. W. C. A. work in Tientsin, gives this as one of the many changes that are coming in with the new China.

"Chinese women are ready for these new opportunities in a way that I feel women of few countries would be under the same circumstances," says Miss Wells. "Popular education is so new in China that women of real ability of an executive nature and accustomed to affairs of responsibility by their husband's side in business may not read or write, and yet they cannot be judged by this as in other countries. They are born leaders and speakers, and quick to handle any situation adroitly and wisely. Part of this ability comes from generations as executives of immense households, due to the Chinese habit of hundreds of relatives and children living under the same roof."

Chinese women are so adaptable and deeply interested in the Y. W. type of service, classes, clubs, and activities that they are increasingly carrying the administrative leadership as well as the financial support alone.

**English Unitarians** have consummated what they consider to be the most important institutional development in the last hundred years.

Hitherto Unitarianism in England has been under the divided leadership of two organizations, the British and Foreign Unitarian Association and the National Triennial Conference. The former was an association of individuals, led by Dr. Martineau, for the purpose of propagating Unitarian faith and doctrine. The latter, on the contrary, has laid emphasis on theological freedom, and was constituted on the basis of church representation. Naturally there was some conflict between these two schools, and resulting weakness.

The recognized value of unified organization and the necessity of economizing on organizations has now brought the Unitarians together in a General Assembly of Unitarian and Free Christian Churches. The opposition to the merger was quite small, though it included Dr. L. P. Jacks, principal of Manchester College, Oxford.

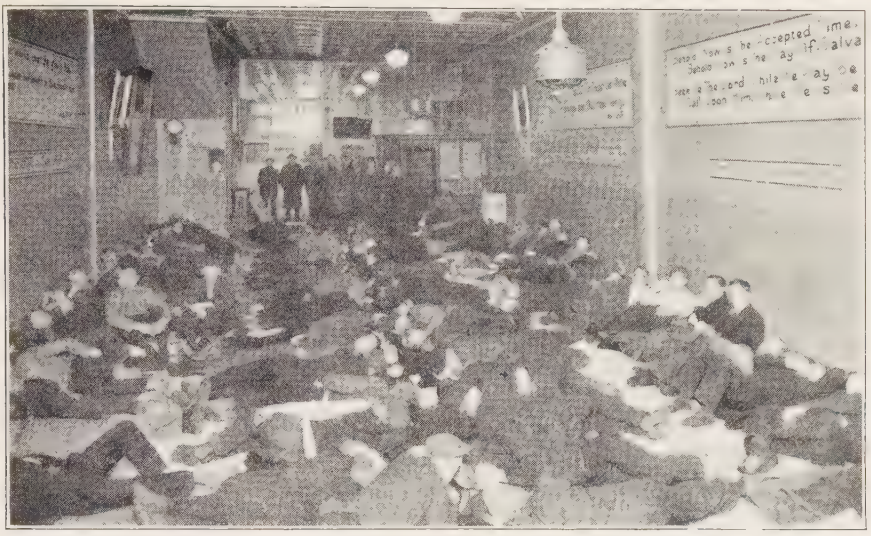
The objects of the Assembly will comprise all those promoted by the two earlier bodies, but no one will be asked to subscribe to a formulated creed.

### United Reading of Scripture in January and February.

Hundreds of thousands read a chapter a day in Matthew and in John last January and February. For this year the Commission on Evangelism of the Federal Council and cooperating denominational evangelistic committees recommend the reading of 1 and 2 Corinthians and Mark from New Year to the beginning of the Lenten season.

The American Bible Society has prepared vest pocket editions of the selected books at one cent a copy in order to facilitate this movement. Corinthians can be supplied only in English, but Mark can be furnished also in Portuguese, Spanish and Russian. Any pastor can obtain copies on request addressed to the Bible House, New York City. Return postage should be included.

A popular movement of this sort can be utilized by pastors and Sunday school superintendents to get persons reading the Bible who do not already follow this good habit and have no course of their own.



*At the Pacific Garden Mission, Chicago, 292 men slept on the floor and in the basement one night last winter. The average nightly was 270. Coffee and rolls were served next morning.*

### $100 Award for Missionary Hymn.

Dr. Milton S. Littlefield, president of the Hymn Society, announces the offer of a prize of $100 for the best hymn "written in the spirit and voicing the purpose of the missionary enterprise of today," to be submitted to the Society by February 1, 1929. When the winning hymn words have been selected a similar prize will be offered for the best musical setting.

All manuscripts are to be submitted to Dr. Franklin A. Gaylord, 47 Englewood Avenue, Englewood, New Jersey. The society reserves the right to withdraw the award if no manuscript deemed worthy is received.

The Hymn Society is a national organization of hymn writers, composers, and hymn book editors. Recently it conducted contests for words and tune for a Hymn for Airmen, manuscripts numbering more than 1800 being submitted from every state in the Union and from most countries of Europe and their foreign colonies.

### India's Quest Pictured by a Missionary.

I sat one day in my tent typing hurriedly a most important contribution to the Mission Report, long overdue, for which I had been taken sternly to task by an exasperated editor who had made it plain that I must send it in that day or never.

Fourteen sturdy farmers came to my door. "Namaskar, Bai Sahib!"

"Namaskar," said I. "Please sit down in the shade for a few minutes! I must finish this important task."

"Nay, Bai Sahib! This is harvest time, and we have left our fields and walked many miles because we hear that you worship a God of love. We have not heard of that God. Come out and speak to us! Tell us about your God!"

That report was never finished, for I sat talking late into the night with men who in the midst of dire poverty felt that God was of more value to them than grain and harvest fields.

### The Church of Rome in Germany.

Is the Roman Catholic church advancing in Germany?

A great deal might be written on this subject, but the facts can be briefly set out, writes Prof. Heinrich Hermelink of Marburg in the "British Weekly."

He says that as far as we may judge from outward appearances Roman Catholicism has certainly made progress. Thousands of convents and settlements of religious orders have sprung up within the last decade in all parts of Germany. The Jesuits and all "congregations" of their type, which were entirely excluded from Germany before 1918, have spread themselves far and wide, and have set themselves to all sorts of tasks, among which is an influential newspaper

activity. The political party of the Center gave the casting word in all governmental modifications of the German Republic. A number of new bishoprics are being set up in those North German territories which have been hitherto regarded by Rome as mission ground. Erfurt, Berlin and Altona are to become episcopal sees in Prussia.

But alongside these indications of growth one may observe signs of weakness. The number of conversions from Romanism to Protestantism has been larger in every year since the war than the number of those who have gone over to Rome. In the first years after the war there was a noticeable tendency in Protestant circles toward a reconciliation with Rome. That tendency has long ceased. It is a far more important fact that within the ranks of Romanism in Germany a crisis has developed which has had as an outward symptom the excommunication of several Romanist theological professors, the best known of whom is Wittig in Breslau.

Those best acquainted with the whole subject, says Prof. Hermelink, are aware how insecure is the position of Romanism in the thought and opinion of many of its adherents, including not a few priests. "No serious danger is to be apprehended on that side for the future of the evangelical church."

### The Accuracy of Genesis.

Lieut. Gen. Sir George Macmunn, K. C. B., in the "Journal of the Central Asian Society" gives two incidents to show how accurate Genesis is in its details. He says:

"In our endeavor to settle revenue problems in Iraq during the days of the war we soon came upon a curious condition of land tenure whereby a man who owns land does not necessarily own the trees thereon. And we see to this day that to own land and trees a man must have a 'mirri sannad' as well as a 'tapu sannad.' But this explains an apparently redundant account in Genesis, where we are told that Abraham, when he bought the field of Machpelah as his burial place, sought not only the land thereof but the trees thereon as well. This was in reality the most essential thing to do, and shows that a custom has remained unchanged to this day in those lands.

"The other point, as an accurate description of detail, is still more remarkable. In the account of the Deluge we are told that 'the gates of heaven opened, and the fountains of the deep came up.' Now 'the gates of heaven' we can all accept as a picturesque description of heavy rain and melting snow. We have accepted that and not broached deeper into the meaning of 'the fountains of the deep.' 'The fountains of the deep,' however, is an expression often used in the Old Testament for the sea. To this day, at the same time as the flood season, the southwest 'shumal' blows the sea water of the Persian Gulf right up over the low desert flats that lie between the Shattal-Arab and the higher ground right and left of the river for sixty or seventy miles inland. This wall of sea water coming up meets the other waters coming down, and banks the latter up so that they cannot run off till the winds cease to prevail. It most accurately describes the physical situation today.

"I have given you these two instances to emphasize my point that everything told in Genesis refers to some historic happening, though we may not yet have caught the inwardness of the story right."—"Alliance Weekly."

### A United Free Church of England.

The spirit of reunion spreads and intensifies in England. Recent suggestions for the amalgamation of the Presbyterian and Congregational churches over there have raised a larger issue: Why not a United Free Church of England?

The late Rev. J. H. Shakspeare set his heart upon the realization of this ideal, and now Rev. G. Stanley Russell, chairman of the London Congregational Union, has revived the question. Writing to the "British Weekly" during a visit to Toronto he extolled the achievement of the little Congregational church in Canada, which persuaded its two great allies to adopt as part of the basis of the United Church the removal of creedal bonds and subscriptions and the assertion of the right of the individual church to adapt its forms and methods to its own neighborhood and to form the unit on which the whole structure rests. Mr. Russell pointed out the weakness, overlapping, and waste resulting from denominational divisions, and dwelt on the advantages that would come from union.

In his advocacy he has the support of many Free Churchmen, though they are fully con-

scious of the obstacles to the union of all the Free churches in one body.

Rev. Thomas Nightingale, secretary of the National Free Church Council, writes that many who have the best interests of the kingdom of God at heart keep before them the ideal of a United Free Church of England, but realize that in such a country as Britain, with its great traditions, such a consummation is not reached in a generation. He adds, however, that those who have eyes to see and ears to hear are cognizant of the fact that a new spirit is abroad, and that the ideal which Mr. Russell so ably advocates may not be so far from achievement.

The National Free Church Council and the Federal Council are now exploring the situation.

### Evangelical Progress in Czechoslovakia.

"Help us build churches" is the initial plea of the Czechoslovakia Church Council, as reported by the survey for 1927-28 of the American Board of Commissioners for Foreign Missions.

There are in Czechoslovakia thirty-three organized evangelical churches, of which twelve are fully self-supporting. Work in this mission also is being done in 150 outstations where churches have not yet been organized. "Tithing is widely practiced, and the church life is vigorous and devoted," says the annual survey.

In its plea the Church Council of Czechoslovakia states that if only their work could be suitably housed, the churches could by 1933, just sixty years after the arrival of the first missionary, carry on an increasing program of active evangelism. Eight such buildings are urgently needed at once. The total cost is estimated at $60,000, one-half of which amount the Czechoslovakian Christians will raise.

The spirit of that great reformer, John Huss, still lives in Czechoslovakia. Husinec, the birthplace of Huss, is one of the work centers of the American board, and the little church there is at present engaged in repairing its building at a cost of $1500. The name of the president of Czechoslovakia headed the list of contributors.

Dr. J. S. Porter, the only American board missionary in Czechoslovakia, tells the following story as illustrating the transforming power of the Gospel in Czechoslovakia:

Two sisters, because of unhappy conditions of life, determined to commit suicide. They chanced to drop in to a church service, and later when one of them took a revolver in hand with the intention of ending her life, the words of a hymn she had heard sung on that visit suddenly came into her mind:

A day in Jesus' service,
What joy is that to me!

She determined to learn the meaning of such an expression. She became a Christian, and presently won her sister and the latter's dissolute husband to a new life in Jesus.

### A Child's Grace before Meals.

*We thank thee, Lord, for daily bread,*
*And for our home and friends;*
*We thank thee too for joy and strength,*
*And all thy goodness sends!*
—From "Children's Devotions."

### Is This Intolerance, or What?

A missionary in Spain relates his experiences in "Echoes of Service."

One of the most spiritual and earnest believers had to go to the hospital in the capital of his province. He had been converted about 35 years, and was always overflowing in a bright testimony to all, and was much esteemed by his employers.

Neither he nor anyone thought seriously of the operation. He naturally declined confession to the priest when he was to be operated on, and read his Bible and talked freely of the gospel.

"Complications set in, and on my return from a visit to a scattered group I heard he was worse, and went to see him. To me and to his family he was the same as ever. The nun asked us to leave, 'that the patients might rest,' telling the wife she could return later."

When she and others returned they found a medal round the man's neck, and were told that at his request, the priest had confessed him and given him the host! Meanwhile the priest on leaving the hospital met other relatives outside, and supposing them to be Romanists said:

"I have just saved a renegade! It cost me great trouble, but I have overcome him in spite of his Bible."

When they told him who they were and what they believed he was abusive.

They all decided to bring the brother away, which he desired, saying to his wife:

"They have made me suffer much. I will tell you at home."

But he was too exhausted, and died a few hours later.

"We went as usual for the judge's authorization to bury, but were told the priests claimed the body as he had voluntarily returned to the church. At the same time we were warned against any resistance, and the governor of the province telephoned to the brother-in-law that he held the family responsible for any disturbance of the peace, showing clearly that he would listen to no remonstrance."

Fearing that the natural indignation might find vent in some opposition that might mean further trouble the believers decided to have a meeting for prayer and Scripture reading so as to be silent before the Lord while the priests with five policemen and a sergeant went to the house and took the body from the widow and daughters.

Public opinion was divided, the fanatical element rejoicing as in old days around the body of a believer in their hands, while "a large number was entirely persuaded, as we ourselves, that our brother had never consented for a moment to what had been done. And we have learnt the lesson that no evangelical can go to the public hospital with any confidence."—"Echoes of Service."

### Native Evangelism in Korea.

An evangelistic band from China conducted a 3 months' campaign among Chinese immigrants in Korea last spring, according to a report in the "Bible for China."

Some 18 cities along the main trunk line and the two principal branch lines of the Chosen Railway system were entered. Time spent in the different cities varied from one day to a week or more. Part of the time the party was divided into two bands, one working along one branch line and the other along the other branch line. In some cities only a few hundred Chinese were found, in other cities several thousand. Over 90% of the Chinese in Korea seem to be from Shantung, with a scattering fraction from the other provinces.

In practically every place the Chinese cordially welcomed the band and were responsive in attending the meetings. They were successful in distributing an unlimited number of tracts. In several cities a gratifying number of names of those interested was handed in. In Fusan a building was rented and a member of the party left in charge, for at least the time being, to conserve the results of the effort in a more permanent organization.

In one city where the most intense interest was shown the Korean women of one of the churches prayed three months prior to the band's arrival for the Chinese of their city.

One of the outstanding features of the whole trip was the cordiality shown by the Christian Koreans in this effort among the Chinese in their midst. Their churches and halls were freely granted for meetings. Korean pastors and evangelists were glad to invite the visiting evangelists to address their congregations. In several of the cities feasts were given to the group. In Seoul some of the leaders gave a banquet of about one hundred plates in one of the leading Korean restaurants in the capital.

"This evangelistic trip was unique in that it was not only a time of preaching the Word, but also a time of receiving a blessing through contact with the Korean churches. It was an inspiration to see those huge Korean congregations who, out of a poverty which seems to be as dire as that of the poorer Chinese, build their own churches and pay the salaries of their pastors. Once a year or oftener more than half of the membership come together in smaller or larger groups at their own expense to be instructed in the Word of God: at least this is true of Northern Korea."

---

## AFRICAN TROPHIES.

### Congo Faces,—Terrible, but Transfigured.

One arrives back after furlough with a susceptibility to impressions that is not so noticeable after further months of life among the people.

The impression that has specially gripped me on again coming back is the capacity of these Africans for better things. I don't mean only that they have large potentialities, but rather that there is a readiness on their part to become changed. At home I have been telling about them, and have mentioned their virtues as well as their pagan vices. On arrival here I wished I were again back home: I have told only half the story.

Here are Baenga, Bafoto, Mongo, and Ngombi people on the station. What terrible faces some of them have! The cicatrized tribal markings suggest the evil one

*One of the meetings held in Berlin by Rev. G. P. Raud, general director of the European Christian Mission.*

himself. Can such beings become followers of Jesus Christ? One would scarcely believe so. Diabolical is the only term that seems to fit some of these faces.

Last Sunday I was preaching at the morning service. There, before me, was a crowd of about 400 of these folk. I was talking about the devilish methods Satan uses to destroy men. Rapt attention filled the house. In front of me I saw men and women glaring at me who well understood what I was trying to elaborate. I was sure their minds were running on ahead of me as I spoke, and that with these subjects they were perfectly at home. The sight of these people fascinated me until I was near forgetting what I wanted to say. Some with elbows resting on knees and eyes peering through mere slits at me; other with eyes round, and with mouths still more widely open as though listening with mouths as well as ears; but all following with the closest attention everything I said. Then I moved on. I tried to shew God our Father determined that Satan should destroy not one of them unless they deliberately turned away from him. He was doing his utmost to save. I told of Jesus who came to shew us our Father's love: of his own love for us,—his sacrifice on Calvary, his resurrection, and his coming again later to finish his great work on our behalf. As this story was told I saw eyes light up with new expression. Here, a terrible face became subdued with feeling; others, whose features were mutilated with great rows of ugly markings, grew eloquent with interest; and all over the building one saw the gospel of Jesus doing its wonderful work.

As I left the gathering these men surrounded me, and one with eyes moist said: "Whiteman, I cannot sleep at night for thinking over these things you tell us!"

What a story it is we have to tell! And here we have men, who, once savage, now sit by night in the flickering firelight of their huts and tell again and again the story of the forgiveness and the companionship of Jesus. These are the men that count.

There is just one other impression that has gripped me on returning here, that of the open doors. You ask, What open doors? I reply, all the doors, for commerce, for education, as well as for evangelization. Nothing is closed today.

If only we were as eager to enter the doors before us as are the commercial men, then Africa would be evangelized within this decade. Today traders and commercial speculators are making almost incredible sacrifices here, and are laying deep foundations upon which to build their fortunes of the future. The children of this world appear almost divinely wise and far-seeing.

Of course we never forget the sacrifices some have made for Africa. Graves ever beside us will not allow us to forget what God's people have done for this land. But compared with the almost frantic sacrifices of the traders to get a quick grip on Africa, how slow and almost penurious do our best schemes appear!

But I am not unduly troubled in spite of all these odds. Every time I tell out this wonderful story I am sure that some man or woman has become more closely bound to Jesus, and I thus feel that the purpose of God for Africa has been furthered just another little stage. A great hopefulness for Africa possesses one as he sees men from the forest come and dwell with us to learn of this gospel, and then go home again to tell what they have found.—"Regions Beyond."

### From the Heart of Africa.

Preaching Christ in Wukari and district is different from what it used to be. No longer are the women timid, no longer do they run when they see us come, but they are keen and often they say to me:

"Why don't you come to my house?"

Mr. Maxwell and I have visited some of the villages near, receiving such good attention and interest in the message. We are holding on to God to send a great quickening all over this district. It has begun at Kwambai in Miss Veenstra's district, and we are asking the Lord to let it come on to us, and it will. Day and night we cry unto him, and surely this is his holy will!

Yesterday before Nayiga and I left we asked the Lord to guide our feet to the hearts prepared. We went out on to the wide road, and as I went along I said:

"We will go up this side path. We have not visited that part yet."

She replied: "It is all overgrown."

"But even if it is overgrown they need to hear," and we retraced our steps and went that way.

We were well received everywhere. When we entered the last house and sat down after the usual greetings, they seemed friendly, but not too sure why we came. When Nayiga asked if she should tell them the news of God they replied:

"Our brother is ill, and our hearts are hot, and we are soon going to him, so have no opportunity to listen."

I asked what was wrong with him, was it fever, or his lungs, or what. They replied:

"How do we know? Only the men know. They do not tell us women."

Nayiga said: "It is a pity you let your people die when there are those here with medicine who could help them."

She then went on to show them her scarred and twisted hands and scarred body, telling them the different names of the bokas (fetishes) she had sacrificed to to get help and healing, and then how we had come to her town and preached, how she had sat and listened, to go back and think over it all in her hut and come to the conclusion that this news was the true news, and this God the true One too: she would never do boka again: and she certainly never has.

She opened the pictures at the crucifixion. There were three old women in the room, and as she explained the story the poor old soul next to me started weeping. Nayiga said:

"Don't weep, but listen until I explain all!"

By this time another woman had come in, and was greatly interested. When Nayiga explained that if only they would ask Jesus, the Son of God, to come into their hearts he would come, they asked him then, the woman who had come in last putting her hands on the figure of the Lord in the picture. This same woman told Nayiga she had been sitting in her hut alone, and a voice told her to get up and go out. She said she had no reason for doing so, but obeyed, to come along and find us. She said:

"It was the Lord! He wanted me to hear of him, and now he will take all temper out of my heart, and give me a heart at peace with all men."

The poor old woman beside me was greatly overcome, and could not speak for a long time. She then turned to me and said:

"I will be a mother unto you while I live."

We sat on and talked and talked, and when we left they escorted us along the road quite a way, thanking us again and again for going to them.

I cannot tell you how often in these days I praise God for Nayiga. It is really splendid to sit and listen to her preaching Christ's birth, life, his death and all it means to those who listen, his burial, resurrection, ascension, and also his coming again, with stories and illustrations to make it clear. It is cheering, too, to see her reading her New Testament at

every opportunity, although she finds it hard. Yesterday I read Christ's crucifixion for her, and she was so upset, so annoyed with the people who crucified him. I told her of how literally the cry, "His blood be on us and on our children," was fulfilled not long after. I could not but smile at her reply:

"Now my heart is cooled!"

It is wonderful to see how rapidly a soul indwelt by the Spirit of God can go forward spiritually. What rest it brings to us! One feels, Let us stand aside that he may work!

You will be pleased to know that a woman named Wakura publicly witnessed for Christ here today,—the first Jukun woman I can remember ever to have done so here in Wukari. God grant that many may follow!

Do continue to help us in prayer for a great quickening and revival here at Wukari, Donga, Taraba, Takum, and Ibi district,—and can we stop there?—an outpouring of the Holy Spirit over all this dark country!—"News-Letter of the Sudan United Mission."

## JUBILEE CONFERENCE IN CONGO BELGE.

ARTHUR C. BALDWIN.

The greatest religious gathering of Protestant forces in the history of missionary work in Africa has just taken place in Kinshasa, or Leopoldville, on Stanley Pool. Both in the size of the conference and in the significance of the matters discussed, "The Congo Jubilee and West Africa Conference" marks an epoch in the Christian history of Africa.

Many of the missions of West Africa are represented here, Liberia, Cameroons, and 18 of the 28 distinct missions which now are working in the Congo itself. In addition to these have come delegations from the homelands, Sweden, Belgium, France, Great Britain and the United States. The last boat from Antwerp brought 62 delegates, including three colored men from the Presbyterian Church North who are to look over possibilities for a new work in Liberia.

That the Belgian colonial government believes this conference is important is seen in the preferred treatment its members have received. Every courtesy possible has been accorded. Passport requirements were waived as far as cost is concerned. On arrival at Matadi four special trains were in readiness, and the visitors were sent on to Leopoldville with their baggage even ahead of government officials. Those who know Congo will understand what this means. Business firms have placed their autos and trucks at the free use of the delegates.

Great and critical conditions have called this conference into being. The fact that fifty years of missionary work have passed is interesting, but only incidental. The great call comes from the rapid economic and industrial changes that are creating a new Africa before our eyes. It is difficult for us in America to realize what is going on, but here is a vast colonial empire, situated as perhaps the colonies were in the days before the Revolution, with vast and untouched possibilities.

Copper deposits, the greatest in the world, have been uncovered. Diamond mines are in active operation. Steamers, some carrying a thousand passengers, pass up and down the Congo. Stanley took 999 days to come down the river. Now the traveler can cross from the east to the west coast in a fortnight. There is regular airplane service from the coast at Boma to Leopoldville, and from there to Stanley Falls and other inland points. It is easy to connect with the north and south arteries and go on to Cape Town. Highways for motor trucks are opening the jungle. One of 2000 miles in length runs from Thysville to Elizabethville, where the copper mines are. The radio and wireless tap the world's thought. Last night at three o'clock here in the hotel several of us listened to an hour's talk by Herbert Hoover in Newark, New Jersey, and heard a jazz program from Rochester, New York.

Such examples can be multiplied indefinitely. Gone are the days of Congo's isolation and mystery! Willy nilly commerce, government, civilization, as known in the West, have opened the door.

### A Prayer of Dr. Samuel Johnson for New Year's Day.

O almighty God, merciful Father, who hast continued my life to another year, grant that I may spend the time which thou shalt yet give me in such obedience to thy word and will that finally, I may obtain everlasting life! Grant that I may repent and forsake my sins before miseries of age fall upon me, and that while my strength yet remains I may use it to thy glory and my own salvation, by the assistance of thy Holy Spirit. For Jesus Christ's sake. Amen.

It is easy to perceive that all this brings with it intense and pressing human problems. With this Western invasion have come influences that are reaching to the remotest jungle villages. In the demand for labor created by railways, steamers, and industries, the people are pouring out from the villages to the larger centers. Here in Leopoldville is a native population, for example, of 30,000, people who have come from many tribes up and down river.

Here the evils of civilization, disease, drink, immorality, can have and do have easy access. The new Congo needs moral and spiritual power. The government established a school for medical instruction to prepare natives to help their people, but Dr. Reppeto, medical director for the colony, told the conference that only 25% of them finish the course, and the great need is moral strength of character. The governor of this district told me in a personal conversation that they needed more missionaries here; that we must do more at once. The reasons in their minds are doubtless not our reasons, but the recognition of need is clear.

Plans are announced for coöperation of the missions and the government along medical and educational lines. The increasing use of French and its requirement by the government create a necessity that every missionary coming out to Congo have a speaking knowledge of the language. The intense activity of the Roman Catholic church, which has 3000 missionaries in the Congo, has brought about pressure and even persecution, with beatings of our converts. A new native church, self-supporting, self-governing, self-propagating, is already visible, and calls for better trained leaders.

Thus, the conference meets under favor of the government, facing insistent practical problems of adjustment and coöperation, with the pressure of a changing world about it.

May I say in closing that it was a great conference, able in personnel, not afraid to face these problems, and that in its findings and influence it marks a new day for Christian work in Africa?—"Watchman-Examiner" (condensed).

---

O God, make me as holy as a saved sinner can be!—Murray McCheyne.

It is no small thing to be on terms of friendship with God.

### Week of Prayer for the Churches.

Topics for universal and united prayer for the week Sunday January 6 to Saturday January 12, selected by the Federal Council of the Churches and the World's Evangelical Alliance, are as follows:

THE VISION OF THE KINGDOM AND THE POWER FOR SERVICE.

Monday—Thanksgiving and humiliation.
Tuesday—The Universal church.
Wednesday—Nations and governments.
Thursday—Missions.
Friday—Families, schools and universities.
Saturday—Home missions.

---

## CURRENT THOUGHT.

**The evangel** had four different contributors, and each his own constituency.—Dr. F. B. Meyer.

**It is of tremendous importance** that we keep our respect for law. No game is clean unless the players respect the rules. No society is safe unless its members respect its rules.

We ought to be like the Greek philosopher Socrates. He was in prison and sentenced to death. Some of his friends, by crooked work, arranged to set him free.

"No!" said Socrates. "Above all things we should faithfully keep the laws. I will not escape."—Leon C. Marshall.

**We must guard against** the strength of our desire to do what the law forbids. It is easy to rationalize our desires and think that we are actuated by a noble motive, as in the case of violators of the prohibition law, who sometimes think themselves motivated by a disinterested zeal for liberty when they are obviously actuated by a perfectly selfish desire for the enjoyments of drinking. . . . . In the second place, we must be willing to stand by our guns, to acknowledge that we have broken the law, and if necessary to pay the penalty. For only in this way can we be sure that our lawlessness is conscientious rather than merely impulsive or selfish. The conscientious objector who deliberately chooses punishment and very likely obloquy rather than obey what he considers a wicked law commands at least our respect, if not our approval. But the man who breaks a law in an underhanded way and hopes to get away with it is deserving of no respect whatever. —Prof. Durant Drake in "The New Morality."

# Evangelizing in Latin America.

Reprinted by permission from the "Christian Advocate."

Rev. E. Stanley Jones, D. D., India.

A good many discouragements were thrown in my way when the trip to South America was proposed. I was told by those who knew the land that I could not reach the people in whom I had been especially interested in India, the intellectuals. And this for about four reasons: That I did not know the intellectual and spiritual background of the people among whom I was to work; that I would have to use interpreters; that the intellectuals were indifferent to religion, and they would pass by on the other side and let one severely alone; and finally that I was from North America, and this would be a serious handicap, for North Americans are not popular in South America (Peru and Brazil are possible exceptions,) due to our Caribbean policy. Several times the question of my going was doubtful. In all of these things there was some truth, but it turned out not to be the truth.

## The Problem: How to Get Out of the Shell.

The evangelical movement in Latin America is stronger than I had realized. Through almost insuperable obstacles the missionaries and the nationals have built up schools and churches that have to be reckoned with. Many churches are self-supporting, and there are some able men in charge of them. Nothing that I shall say in the rest of this article must be construed as detracting from the splendid and solid work that has been done.

Not only have these institutions been built up, but there has been the by-product of stimulating the Roman Catholic church to cleanse its household and to provide priests who could compete in fine living with the Protestant missionaries and pastors.

But I found that what had happened in India was happening in South America. The movement was getting into a shell. It was becoming self-contained, an end in itself instead of a means. Men were busy in keeping the machine of their own creation going, and in the meantime the great outside world was sweeping by and the evangelical movement wasn't in it. Theosophy and spiritism and materialism were taking possession of the house of man,—soul empty and swept of the traditional faith. The problem was how to get out of the churches into the stream of the intellectual, social and spiritual currents that were going through the soul of these great growing republics.

In Rio de Janeiro I did not get out. It was my first place, and I did not know how to get out, nor did the local people know how to get me out. We had fairly good meetings in the evangelical churches, but I longed to get out in touch with this great outside throbbing life. I did have one group of prominent intellectuals to tea, and these splendid men were cordial, even warm in their response as I put up Christ to them. But one isolated meeting with them was not enough. I was disappointed in the meetings at Rio, though a few outsiders of the middle class made decisions the last night.

But I had learned not to fall between stools in this way, and I insisted on getting out. At Juiz de Fora the meetings were better. The Southern Methodists had a standing in the city through the magnificent work of their college there. The public meeting in the Municipal Hall was well attended, with representative men. A great many of the boys—nearly all, in fact,—made decisions to follow Christ. They were practically all from Roman Catholic homes. But my three days here were too short.

Sao Paulo, a city of 800,000, the center of the coffee trade, found us getting out a bit among the intellectuals. The two meetings in the Labor Union Hall were well attended and the crowds were responsive, some of the more interested ones following us to the beautiful Southern Methodist Church. The single meeting in Ferguson College was packed with fine students, and they were most cordial in giving a real hearing. The best meeting was in the Y. M. C. A., where we had an after-meeting in which quite a number stayed for personal surrender to Christ. This meeting had the grip of a real battle on it. Here I was at grips with the tossed, doubting soul of Latin America. The feeling was tense.

I haven't time or space to tell of the morning meeting with the Christian workers, where we studied the method of approach in

evangelism, nor can I tell of the night meetings in the Evangelical Church, meetings packed with eager listeners, responsive to invitations to find what they needed.

"Looking for a Place to Be Converted."

My first meeting in Montevideo was a luncheon at the Y. M. C. A. with leading skeptics and others. I sat between the leading lady doctor of Uruguay, representative on the League of Nations regarding the white slave traffic, and a prominent lady who informed me that she was a Roman Catholic, but "I do not practise it," she concluded. Then she went around the circle and pointed out practically all the other women who were in the same position.

At the close of my address the lady doctor said: "Well, if that is religion, how can we speak against it?"

They had been rejecting a caricature.

One of the prominent lawyers, a brilliant lady, said to a friend:

"Since attending these addresses I have been so impressed that I have been looking for a place to be converted."

A place to be converted! I wonder if she has found it? Can the evangelical churches provide her a spiritual home?

The meetings in the Crandon School for Girls were fruitful. These girls had not escaped the general skepticism that seems to infect the atmosphere. But they were responsive when they saw that I was not shocked when they opened their skeptical young hearts and told me of the doubts and problems brooding there. Many made decisions to follow Christ. The meetings in the Y. M. C. A. and the Y. W. C. A. were crowded, the latter to overflowing, and it was the type of people I was longing to get hold of, the skeptical-minded and those over whom the Great Sadness has come. The meetings in the Atheneo and the university were well attended and responsive.

The Uruguayans are a lovable people, and when they presented me with their national flag and sang in Spanish at the dock as the ship went out, "God Be with You Till We Meet Again," it was not easy to keep back the rising regrets at leaving so delightful a people.

In Buenos Aires we had a luncheon with fifteen of the outstanding men of the country: two rectors of universities, a dean of philosophy, the editor of the leading daily, the head of the department of education, several lawyers, and others of that standing. I could feel the iciness of their skepticism for the first few moments I was addressing them, but things changed when they saw that the faith that I held was not blindfolded.

This attitude toward religion came to them as a surprise, and the surprise led to deep appreciation, and in the case of one at least to a complete transformation. Some days later I saw him and he said:

"That day was the happiest day of my life! Since then I have been in a new world. I had been brought up in the Roman Catholic church, lost my faith through wide reading, have been trying to regain it, but that day I opened my heart to Christ, and he has come in, and I have been a happy man ever since. A new world has opened up to me!"

He occupies one of the places of greatest influence in Latin America.

This group in the inmost depths were not essentially different from a group of fifty American business men who met at luncheon in the hotel. As we sat down the chairman implied—more than implied,—he spoke out and said that this group would not be interested in religion, but might be interested in the economic condition of India. At the close he said with deep feeling:

"I take it all back! I am glad you talked to us in this way. This is what we need."

Evangelism Filled the Buildings.

The public meetings for outsiders were held in the Y. M. C. A., and they were crowded, and we were able to hold after-meetings for those who wanted to find Christ. These after-meetings seemed a natural sequel to the meetings, for it would have been wrong to those passion-tossed youth not to express their emotion in seeking. There was a feeling in some quarters that if a definite and aggressive evangelism were carried on in the Y. M. C. A. it would empty the buildings. We found, on the contrary, that it filled them, for men want nothing so much as they want God, if they only knew it!

I spoke to several hundred of the teachers of the Morris schools, schools run by a Mr. Morris, an Englishman, now become an Argentine, who has lost himself in the life of the poor children of the city. He has 6000

children in his schools, and the whole of this splendid work is supported locally. The minister of Education arose at the close, and before these teachers and government inspectors whole-heartedly backed my Christian plea.

"This was your greatest moment in Latin America," said Dr. Brown, the efficient pastor of the American Church, "for this will echo through the whole of the educational system of Argentina."

I broke into this series in Buenos Aires long enough to go to Rosario for a day and a half. Here in this day and a half I gave nine addresses, one of them in the University Hall to a fine crowd. It was the first time an evangelical address had been given here, and some of the pastors exclaimed:

"Wonderful that you could speak to those people in such a place, and there was no disturbance of any kind, only breathless attention!"

But why not? Are not men made for this?

### Crowded After-Meetings.

I haven't space to tell of the series of meetings in the American Church for both Spanish and English-speaking people. These meetings were crowded, sometimes to overflowing, and hundreds expressed their intention to lead a new life.

"I have never seen people respond so easily and without urging," said an experienced worker.

We also had a series in the Anglican Cathedral at noontime for men. All these and the morning meetings for workers must be passed over, for Chile awaits, and here I had the best meetings of the whole trip.

Santiago is a beautiful city surrounded by snow-capped peaks.

Our first meeting was in the University Hall. There was only one condition attached to my speaking here, that I must not preach Bolshevism! It was the first time an evangelical address had been given there. The beautiful hall was packed with the finest people of the city, and the high priestess of theosophy had to go to the third balcony for a seat! They were wonderful in their courteous, respectful attention.

This was a good beginning for the meetings in Santiago, and this beginning was followed up by having the rest of the public meetings in a neutral public hall, the Swiss Hall. This neutral ground made it possible

*Dr. E. Stanley Jones of India, apostle to all the continents.*

for people who would not have come to either the Y or the evangelical churches. This series in the Swiss Hall proved to be the best I had had so far, both in numbers and response. Several hundred extra chairs had to be put in, and yet hundreds stood. My audiences in India were not more responsive than these, and yet the audience was largely made up of skeptics, theosophists, and Roman Catholics.

Each night I had an after-meeting for questions and for personal decision. Sometimes we went on for nearly three hours, and yet they stayed on! The last night was one of the greatest meetings I was ever in, for that night when I asked for those to stay for personal surrender to Christ, about five hundred stayed. I quite realize that the Latin American is polite and courteous, so that this after-meeting with five hundred in it must not be taken at its face value; but it certainly meant that here was heart-hunger of a deep kind. They asked me to pray for and with them. My Chilean interpreter, as surprised as I was, remarked to me:

"It has never been seen this way in Chile before—not among this class! This is a new day!"

One leading theosophist said: "Well, if I had known the gospel meant this I should never have become a theosophist!"

When a Chilean of German extraction mounted the platform and proposed that they give me the Chilean hug, and did so, I knew that it was their way of saying, "Hallelujah!" and of showing their gratitude for the gospel. I took it as such and passed it on to Christ, the author of that gospel! A good

many of these signed up to join study groups on the life of Christ.

The girls of Santiago College, nearly all of whom made a decision, showed their gratitude by presenting me with a Chilean flag (how wonderfully patriotic these people are!) and by forming themselves into an "Ever-Serving Jesus Club." And yet they were nearly all from Roman Catholic or skeptical homes.

I addressed the School of Pedagogy, perhaps the first time an evangelical message had been given there. The question of a youth at the close revealed the ordinary mind about God:

"What do you mean by God as a working fact?"

God as a dogmatic assertion they knew about, but God as a working experimental fact they knew nothing about.

The meetings in Santiago were the best so far, but those in Valparaiso in some respects were to be better.

My first engagement on arrival was a luncheon with the editors of the daily papers. It was great to sit around the table and talk to these splendid men about Christ. Two other public luncheons were held, one with the educationalists and one with a mixed group. The leading educationalist said rather sadly:

"I wish I could live what he is talking about, but I cannot!"

He felt the demand of the ideal, but had not tasted the power that lies at the heart of the gospel.

The opening public meeting in Valparaiso was in the Atheneo, and it was so packed that many were turned away. There was not the slightest sense of uneasiness when I passed on in my address to Christ and his claims. The fact is that the attention became breathless as Christ began to grow luminous before them. This meeting had the best people of the city in it, including representatives of the educational and the military departments of the government.

"Standing Between Two Altars."

At the close of this meeting three Chilean ladies, one an atheist, another a theosophist and the third a Roman Catholic, asked me if I would address the upper class of each of the public high schools as they were prepared to bring the group together in one place. This was interesting in view of the fact that Roman Catholicism is the state religion of Chile. These students were so responsive that they did most of the speaking by their eager listening. Then it was proposed by the teachers themselves that I talk to all the public school teachers of the city. They filled the Atheneo, and no one could have asked for a more intelligent and responsive crowd than these teachers. They requested that my address, in which I pleaded for Christian character in the teacher, be published in their educational journal. And yet they were supposed to be skeptics! They were just empty-souled folks, "standing between two altars, one dead, the other not yet born."

It was arranged that I have a conference with some of the Roman Catholic priests of the city. But the bishop put his foot on it. His clergy must not be corrupted!

The meetings in the Y were quite as good as those in the Swiss Hall at Santiago. The question time was illuminating. It revealed the interest—and problem—spots. They usually centered around three things: Roman Catholicism, theosophy, and God. Some have taken to all sorts of cults that seem to offer them something. There are cults of Neoplatonism worshiping Psyche and Cupid. Spiritism lures many to its quackery and its quagmires. The confusion is as bad as when the mystery cults made their way into Rome when the old was dying.

In the last meeting at the Y several hundred stayed for the after-meeting. It is true that some of them did not grasp the full significance of what it meant (one said that I had held "mass" after the meeting), but the sense of divine power was upon these after-meetings, and many found new lives.

When we came to that last service my interpreter and I were both worn. We had talked for six solid hours that day, and all the way along I had taken about four meetings on the average: but our resources never failed!

As the boat pulled out from Valparaiso, at the dock to wave goodbye were Methodists, Presbyterians, Salvationists, theosophists, and a group of Roman Catholic school girls brought by a theosophist teacher. They waved me to come back. I would like to! I feel as though I had just learned to approach these lovable folks of Latin America. I wish I could begin all over again!

# Editorial Briefs.

In Bertrand Russell's recent book on scepticism he sets forth the idea that sin is geographical, after a survey of marriage customs in different ages and lands. His next step is the conclusion that the notion of sin is illusory.

It shows how a trained thinker can err when he surveys only part of the evidence. Sin is a fact before God. Its pedigree and ravaging character are revealed in God's Word, which is supported by the tragic experience of the human heart and conscience ever since Adam and Eve fell. Superficial notions such as Russell exploits are arrived at only by shutting one's eyes to facts a sceptic does not want to see.

* * * * *

Every now and then an old theme comes before us in a new dress.

Full consecration is an old experience in man's dealings with God, the idea unfolding with successive revelations of God's will and claims.

After the World War a young widow in England, whose husband was killed in the war, erected a memorial in a little church in Essex on which were these words:

*"All he had, all he hoped*
*to have, he gave."*

What a standard this glorious example of patriotism sets for Christian discipleship!

### Faith v. Credulity.

Prejudice against a word often arises from a misconception. An aversion to a person is sometimes due to a trivial misunderstanding, or even to association with others. This is unjust. In like manner many are suspicious of a word because of its use by people whose character may be unworthy. The unhappy memory of those who have used the term brings it into ill repute, or gives it a perverted significance.

Nowhere is this more true than in the field of religious thought. To some the term evangelical is an offence for no other reason than that it has come in a few cases to connote what is bigoted or intolerant. To others evolution is equivalent to atheism or agnosticism. Such misconception is not possible to a truly thoughtful person, but it is surprising how insidious and persistent a prejudice may become. Thus it is that some ministers find it necessary to substitute for terms once in common use some other words to convey their meaning. For example, they speak of the salvage of a life instead of the saving of a soul; of living life to the full instead of devoted service.

The term faith has perhaps suffered from prejudice as much as any other word in a religious significance. In business, in social relations, and in every other association it is in common usage. Having faith in a man or an enterprise conveys a definite attitude on the part of one who uses the term. But in religious experience to many it is synonymous with credulity. Often we have felt that a freer use of so commonplace a resource as a good dictionary would remove many of these unreasonable prejudices, to the infinite help of those who suffer from such misconceptions. Credulity is a disposition to believe on slight or uncertain evidence. Faith is the antithesis of this: it is belief upon reasonable evidence. The credulous believes on irrational evidence, the man of faith on rational evidence.

Science makes no less demand upon faith than religion. It is reasonable belief that distinguishes the true savant from the charlatan. The one demands research for every hypothesis, the other accepts or proclaims without attestation of experiment.

Jurisprudence demands reasonable evidence for determining a cause.

In business credit, which is only another word for faith, calls for evidence of integrity and resources. Credulity and faith are the determining factors between speculation and sound investment.

Not only are business and professional life based upon faith, but society itself coheres only by faith. When distrust displaces faith there is anarchy, whether in the family, in the community or the nation. If without faith it is impossible to please God, it might also be truthfully added that without faith it is impossible to please our fellow man. Nations have experienced the throes of sanguine revolutions when faith in their rulers has failed, evidenced alike in France in the 18th century and in Russia in the 20th.

When so universal an experience is recognized in every relationship in life it is strange that its rightful claim should be disallowed by some in the realm of the spirit. Again and again instances occur in the Bible where the basis for faith is set forth in the evidence of past experience of God's dealings with his people. The prophet Malachi represents the

Lord challenging his people "to prove" him and thus find reasonable evidence for their faith. Our resurrected Lord shows his disciples the evidences of his crucifixion to confirm their faith in his conquest over death.

Faith is at once an exercise of the will to believe and the rational powers to examine the evidence, issuing in affection for the supreme object of trust. Lack of faith in a fellow man without reason is an affront: lack of faith in God is a gesture of defiance. It is not enough, however, to acknowledge belief in divine truths: it is incumbent upon us to have that belief a rational one. We are enjoined to be ready always to give an answer to every man that asks of us a reason of the hope that is in us, with meekness and fear.

# The Attitude of Prayer.

## Rev. Samuel M. Shoemaker, Jr., New York.

*If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you! John 15. 7.*

Prayer, much more than conduct, is religion active and at work. It is common today for us to measure the amount of a man's religion by the number of his good deeds. There are many who comfort themselves with the excellence of their own Christianity because they are charitably disposed, and who look upon prayer as a sentimental superfluity, the pious pastime of unoccupied or introverted people. It was not so in Jesus' mind. For him the crucial and cardinal thing in life was to be in communion with the Father. All the kindness and courage and honesty in the world could not make up for the lack of it. I think he viewed these things as the natural manward expression of this Godward attitude. Prayer was the breath of his life,—constant, believing, surrendered, assured prayer. Without prayer he did not attempt to live: nor did he expect his followers to subsist upon the dry spiritual provender of their own moral effort.

### Causes of Prayerlessness.

We have to face the fact that a good many people have given up praying in this day. The causes for it are various.

Some are simply concerned with other things, mostly selfish things, with which prayer is incompatible.

Others, more thoughtful, say that a God in a law-abiding universe cannot take notice of personal requests, or grant them. They say that we beheld during the war, what must continue at all times, the spectacle of conflicting prayer, Germans praying for victory and Frenchmen praying for victory when only one side could possibly win.

Or they say that the plain fact is God does not answer the prayers we send up: and early in our lives that practical skepticism takes place which is based on experience.

Or else, they may believe much in God, in his love and his interest, but, they say, he knows already that we have need of all these things,—and why beseech him for them?

The objections lie along two lines. Some feel that we are boxed in a mechanistic universe where prayer is impossible, others that we are at home in the universe of an all-knowing and all-loving God where prayer is unnecessary.

Now to answer these objections we need to go back a long way, back to the need for prayer not only in the personal depths of human souls, but, as it seems to me, in the nature of existence. For I believe that the roots of prayer are hidden deeper than in the lonely longings of individual hearts: I think they lie buried in the whole plan and scheme of things.

### A Purposeful Universe.

All meaning in our own existence, all possibility of looking out upon passionless and indifferent nature,—on such cold nights as we have had, tormenting men and animals with suffering,—all contemplation of the strange mysteries of life if it is not to be accompanied with a pang of frightened horror, depend upon our faith in some purpose for this universe. There is but one explanation of the universe which does not require some prior explanation: that is that it is the handiwork of a deity with a good will seeking to realize in progressive creation an intelligible good in which we can share. There is no middle ground possible between such a view and skepticism about discovering any rational view of it whatever. You may call it a leap of faith to think in terms of a universe with purpose, but I tell you it is a leap

of folly to plunge back into the agnosticism which confronts you when you turn to look in the other direction. In the cool abstraction of what we like to call pure reason we may deny such a purpose, but as a matter of practical fact most of us act every day as though there were purpose in the universe, and in our lives: and we can act no other.

Now if you grant the possibility of such a purpose for the whole, then the great aim and object for every sentient and conscious part will be to seek, with the deity, the great end which stands complete in his infinite mind, God's blueprint for creation. Prayer at its best is not a childish effort to persuade God to change his mind in favor of our suggestions: it is the effort to conform our fluctuating and self-beguiled will into the likeness of God's will. A man may be as modern as he likes, as steeped in scientific faith in the law-abidingness of the material creation, and yet hold by this kind of prayer. If God exists, with a purpose for the world in his mind, our lives will find significance and point as progressively we discover that part of the plan which affects us and which we affect, and then carry out our part of the whole as best we can.

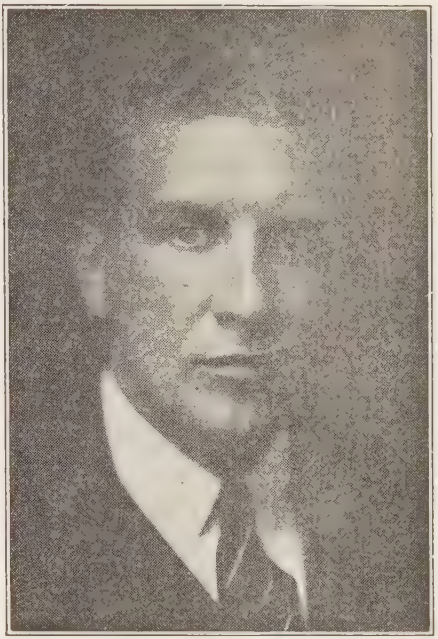
This may sound simple and logical enough when you talk about it in the abstract. Granted the premise of a purposeful God, prayer follows, the kind of prayer which seeks coöperation with him. The difficulty begins when you attempt to draw down this question from the regions of speculation into the region of actuality. It is one thing to admit that prayer may be a fact, it is another to make it the basis of all our major life-choices, and submit ourselves permanently to its influence.

We need to realize, I think, the long history of prayer. When we reject it, we stand aside from a great company of brave experimenters with life.

Romain Rolland said that "only the mean of spirit never need to pray." Carlyle called prayer "the native and deepest impulse of the soul of man." We should all probably be amazed at the amount of attempted prayer in the world.

And then there is a great company of finders, discoverers, in this field. Many would say what Forbes Robinson said:

"I am feeling comfort at night in simply telling him all,—feelings which I cannot ex-



*Rev. Samuel M. Shoemaker of New York.*

plain to anyone else, asking him to interpret, to sift, to allow the better to live, to annihilate the untrue."

### Why Prayer Is not Real.

Let us come now to some of the reasons why prayer is not real to us!

First, I believe, because of practical unbelief in God.

I know people who try to pray when as a matter of fact God for them is simply the unexplained residuum after they have made what they could of the facts life brings them. When they pray they turn themselves outward toward some vague cosmic ether, and then begin to slide back along its waves till they wind up by talking to themselves, and wondering whether prayer is anything but thinking about mysteries too great for us.

That is not prayer! You cannot pray unless you either believe in God, or else believe in the possibility of God, and seek him with the honesty of admitting your unbelief and giving him a chance to dispel it. If God is a gas, or an unexplained residuum, or a force, or just the aggregation of accumulated human idealism, prayer is a farce. Now do not try to visualize God when you pray! It is impossible, and you do not need to visualize in order to realize him. But you must be-

lieve in God, or be ready to believe in him, if prayer is to be anything but talking to ourselves in a somewhat oblique fashion.

A second great enemy to prayer is apathy. We want no earnestness to continue repeating the formulas of prayer we learned long ago. But to pray, to seek the mind of God, to purge out our own self-will, to subject our own spirits and plumb the depths of God's will, requires utter earnestness.

To pray as Jesus prayed requires the willingness to live with energy: for the fruits of prayer are not always peace, they are sometimes struggle.

It is impossible to pray without purpose and intention. When we come in at the end of a tiring day, and fling ourselves wearily down beside our beds to say a few thoughts out toward the Father of our spirits, we are engaged in the most colossal experience of which we are capable, the true living-out of the purpose of our lives. We ought to pray in the morning if for no other reason than that physical weariness increases apathy, and apathy kills prayer. As St. Anthony said:

"We pray as much as we desire, and we desire as much as we love."

A third cause for unreal prayer is impatience.

We all want our own way, and we want it quickly. The fever of irritability which we often feel towards others who do not fall in with our desires we carry over towards God himself, and some people who do not pray are really snubbing God because he did not do something they asked him to do. "Why didn't he heal my child? Why didn't he get me work? Why didn't he give me comfort in my sorrow?" The heat of that kind of spiritual petulance withers the green life out of prayer.

Real praying takes time,—time to formulate, time to express, time to reconsider, time to be answered.

One thinks of George Müller, who said he could count 25,000 answered prayers in his life, but who prayed for one man for 62 years, and still his prayer went unanswered. That is patience in prayer.

One thinks of our Lord, burning with eagerness to see the salvation of the world, praying his Father for the spiritual reservoirs of heaven to be opened upon all flesh, yet content if, coming down from a mountain of vision, he could heal one epileptic boy, or cast out seven devils from one woman. That is patience in prayer.

To pray we must believe that God knows more than we, and we must be ready for a quick answer, or a delayed answer, or an answer contrary to our desires. All real pray-ers are patient not only in their lives, but in their praying.

But by far the greatest hindrance to prayer is the indifference or opposition of our wills to the will of God.

Only occasionally are most of us mindful of the grand sweep of the purpose of almighty God: generally we are hot with desire for the accomplishment of some fragment of self-will. Prayer for us at such times is not nestling our will into the surrounding will of God: it is bringing to God some fatherless, independent scheme of our own. Vainly do we beseech him while we stand wholly outside his purpose, and then we wonder why he cannot answer.

The vast majority of us are eaten up of self-will. From dawn till dusk we are pursuing our private purpose, regardless of whether it accords with God's plan for the whole. And prayer for us is simply an attempt to persuade God to bless a plan in its development which he never sanctioned in its beginning. It is mere egotism, mere self-will, mere independence, pushing itself clear up into the face of God, and asking his benediction where we never thought to ask his consent.

Many of us know full well that prayer would be a mockery for us, because we know that the first word of prayer must be, "Lord, what wilt thou have me to do?" and in the asking of that question our desires would die, and our prayer be made of no effect.

Thomas à Kempis said: "Oh, what I suffer within while I think on heavenly things in my mind! The company of fleshly things cometh against me when I pray."

That could be echoed from the hearts of almost all of us were we honest about why prayer is not real to us. We have never murdered the desires which conflict with prayer, and therefore we have given up praying.

### How Make Prayer Real?

What shall we do, then? How shall we make prayer real to ourselves? How shall we cultivate the attitude of prayer?

Only by the entire surrender of our lives

to the will of God, leaving no exceptions and no loopholes.

Mrs. Herman, in her wonderful book called "Creative Prayer," says:

"There is only one thing indispensable,—a soul willing to let go of self and to live henceforth in God."

God has a plan for the universe, and for the world, and for New York, and for Calvary Church, and for your family, and for you: a plan that includes every detail, and reckons with all the responsibilities we so anxiously assume as though he would forget them, and which applies every minute of every day. There is no situation in your life, of disappointment, or error, or sorrow, or even sin, with which he cannot deal. The reason you pray so ineffectually about that situation which is in your mind at the present moment is probably that you pray frantically, or pray impatiently, or pray independently of God, or pray in theoretical commitment of it to God all the while you still keep upon it the hands of human manipulation.

Some of you, as you are, CAN'T pray. It is a sentimental pastime. It is painting the outside of a wall that is rotten. It is spraying rose-water in an atmosphere of poison. It is asking God to correct a detail when the whole thing is based wrong. Don't listen to anybody who tells you just to keep on praying! He is your enemy and not your friend. Begin with an unusual prayer: begin by saying, "Lord, I give over my self-will, and my own desires! You can have your own way with me! You can have my whole life, and cleanse it, and help me to start fresh!" I know that as you are you can get a certain peace in prayer, but it is a counterfeit peace. "Verily you have your reward," but it is a substitute for that peace of God which passes all understanding and for that knowledge of the will of God which is the blessing of all who really pray.

You have not prayed deeply if you have not found out long since that asking for things is secondary to asking for God. The great reward of prayer is the possession of God and the creative, progressive knowledge of his will.

And you have not thought much about prayer if you still cling to a childish faith in unconditionally answered prayer. Jesus never made such promises to us. Prayer with him had its condition. "Father, if it be possible . . . . nevertheless, not my will, but thine!" And for us he named the condition, "If ye abide in me and my words abide in you ye shall ask what ye will, and it shall be done unto you!" "If ye abide in me." Are you abiding in Christ? Is he the center of your enthusiasm, the soul of your ambition? Is he the person you would most like to imitate, cross and all? Do "his words abide in you"? Do you set your prayers in the light of your Bible? Do you repeat to yourself his promises, his warnings, his yearnings over the children of men, so that your will becomes one with his will? For if these things are becoming an actuality in your life prayer is growing with them into a blessed possession which no man can take from you.

Such prayer becomes not only a custom of regular times apart with God, public times for prayer and private times for prayer, which both have their place in the long training of the human soul, but prayer becomes, as I think our Lord meant it should, an attitude, a steady direction of the will and the mind towards God.

I shall never forget hearing Dr. Jowett near the end of his life when he had been suffering and was taking exercises for his back, and he used the exercises as parallels to the exercise of prayer, and then he defined prayer as "the Godward poise." I have always remembered that phrase: prayer is the Godward poise.

O my friends, let us come out of all childish requests, and learn that to pray is to want to find and do God's will! Let us ask for minds and wills that in every situation turn spontaneously back to God, as a weather-vane points into the wind, as the needle of a compass finds the North! Resting there intent upon his desire we shall conform our wills to his: and whatsoever we shall ask shall be done unto us!

O God, who hast made us incurably incomplete without thee, and hast set the thirst for communion with thee deep within our hearts, teach us to pray! Forgive the old selfish prayers of the past! Give us a great love for thy will, even where it conflicts with our dearest desires! Center all our desires upon thee, and grant us that poise of soul which comes from putting thy will first in all things! Through him by whom all true prayer approaches to thy mercy-seat, Jesus Christ our Lord. Amen.

# The Lord's Prayer—IV.

## "Thy Will Be Done!"

Rev. Donald Fraser, D. D., Central Africa.

I fear that our ordinary talk about the will of God is sheer paganism. We seem to have an underlying belief that God is a malignant deity, planning disaster for his people. When calamity comes, sickness and disappointment, and all our plans are upset, we are accustomed to say, "We must submit to the will of God!" When death comes and God takes our dearest we say, "We must resign ourselves to God's will!"

We only think of God's will along the line of what is disagreeable and thwarting. When the sun is shining, and the wind is on the heath, and the powers of life are running in ripples, we don't recognize immediately that God is then doing his will too. We are not accustomed to say when the joy of life is upon us:

"The will of God be done!"

There is an old monkish hymn we used to sing a great deal which is full of this pagan view:

> My God and Father, while I stray
> Far from my home in life's rough way,
> Oh teach me from my heart to say,
> "Thy will be done!"
> Though dark my path and sad my lot,
> Let me be still and murmur not,
> Or breathe the prayer divinely taught,
> "Thy will be done!"

The whole idea of the hymn seems to be that God's will is only manifested in pain and all that we dislike most.

Now I suggest to you that this is entirely contrary to Jesus' teaching and all that he says about the will of God. God's thoughts for men, his will, are the perfect pattern of life for us expressed in joy and sorrow and always planned in love. Pleasure and ease alone do not build our manhood and womanhood any more than constant sunshine, without night or shadow, will allow the flowers and trees to grow and flourish. Dark and shade are necessary for our health.

It is a great mercy that we are not allowed to plan our own lives, lest we choose only the sweet and reject the bitter. The psalmist says that God is in the night as well as in the day. "Day unto day uttereth speech, night unto night showeth knowledge."

So Jesus says: "My meat is to do the will of him that sent me": and that meat was so sweet and so palatable that he says, "I delight to do thy will, O my God!" Yet the will of God led him through Gethsemane to Calvary. We can say there is no joy too great in life but Jesus has drunk the cup of that joy, and there is no path so thorny and painful but the feet of Jesus have trod that path before us.

We are nearer the Christian interpretation of the will of God when we sing:

> I bow to thee, sweet will of God,
> And all thy ways adore,
> And every day I live I seem
> To love thee more and more!

That is the expression of our faith in God's love and his purpose for us and for his world,—God who sees the end from the beginning, and who plans everything accordingly.

Some of us can easily recognize the hand of God in history as we look back on the long processes of the world, but it is another thing to recognize his hand in our own individual life. We may recognize in the long patient adjustments and compensations that God is love, and that his love is like a great swelling torrent passing over the history of mankind, but we are not so sure we have any part in that moving full stream of love as we stand on the banks and see its swelling flood. Yet right out from the river there is stretched a hand, and on the palm of that hand my name is written. "The Lord thinketh upon me." Then I am drawn into the torrent of love, and find that God's will and purposes for the days of my life are purposes of love, and God's will is the sweetest way.

### I.

*To do the will of God is the highest standard of life. Matthew 7. 21-27.*

You are familiar with the story of the man who builded his house upon rock and the other man who builded his house upon sand. A great many of you have been saying that is the difference between a man whose life is founded on faith and a man whose life is not founded on faith. It is not so. It is the difference between a man who does God's will and a man who does not do God's will.

In this parable you see Christ's standards of excellence, and they are tremendously dif-

ferent from the human standards of excellence.

Here is a great preacher! We envy him, and call him a prince of the church. We envy his power to sway the multitude and expound the great things of God, and we say he is one of God's great servants. But it may be that a man who shines in the pulpit is ugly in his private life, selfish, vain, with low motives. And if love is the greatest thing in the world he has missed the greatest treasure, and he is not greatest in the kingdom of God.

We think of wealth, and we call the rich great men. We have a silly way of speaking of a person "inheriting a fortune" when we mean that a man or woman comes into a great sum of money. I think in most cases we would speak more truly if we spoke of him or her as "inheriting a calamity."

When Boswell was driving past a beautiful estate with Dr. Johnson he pointed to this estate and said:

"How happy the owner of that estate must be!"

Johnson replied: "Sir, wealth saves men but from one evil, and that is poverty."

That is a true word, for greatness and happiness do not go with wealth, and too often one has seen how the worst thing in the world that can happen to a family is that the father should become rich.

We envy those in high authority, and those who have a great reputation, and we have another foolish phrase, "As happy as a king." There is no greater irony in the world, for surely the last place to look for happiness is in the man or woman in high position and with great authority, and last of all in regal circles.

Come then and look at Christ's values, and his standards of life! The prince of the kingdom is he who does the will of God. In the last day there may be many who will get great surprises, for they will come and say, "Lord, we have done mighty works in thy name! All the church papers published our portraits. We cast out devils in thy name, and preached to crowded churches." Then will he profess and say, "I never knew you!" because mighty works are not the sign of the children of God, but the doing of God's will.

What was Brother Lawrence that he should teach the church of Jesus? He was not an archbishop, or the founder of an order, but he washed dishes in the kitchen, and in that menial service he found his opportunity for practising the presence of God, and found in the lowliest work the holiest of all, doing God's will.

Each one of us has our place in God's plan of life. To some of us may be given wealth, to some poverty, to some ability, to some the most commonplace of minds, but from each one of us God is not asking for distinction, he is asking for faithfulness.

You remember the story of the talents! He who made his five talents get other five was made ruler of five cities, and he who made ten talents got ten cities. Christ's reward for the doing of his will is just a greater capacity for doing his will again.

See whom Jesus commends right through the New Testament! It is not the scholars, and the orators, and the military leaders of his time. It is the widow who casts her all into the treasury. It is the sinful woman who washes his feet with her tears. It is the penitent who breaks the alabaster box upon his head. It is the simple people doing simple deeds, expressing their obedience and joy in the will of God.

II.

*To do the will of God is the mark of family likeness. "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12. 49, 50.*

So doing the will of God is the family trait, the sign of true relationship to Jesus Christ.

We, however, have other marks by which we trace our relationships. There is the relationship of blood,—"Blood is thicker than water." There is the relationship of race,—"The white man must stand by his race." There are the relationships of nationality, of tongue, of genius, of a common profession. These bring us all into a certain family, but the family of God finds its sign and its bond in the doing of the will of God. How shall I know a child of God? Because he does God's will.

When I was going home from a mission in South Africa I traveled by rail to Central Africa. We have seventy thousand natives of Nyasaland working in the mines in Southern Rhodesia, and their friends all expected I would look out for them when I was

passing through on the railroad. At every station I got out, and there was a crowd of native workers standing outside the station fence. As I passed along that fence I looked for the men who had the lobes of their ears cut after the fashion of our tribe, and I spoke to them a word or two in their own language, and they greeted me as a brother. I had recognized their tribal marks, they heard their own tongue, and we two were together immediately.

None of us can hide our nationality. Utter the word "turn" and I know whether you are an American, or a Scotsman, or an Englishman! Our speech betrayeth us.

I had a friend in Scotland, Mr. Grant, a minister of great culture and distinction, who had cultivated a peculiar gift for distinguishing men by the marks of their business. Mr. Struthers told me that one day he was out on a walking tour with Mr. Grant, and they saw sitting on the village wall a number of men. Mr. Struthers asked:

"What does that man at the end of the row do for a living?"

Mr. Grant looked at him and said:

"It is rather difficult to say. He might be the village postman, or a coachman, or the beadle of the Established church. I am not sure which."

So they went up and talked to him, and after a while Mr. Struthers said to him:

"What do you do for a living?"

"I do a variety of things. I am the village postman, in the summertime I drive the village coach, and I am the beadle of the Established church."

Mr. Grant could not define by what power he recognized them, but he did recognize by his speech the county one came from, or by certain marks the profession he followed.

I want to suggest that there are marks by which we may know the true children of God. I don't think they are marks many can identify, but there is no doubt about the Father in heaven identifying the marks of his children. It is not our speech, for some of us can easily get up the evangelical vocabulary. It is not by using the phrases of Fundamentalism or the phrases of Modernism. It is not in mannerisms, the crossing of ourselves or the bowing of ourselves. It is not by the dress we wear. Here Jesus Christ gives it to us,—the family mark and family distinction is doing the will of God.

Many a man has unfortunately been followed by a worthless son, and it is a treasure when we can say of a good man, His son is like him, not in physical appearance and ability, but in the attitudes of his father. What God wants is that though we have not his omniscience and his omnipotence at least we be like him because our attitude is God's attitude.

"Our wills are ours to make them thine," and this kind of thing is only learned by abiding in Christ, living all the time beside the Lord. Just as some still lake with a mirror face lying beneath the hills and woods reflects the hills till you can see the same scenery when you look on its surface, so a soul living in the presence of God all the time reflects the image of God. Saints are men who make it easier for us to see God. "Where is he?" men ask. They say he is not in the world today as in the days of his flesh. Yet in good men and women God is seeking to be incarnate.

In Scotland there are constant letters in the papers about "What is wrong with the church?" and people are cudgeling their brains to see what is wrong with the church. They ask aright, because they believe that the true church is the body of Jesus Christ. When our Lord lived in the flesh among men, and men saw what he did and heard what he said, Jesus said, "He that hath seen me hath seen the Father," for God was perfectly revealed in Jesus Christ. Today Christ would be incarnate in his people. The church is the body of Christ, and it is our business to see that every attitude and every service of the church is just such an attitude and such a service as Jesus himself would take, so that men looking for Christ may find him in us. There is many a man who seeks God and cannot find him, and he comes to the children of God expecting to find him there. If we are not doing God's will, how we mislead the seeker!

One time when I was going out to South Africa there was a crowd of yeomanry with us. It was during the Boer War. I started evening services in the steamer, and we had a great time. Many of the men openly and sincerely professed their faith in Jesus Christ. Standing over the rail in the first class cabin there was a Jewish rabbi who watched us with a most friendly interest. On the last Sunday evening he said:

"Mr. Fraser, would you allow me to speak at your evangelistic meeting tonight?"

I told him I would be delighted. When he stood up amid the crowd of soldiers he began thus:

"Men, I am not of your religion, but I am proud to see what is being done on this steamer! I suppose all you men call yourselves Christians. It is a pretty bold thing to call yourself a follower of the Man of Nazareth. If you say you are a Christian I want to see something of the Man of Nazareth in your manner of life."

That was pretty good gospel, and that is what all the world will say. They are not taking us at our own estimate, but at the reality they see in us. If we say we are Christians they expect to see Christ in us, and the sign and seal of God's family is that we do his will.

III.

*To do the will of God is a school of true knowledge. "He that willeth to do his will shall know." John 7. 17.*

It is the key to all knowledge and discernment. By doing God's will you enter into the greatest school of all, and learn what the doctrine really is, discern between truth and error, between good and evil.

Selous held that the African hunter could discern the game on the veldt not because his eyesight was better than the European's, but because he knew his country, its lights and shadows, and could distinguish the usual and unusual.

The skilled engineer may lie asleep at night, but if anything irregular happens he is up immediately, awakened by the unusual sounds, for he knows what the right sound should be. So when we try to do God's will we grow accustomed to the mind of God, and we are able to discern the things invisible, and to see clearly the path we should take, and know where we should walk. For here again the reward of obedience is a greater capacity for service. The eyes have been cleared by looking, and the hands made stronger by serving.

Now in this complicated world how else are we going to find our way? There are so many crossways. How shall we see the finger-post to tell us the way in which we should walk? In this clanging, noisy age how are we going to hear the still small voice of God? He that doeth the will shall know! Obedience is the schoolmaster and the trainer, and our sensitiveness becomes stronger, so that all history and experience become interpreted by God. But disobedience dulls the senses.

One of my boys is awfully ambitious to get up early in the morning. He got an alarm clock, but many a morning when that clock wakened him he would like just a little longer sleep. And now he sets it by his ear, and he never hears it.

A minister in the North of Scotland told me that during the most intensive bombardment in Flanders he slept his best sleep. He was brought up on an island in the Atlantic, under the boom of the mighty waves of the Atlantic. He knew there was no danger in that boom, and he slept night after night through the long stormy winters with the waves booming on the cliffs. When the guns roared in Flanders he slept his soundest sleep because he had grown accustomed to these sounds, and they carried no fear.

To men who have lived hazardous lives the slightest sound startles and wakens them, for they know their life depends upon their alertness, and immediately they are obedient to the sound. If we would discern God's will we must not lull our consciences, but we too must learn to be obedient, sensitive to the leading of the Holy Spirit, quick to do the will of God. And as we learn to obey daily we shall become more sensitive to that still small voice which can still be heard.

IV.

*What is God's will? 1 Thessalonians 4. 1.*

It is the will of God that we be holy. That is God's intention for us and for the world. When he made all things he looked, and behold they were good! Now sin has entered into and marred his creation. Sin is not his will. Holiness is. Not the narrowed, anemic thing, "unexercised and unbreathed," that we associate with the monastic interpretation of holiness, but the full-orbed harmonious life, heritor of all. The English word "holy" comes from the Anglo-Saxon "hale." The holy life is the healthy life. And God's will for the world and men is that they be healthy, enjoying all the good things which enrich life. The way of possession is the way of obedience.

In our folly and haste we choose a way that seems more delectable and swift, aiming sometimes at what appears to be worthy only to find it worthless, or avoiding the hard and circuitous road that God had planned for us

only to find we have missed the most enriching experience. Yet God's intention for us is that we gain all things, and the best. His plan was not made to disappoint us, but to satisfy us. He is not careless of our interests, or of the world's.

It is not God's will that the world be cursed with the chaos and disorder of sin; that war destroy the life of nations; that suspicion and rivalries perpetually menace the peace of the world; that children be born in fetid slums, imperfectly nourished; that pestilence and disease cut swathes of dead and maimed; that the rich grind the faces of the poor; that temptations to vice and drunkenness trap the unwary and weak; that this earth be barren and unproductive. It is God's will that the wilderness of the world become a garden of the Lord, a fit place for him to walk in, till the beauty of holiness make this world what he meant it to be.

It is not his will that men be the slaves of their own passions, but that they be free, holy as he is holy. He made them in his own image. Sin has marred and defiled what he made, but the will and intention of God for each of us is that we be like him. And all he has planned for us is but a school through which we graduate when we shall see him as he is, and shall be like him, holy as he is holy.

It is his will that all men be saved (1 Timothy 2. 4). The Lord's Prayer is a missionary prayer. "Deus vult!" cried Peter the Hermit, but he mistook God's will, and the method of doing it, and left a trail of suffering and debased followers behind him. But when we call for the evangelization of the world we cry with confidence, "Deus vult!" for it is his will that all men be saved. It is not his will that the message of the redemption his Son purchased for the world on Calvary be hid from those for whom he died. It is not his will that souls of men seek him, and liberty, unaware that he who was dead is alive again forevermore, waiting to give life and liberty to his children. His purposes for men are revealed again and again throughout the whole Bible, and these are that all come to the knowledge of the truth, and he be crowned king of kings and lord of lords.

V.

*Finally, there is the promise of God's cooperation when we do his will. "He that sent me is with me, for I do always the things that please him." John 8. 29. And coupled with his last command is the promise, "Lo, I am with you alway!" Matthew 28. 20.*

That wonderfully wise and sane man, President Lincoln, was once asked during the dark days of the Civil War if he was concerned whether God was with him.

"I am not concerned whether God is with me, but I am concerned whether I am with God," he replied.

Our business in life is to see that we are doing God's will, and if we are we need not look for signs or assurances. We KNOW he is with us because we do his will. As we go about our daily task our eyes will be opened to see God everywhere working with us, and in the day of stress the mountain full of men, and chariots of fire.

Henry Drummond tells how he was shocked to hear Spurgeon's answer to Mr. Moody when asked to speak in the Agricultural Hall in London to 15,000 people.

"I have no desire to speak to 15,000," he said, "but to do the will of God."

There is many a man who has spoiled his ministry by seeking big opportunities rather than seeking to do the simple duty that God has given him.

I once heard a minister explain to me his neglect of pastoral duties by saying that he had to choose between speaking to several hundred people in a convention or to one or two people in a kitchen, and he chose the larger opportunity. His arithmetic was wrong, and his calculations too. For the standard of opportunity is the line of faithfulness to duty. That is what makes discernment of God's will plain, and gives assurance of God's coöperation. Not that we have chosen our course, but that he has chosen it for us, and we shall find that clear many a tangled path.

When the Livingstonia Mission sought to find their way up the Shiré river to Nyasa they came to that point on the left bank of the Zambeze where Lieut. Young was sure the Shiré entered the great river, but there was nothing there save a continuous barrier of reeds. They wandered up and down, but could find no signs of river mouth. For miles the reeds extended. At length they penetrated the reeds making for the North, and found themselves when the barrier was passed in the wide deep waters of the flowing river.

We have no promise of open doorways, of finger-posts that plainly tell us which of the intersecting crossways we should take. But when we boldly follow what is clearly the line of duty, by and by the open waterway appears, and we move on to our desired haven, glad that we took the unpromising line because that was the line of duty!

(To be continued.)

# What It Means to Believe in Jesus of Nazareth.

## President Walter L. Lingle, D. D., Richmond, Va.

I have read somewhere that on one occasion someone asked Mr. Gladstone this question: "What is the greatest service that one human being can render to another?"

Mr. Gladstone said, after thinking a moment:

"The greatest service that one human being can render to another is to point him to Jesus Christ."

I believe Mr. Gladstone was right, and that the greatest service I can possibly render you is to point you again to Jesus Christ. So I am going to speak this evening on what it means to believe in Jesus Christ.

I wish first to read to you from one of the great chapters of Scripture. While I am reading I wish you would note how much stress is laid upon believing in Jesus Christ. I will read from John 3, beginning with the 14th verse:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Then I pass to the 35th verse:

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The verses I have chosen as text for my address are found in the Acts of the Apostles, 16. 30, 31:

"What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved!"

What must I do to be saved? That question was asked by a man under the deep conviction that he was lost. What does it mean to be lost?

One day in the heart of Richmond, Virginia, I met a little child weeping as if his heart would break. When I stooped down and asked him what was the matter, he sobbed out:

"I'm lost! I'm lost!"

What could the little fellow have meant? He was not off in the wild woods. He was in the heart of a beautiful city, surrounded by hundreds of people who were friendly to little children. You know what he meant. He was separated from his father, and try as he might he could not find him.

Whatever else it may mean to be lost, it means all of that. It means to be separated from our heavenly Father. It means in Scripture language to be without God and without hope in the life that now is and in the life that is yet to be.

It is a terrible thing to be lost. A cry has been going up from the human heart through all these ages, "How can I find God? How can I get into communion and fellowship with him?" In other words, How can I be saved?

The text that I have chosen tonight answers that question. "Believe on the Lord Jesus Christ, and thou shalt be saved!" That answer is found again and again in the pages of these Gospels and these epistles.

Jesus Christ by his life and by his death has taken away everything that would separate between us and God. Jesus Christ is the way, and the only way back to God. He said:

"I am the way, the truth and the life. No man cometh unto the Father but by me."

Believe on him, and he will bring you into communion and fellowship with the Father.

But what does it mean to believe on Jesus Christ? That is the question I wish to discuss. It is of supreme importance to you and me because we are continually asking others, I trust, to be Christians, to believe on Christ. What is it that we are asking them to do?

### Misunderstandings.

I discuss it also because there is a good deal of popular misunderstanding about it.

One night I was sitting in a hotel lobby that was crowded with soldier boys. For a while they were exceedingly obscene, and then, strangely enough, their conversation turned to religion. One young fellow who had been very profane, said:

"I expect to be saved."

When one of his companions challenged him for his reason he said:

"Well, the Bible says if you believe on Jesus Christ you will be saved, and I certainly believe on Jesus Christ, and I expect to be saved."

I wonder what his conception of faith was. I wonder what he understood that expression, "Believe on the Lord Jesus Christ," to mean. I think I know. He had this idea, that if he believed certain facts about Jesus he would be saved: that Jesus was born in Bethlehem, brought up in Nazareth, had a ministry of three years in Palestine, was crucified, dead and buried, and rose again from the dead. But that is not believing on Jesus Christ. That is believing about Jesus Christ, and believing on Jesus Christ is something vastly more than that. Oh, yes, it is all of that, but it goes far beyond that! What I want to do tonight is to take up the Gospels with you and try to work out for ourselves some conception of what it means to believe on Jesus Christ.

### What Believing Is.

Turn to John 1. 12, and you will find these words:

"But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

In that verse the word "receive" and the word "believe" are synonymous. According to that verse believing on Jesus Christ is receiving Jesus Christ into the heart and life. It is enthroning Jesus Christ at the center of our being. It is not simply believing certain things about him.

Here is a statement from the pen of the apostle Paul in Galatians 2. 20:

"I am crucified with Christ. Nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

Christ in him: that is faith. That same thought is brought out in the book of Revelation, when Jesus says to the church, and to you and me:

"Behold, I stand at the door and knock! If any man hear my voice and open the door I will come in to him, and will sup with him, and he with me" (3. 20).

That is faith. It is opening the door. It is letting the Christ in. It is letting him take possession of the heart and life.

I once heard Dr. F. B. Meyer illustrate that from his own life. He said after he had grown up to young manhood it seemed to him one day that the Master appeared to him, and it was all so real that he could almost see him with the naked eye and hear him with the mortal ear.

The Master said: "Young man, give me the keys to thy heart!"

Mr. Meyer said: "I offered him the keys, and he said, 'Are they all here?' I said, 'No, Master, I have kept one for myself. It is very precious to me. Let me keep it!' But Christ said, 'No. Unless I may have them all I cannot take any. I cannot come in.'"

The Master went away, and again he came back and asked for the keys, and again the young man offered them all but one, and the Master went away.

The third time the Master came and asked for the keys, and then, said Dr. Meyer, he took the keys and placed them in the Master's hands, and said:

"Master, here they are, the little key and all! Take them, open every door to every chamber of my soul! Come in and cleanse every room, and take complete and absolute possession of my life!"

That is faith. It is putting the keys into the hands of the Master. It is letting the Master open the doors. It is receiving the Christ into the heart and life.

Let us turn to Ephesians 1. 12, 13: "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise."

In that passage the word "trust" and the word "believe" are synonymous. If we were to define faith from that passage we would say that believing in Christ is trusting Christ.

We use the word "believe" in that sense frequently. You have often said of some person, "I certainly believe in that man." What do you mean,—that you believe certain facts about him to be true? You mean more than that. You mean that you trust the man. If he is a banker you are ready to do business with him. You believe in him.

If we approach faith from that angle, then we might define faith as loving trust in a living Lord, a trust by which we cast ourselves upon him for life, for eternal life.

Again, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Timothy 1. 12.

It seems to me the last three quotations mark what we might call the progression of faith. First of all we learn to know the Lord Jesus. Many of us learnt to know him at a mother's knee, when she told the story of Jesus and his life, when she taught us to lisp his name in prayer.

We learnt to know him still better, perhaps, at the sabbath school, or from our own Bibles, or as we grew older we learned to know him still better as the faithful minister of Christ stood in the pulpit and told us over and over again the story of Jesus and his redeeming love.

"I know whom I have believed." You cannot believe in him, you cannot trust him, until you know him. That is the first step. What I know I believe. Even away back in the days when we were children, and when we first heard the story, our hearts were strangely drawn toward him, and we were beginning to trust him, to believe in him. And why should not we trust one who died for us?

Last of all, the last step in faith, is to commit ourselves to him. It is not simply to know him, but to commit ourselves soul and body into his keeping for time and eternity.

Perhaps I can illustrate this out of your own experience and out of mine. I will take mine, but I am sure that yours runs parallel with it.

Some 18 years ago, while I was pastor in the city of Atlanta, our little child was smitten with what looked like a mortal illness. Our minds turned to a physician. We knew a great deal about him. We knew

*Dr. W. L. Lingle of Richmond, Va.*

the street on which he lived. We knew the office building in which he had his office. We knew the medical college from which he graduated. But that did not help our child. Not only that, but we believed in him. We knew him personally. He was a fine man. In fact, he was a deacon in our church. We loved him and trusted him and believed that he would be a good man for our physician in that case of need. But you know, even that did not help our little child. It was not until we called for him, and opened the door and brought him in, and took him up into the sick room, and committed the little one into his keeping, and asked him to do all in his power to save the little life, it was not until we had taken the last step that faith was complete and had reached its climax.

It is not enough to believe certain things about Jesus to be true. It is not enough to say, "I am ready to trust him." The final and supreme act of faith is when we commit ourselves to him and cast ourselves upon him. It is when we let him into our hearts and lives, when we crown him Lord of all in our lives, ready to follow him, trust him and love him through life and through death. That is faith.

My friends, have we taken those steps in faith, or have we simply contented ourselves with believing certain things about Jesus? Have we opened the door? Have we let him in? Have we cast ourselves upon him? Have we committed ourselves to him?

Are we ready to follow him wherever he leads?

### How Get Faith.

You say: "I would like to have that kind of faith, but as I search my heart tonight I cannot say that I have it. I wish somebody would tell me how I could get it."

This book, the Bible, answers that question, as it answers all the great spiritual questions that rise in your heart and mine.

How may you get faith? Turn to Romans 10. 17:

"Faith cometh by hearing, and hearing by the word of God."

It is by the hearing and reading of the word of God. You cannot believe in Jesus Christ until you know him, and you cannot know him until you know the Gospels, either by the reading of them yourself or by the hearing of them as some faithful minister reads and expounds them to you.

Faith comes also by the doing of the word of God. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself," John 7. 17.

That is illustrated over and over again by men and women we see and know. You cannot live down in the mire of life after having trampled upon the will of God and the love of God under your feet continually, and have faith, because faith comes by the doing of the will of God.

If your faith has been going, ask yourself this question: Have I been trampling the love of God under my feet? Have I been living down in the low places of life, instead of living up on the mountain tops with him?

### The Gift of God.

In its final analysis faith comes down from above. It is a gift of God. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God," Ephesians 2. 8.

When Peter made his great confession, Jesus promptly said to him:

"Flesh and blood have not revealed this to you, but my Father which is in heaven. He has bestowed this gift upon you, this gift of faith and this power to confess me."

In the 12th chapter of Hebrews we are exhorted to look up to Jesus, who is the author and the finisher of our faith. Oh, it is a wonderful thing when we begin to study it! Not only faith, but eternal life and everything that is connected with it is represented in this book as being the gift of God, bestowed upon us from above as we open our hearts to receive it.

I read tonight perhaps the greatest single passage in the word of God, John 3. 16:

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There is the beginning of salvation. He gave his Son. Later on we see that he gives the Holy Spirit. Later on we see that he gives new birth. Later on we read that he gives repentance. Later on we read that he gives faith. Later on we read that he gives power to confess Christ. Later on we read that he gives the power to live a Christian life, and then Paul sums it all up in Romans 6. 23, when he says this:

"The wages of sin (that is, something we work for, something we earn, wages), the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

So that eternal life and everything connected with it, including faith, in its final analysis is a gift of God that is bestowed upon us from above as we open our hearts and our lives to receive that gift and appropriate it to ourselves.

That is a gracious thought, but that is the meaning of the gospel in its final analysis. It means that you and I cannot save ourselves. If we wish to be saved we must believe on Jesus Christ. We must trust him and love him and receive him into our hearts and lives, and follow him and enthrone him as Lord in our lives.

Have we done it, friends? We have united with the church, perhaps, but have we received the Christ? Have we crowned him Lord of all?

"Believe on the Lord Jesus Christ and thou shalt be saved!" He and he alone can bring us back into communion and fellowship with the Father.

---

Dr. Adam Clarke, the famous Irish commentator, was an early riser. A young preacher wanted the doctor to tell him how he did it.

"Do you pray about it, Doctor?" he asked, piously.

"No!" said Dr. Clarke, "I get up."

# The Evidence of Life.

Rev. George A. Buttrick, New York.

*We know we have crossed from death to life because we love the brotherhood. 1 John 3. 14 (Moffatt).*

In the harbor of this city you may see ocean liners moving majestically down the river to do business in great waters, and round about them a swarm of tiny craft scurrying here and there on trivial errands. So the Bible moves majestically among the thousands of fussy little books which have their day and cease to be.

Look at these words: death, life, love, brotherhood! They are words of ocean depth. This book is not concerned with trivial matters. It does not return timid guesses to tiny riddles. Let other books retail the fashions and catchwords of an hour: this book still speaks its own exalted tongue, —the ultimate word God, the convicting word sin, the saving word love. So long as mankind asks wistfully "Whence came I? Where is he?" there will be need for this book, and for Christian preaching, and for the church.

## Death—Life.

What does this text mean by death, life?

When we say a man is dead we imply that the bodily organs have ceased to function. In that old story "Rab and his Friends" the death of Ailie, the wagon-driver's wife, is described. There was no pulse to be felt at her wrist, no heart-beat at her breast, but when a mirror was placed to her lips a faint cloud dimmed its brightness. Then the cloud vanished. Life was gone. Death had come.

But in the New Testament the words are given a different meaning. "We know we have crossed from death to life." The transition did not take place when breathing ceased, but during the span of mortal life. This is not a message from a medium. It is as though a man stood before us in flesh and blood and said:

"Last year I was dead, but now I am alive."

This is a strange use of plain words, but Jesus approved it.

"The maid is not dead," he declared: and they laughed him to scorn. As if they did not know when a girl was dead!

"This my son was dead," he said in that greatest of the parables. "Was dead," but no funeral procession had wound its way to an open grave.

When the young scribe asked how he might gain eternal life he was told to repeat the commandment: "Thou shalt love the Lord thy God . . . . and thy neighbor as thyself," and when the words were spoken the retort of Jesus was final:

"Do this, and thou shalt live!"

The man who loves—God and his neighbor—lives, and by plain inference the man who does not love does not live, . . . . a teaching singularly in accord with this text:

"We know we have crossed from death to life because we love!"

To this book death is not an incident of the body. The spirit outlives many changes of the body even while the breath comes and goes. It will outlive the final change of the body when breath has ceased. Any other assumption makes devilish nonsense of the universe. Real death is of another kind.

Dante has a picture, one of the most horrible in all that book of the Purgatory, of men in the city of Florence whose souls were already imprisoned in the nether world. These men ate, walked, talked, went through all the motions of life, but they were not alive: they were only marionettes of skin and bone. That is what the Bible calls death:

"They pass me by like shadows, crowds on crowds,
Dim ghosts of men that hover to and fro,
Hugging their bodies round them like thin shrouds
Wherein their souls were buried long ago."

It is a novel thought that the man whose body is carried in the hearse may be thrillingly alive while those who ride in the carriages may be icily defunct.

"That man is a live wire," we say of someone who is always in a mid-burst of restless energy.

"Live"? Does he love God and his neighbor? Why is he "live"? He may be only a jerky bundle of galvanized flesh. But I knew a young man once, who was stricken in a fatal disease, whose limbs were literally crumpling up day by day, but whose love for God was so radiant that those who went to bless him in his tribulation found themselves

thrice blessed. To touch his spirit was to touch life, and we knew that while the poor cottage of his body decayed he who tenanted the body had already crossed from death to life.

### Love.

But these other words love, brotherhood, have they a different meaning in the Bible from that which they carry in our common speech?

Yes, the Bible turns their water into wine!

Love is a word which this writer learned from Jesus. Not that Jesus coined it. The Book of Leviticus, centuries before Jesus, inscribed the law, "Thou shalt love thy neighbor as thyself." Nevertheless Jesus made it a new commandment.

Beethoven took old forms in music and made them new. The sonata as a musical structure was in existence for two hundred years before Beethoven. Tones were in existence from the foundation of the world. Beethoven struck notes every one of which had been struck millions of times before, but he made them new. He gathered them into associations of undreamed-of beauty, and baptized them in the gleaming waters of his soul. With a higher genius Jesus took this ancient word love and made it new.

George Eliot in one of her novels observes keenly:

"Ideals are often poor ghosts, . . . . but sometimes they are made flesh. They breathe upon us with warm breath, they touch us with soft responsive hands. . . . . Then their presence is a power, then they shake us like a passion, then we are drawn after them with gentle compulsion as flame is drawn to flame."

Until Jesus came this word love was a "poor ghost," but he made it flesh, and it became in him a "power," a quivering "passion," a "gentle" but ruthless "flame."

Jesus loved Peter, but Peter cast himself at his Master's feet with the cry: "Depart from me, for I am a sinful man, O Lord!" Love is not a sticky sentimentalism, a coddling indulgence blind to holiness. Jesus loved Peter, and so for Peter's sake (Peter as vacillating as the wind!) Jesus went to his cross. "Greater love hath no man than this, that he lay down his life . . . ." Love is not an easy amiability: love is a Calvary! "So ought we to lay down our lives for the brotherhood,"—this writer understood what love is. He had learned of Jesus.

### Brotherhood.

And brotherhood. We have that word also outside the Bible. Brotherhoods—the fraternities of those engaged in the several trades,—are a factor to be reckoned with in our civilization. But they are brotherhoods only for those they unite: sometimes they are almost hatehoods towards those they oppose. Ranged against them are associations for those they associate, but dissociations, almost, for those they deny. Thus in the near-blasphemy of our industrial order we assert a cleavage in humankind, lay a sword across the face of the fair earth, and make God the author of confusion!

We build walls around this word brotherhood, but in the New Testament it has no walls. The love of Jesus overleaps all barriers: "This man feasteth with publicans and sinners." He cares as little for our foolish fences as the sunlight cares for the fences between our fields: "He maketh his sun to rise on the evil and on the good." Our brotherhood is no wider than a common cause in respect of wages and hours, no wider than our agreement in economic theory, no wider than our class, or language, or the color of our skin. Sometimes we have resolved (taking the name of religion in vain,) that it shall be no wider than our creed. But as often as we narrow the circle, Jesus is heard to say, "Other sheep I have which are not of this fold." He promptly stands outside our little circle and draws a new one of his own.

"(They) drew a circle and shut me out,—
Heretic, rebel, a thing to flout:
But love and I had the wit to win,—
We drew a circle and took (them) in!"

Jesus has ordained that brotherhood shall be as wide as the movement of the divine in human life, as wide as the fatherhood which gave us birth, as wide as the arms of the cross!

Now hear this text again: "We know we have crossed from death to life because we love the brotherhood."

Tolstoi relates an incident which changed his career. Famine had swept his land, and there was a beggar at a street corner stretching out gaunt fingers to the passers-by. Quickly Tolstoi searched his pockets for a

coin, only to find that he had neither purse nor jewel. Grieved that he should have raised the hopes of a starving man without cause, he took the beggar's hands in his and pleaded:

"Do not be angry with me, brother, I have nothing to give thee!"

The thin face shone with joy: "But you called me 'Brother'! That was a great gift!"

And an hour later the smile still made radiant that beggar's face.

The writer of our text called all men "brother." If he found people whom the world called ordinary, then in a sense not intended by Kipling, he

"Dubbed his dreary brethren kings,"

and paid them homage. If he found a man debased by sin, he said, "The imprint of the beast is here, but underneath is a royal impress," and girded himself with a towel to wash that man's feet. If he found a heathen man (God pardon the word!) he said, "This man's speech is strange to me, but by the same token my speech is strange to him," and he proceeded to anoint the blind eyes. If a man was richer or poorer it never occurred to him that riches or poverty should break the fellowship. Everywhere he honored the vows of the brotherhood. "We all came into this adventure of life," we can hear him saying, "through one mysterious gateway of birth. In the lashing of the storm we must all cling to one almighty hand. In the wreck of sin we must all fly to one eternal pity. At the last we must all walk through one dark valley of the shadow with one uplifted shepherd's staff to guide. Let us love one another as Jesus gave us commandment!"

Solemnly and with conviction he asserts this love as the proof of his salvation. "We know we have crossed from death to life because we love the brotherhood." Surely a new evidence of saving grace! We have heard people claim redemption because once they experienced an emotional fire which flamed for an instant and then sank into the former blackness. We have heard people claim redemption because they are not as other men, or because they can give dogmatic assent to a scheme of doctrine. But this man claimed salvation because Christ had forgiven his sins and drawn him, by the righteousness and heartbreaking love of the cross, into a fellowship of love. There is no other

*Rev. George A. Buttrick of New York.*

proof of salvation. "If any man have not the spirit of Christ, he is none of his!"

The need of our chaotic, disillusioned, yet wistful age is LIFE mediated through the love of the Christ-filled. The curse of the age is the spirit which denies the brotherhood. "Anyone who hates his brother is a murderer," says this man. Of course! For murder is of many kinds, and hate is of many degrees. A razor will kill a man's breathing in thirty seconds as an insanitary dwelling will kill it in thirty years. Loneliness, callous indifference, the inhumanity of man to man, will kill his soul day by day. Be sure that the anarchist with long hair and a smoking bomb is not alone of his tribe! Whoever walks through the earth with selfish unconcern for the way in which other people live is the anarchist's cousin. Meanwhile those who love the brotherhood bring life.

I cannot tell you why you should live in the spirit of this text. I cannot justify it to you in any logic better than the logic of that nurse who in the fierce days of the war built a fire against orders in the trenches and proceeded to ply her merciful trade.

"Who told you to build that fire?" the stern voice of an officer demanded.

"God Almighty, sir."

God Almighty speaking in Jesus, stirring in every deep instinct, has told us to walk this path of love to the brotherhood.

### The Business of Living.

He has thrust us on to the surface of this

little spinning ball which for courtesy and to bolster up our courage we call an earth. He has told us to try our fist at the business of living. We are here for only a few years, then the earth opens and swallows us. It seems foolish that nationality—the fact that I was thrust on to this portion of the planet's cortex, and another man on that portion,—should keep us apart. It seems worse than foolish, it seems perfectly crazy that money—the fact that my chair is upholstered in plush, and yours in plain board,—should keep us apart. It seems, when we look at Jesus, as though God intended that we prove ourselves friends of mankind while we are here. Those who in surrender to the spirit of Jesus do prove themselves friends, tell us that thereby God comes to them in the conviction of LIFE which no accident of the flesh can ever destroy. "We know we have crossed from death to LIFE because we love the brotherhood."

What do we get out of it if we walk this Christ-like way? It is our all too frequent question! What do we get out of it? Possibly just what Jesus got out of it,—a cross, a gallows strangely transformed to become the talisman of our salvation! We get out of it nothing—except everything! Nothing—except LIFE! "We know we have passed from death to LIFE because we love the brotherhood."

## The Mind of the Master:

### II. About Man: Am I Lost?

Rev. Paul Scherer, D. D., New York City.

Perhaps the best way to begin would be to ask what mankind has thought about man.

I do not think you will find too much optimism abroad. Here and there a spirit falls under the spell of modern success, and begins to boast. Sir Oliver Lodge has said that the enlightened man of today isn't worrying about himself and what used to be called his sin. There is too much work to be done, putting nature victoriously under his feet. The evolutionist, too, by the nature of his faith is inclined to be an incurable optimist. The cosmic process to his mind is making irresistibly for the improvement of the human race. Already it can write down long chapters of high achievement. But for the most part, on the subject of man and his deeper life thinking men seem to be strangely pessimistic.

"Life is a nightmare between two nothings," writes one. "For my part, I confess I have but one fixed idea, one feeling, one sorrow, one misfortune,—the regret for having been born. There is no rôle that could be played upon the world's wide stage to which I would not prefer annihilation."

Listen to another man "who is universally regarded as having been one of the most happy, fortunate, and successful of men":

"I will say nothing against the course of my existence, but at bottom it has been pain and burden, and I can affirm that during the whole of my seventy-five years I have not had four weeks of genuine well-being. It is but the perpetual rolling of a rock that must be raised up again forever."

It is the testimony of a soul that has lost its confidence in its own possibilities.

Suppose we allow the poet to phrase this profound disgust of human nature in vivid pictures of despair and sulphurous flashes of rebellion! He sets down the bitter outpourings of a shattered life. One whose pilgrimage has foundered is sitting beside the black tide of a river, and this is the tenor of his curse:

Who is most wretched in this dolorous place?
I think myself; yet I would rather be
My miserable self than he, than he
Who formed such creatures to his own disgrace.

The vilest thing must be less vile than thou
From whom it had its being, God and Lord,
Creator of all woe and sin, abhorred,
Malignant and implacable! I vow

That not for all thy power, furled and unfurled,
For all the temples to thy glory built,
Would I assume the ignominious guilt
Of having made such men in such a world!

Against a background like that the mind of Christ stands out with convincing clearness and a sanity that cannot fail to have its appeal. He was neither a facile optimist where human nature was concerned, nor a morbid pessimist. The world of human life as he saw it was not a going concern. Of that we can be quite sure. His eyes were wide open to all the facts.

I.

When you begin to ask the reason for it you come rather promptly to the conclusion that there is something holding humanity back like a dead hand reaching out of the past. Such things happen, you know.

I am told that a man once willed a considerable sum of money in trust, the income to be used for the relief of the poor of Beacon Hill in Boston. Unfortunately there are no longer any poor there, and the generous bequest with all its accumulating interest is of no earthly use. It cannot be expended for anything else: the dead hand controls it still.

You can see at once how strikingly apt a situation like that is to whole realms of our own personal experience. There are hands that reach out of our past and hinder our going.

There are folk of my acquaintance who are waging a desperate battle in the dark for life and peace and their own soul's health without any knowledge of this mysterious, clinging enmity that baffles them. Jesus knew what it was. "Whosoever committeth sin is the servant of sin."

The Reality of Sin.

At the end of an address in Boston some months back a young man handed up to me a piece of paper with these words written on it:

"God created all things, and God is good. Therefore all things are good, and there is no sin."

Now I say, blessed be logic! Let us kiss its wounded hands and its bruised feet,—it taketh away the sin of the world!

I am glad you cannot accuse Christianity of being sentimental. This life is no place for saponaceous Pollyannas. There are ugly facts to face, and I thank the Lord God that Jesus faced them. You and I are some of those ugly facts, and the things inside of us.

You can argue that sin isn't real, but I want to see somebody live as though it weren't! Call it by whatever name you choose, assign to it any origin that pleases you best, it is here, and every living soul has to deal with it somehow. The evolutionist tells us it is a hang-over from our animal past. The religionist says it is the result of man's free choice. I can conceive that either may be right, or both. What I can't conceive is that it's a fiction, and that nobody needs to worry about it any longer.

*Dr. Paul Scherer of New York.*

Our whole system of jurisprudence is built on it. The greatest novels are written about it. The greatest dramas are the dramas that portray it. Europe is littered with the fruits of it, and so is the morning paper. It is the most agonizing bit of fiction that was ever invented. One thing is certain: It is the dead hand that is keeping you and me from realizing the best that is in this world for us, and in our religion. I am not afraid of any contradiction on that score.

Christ lived, today he stands or falls, on the assumption that the most significant thing about human nature is the fact that it needs a Saviour. And I want to say this to you: Your religion is not going to mean much unless you approach it from that angle! Some of us want to reap all of its later and higher fruits first. We want the sense of companionship and power, we want the understanding and the peace, and all the while there is something in our lives that we won't lay our hands on and say:

"Master, change this!"

There are selfish people, expecting to discover something in Christianity and not being willing to have their selfishness rooted out. People who cherish enmities, expecting to have the joy of believing without having their cold resentments broken up and carried away by the warmth of the Saviour's love.

People who do not even want their standards of life, their habits to change, their ideals to harass them, hoping to find what saints have found. It simply isn't possible.

You cannot gloss over all that you know needs changing about you, and at one stride, with a fine disregard for all the wrong that clutters your progress, enter upon the highest phases of your inheritance here as sons and daughters of the living God in Christ Jesus.

Twenty centuries ago these men and women whose going had been visibly hindered by sin were technically known as the lost. Day after day they gathered wistfully around the Master, and one day he expressed his attitude toward them in three of the most precious parables that have come down to us. I want you to be sure not to miss any of their significance.

### The Tragedy of Lost Lives.

Suppose you turn for a moment to the 15th chapter of St. Luke!

I never read it without recalling a word of Dr. William R. Merrill's. He once said that the sermon which had done him the most good in his life was a sermon he had never heard. It being my privilege to preach sermons, that sounded just a little disconcerting to me, but fortunately he went on to explain. It was a sermon of which he had read only the announcement. The text was the whole of this chapter, and the topic was "Four Kinds of Lost Lives." For a moment he could remember only three kinds of lost things in that chapter, the lost sheep, the lost coin, and the lost son,—then all at once it occurred to him that there was a fourth. The story isn't told in any detail. It is barely hinted at. Your imagination is left to fill in the gap. It is the story of the prodigal's older brother.

Sometimes we miss that, and it is the point of it all. It is in this dutiful but unloving figure in the background that these stories reach their climax. Jesus was aiming his keenest darts at the respectable people in his audience. For the others he had nothing but sympathy, the sympathy that won for him his title of friend of sinners.

Let us examine their case first! The dead hand that was holding them back was the fact that somewhere along the way they had lost their best selves.

They were not unique in that. The biggest problem that you and I ever have to face is just this problem of our lost selves. Let me say that it is not the problem of our slums that I am going to talk about, where sin goes cursing and careening around the street corners and leers at you from the doorway! One can be lost with considerably more refinement than that. In fact, all of us get to be so now and then.

There are selves which really seem to get away from us in some strange manner, and it would be the richest blessing on earth if we could have them back. Isn't it odd that that is precisely the lesson which the psychologists are insistently trying to teach us? Sometimes as I read their books it seems to me there is a good deal that savors distinctly of religion in the things that they are saying.

They are telling us, for instance, about something which is much like the image of God in which every one of us was created, but which each one of us has lost. They are going into the details of that dual personality of ours, that Dr. Jekyll and Mr. Hyde, and discussing the war they wage in our members. They are realizing that the tragedy of it, as in Stevenson's tale, is that we haven't the knack any longer of turning back to the good and staying there. And that is the point where these investigators are trying to help us. They have turned out a system of soul-healing, dressed up in Greek and called psychotherapy, because somehow it sounds more scientific that way. But the process they use is nothing in the world but the recasting of an old necessity. They are saying in their own words what someone else said long before them, and his words are more familiar:

"Ye must be born again!"

I am not going to talk science to you this morning. These lost selves of ours are just matters of everyday experience. It doesn't take psychology to tell us about them. I think we all have a strange sense of having been better once. We seem quite sure that there used to be possibilities in our make-up. There were gracious capacities, but gradually they got shriveled so that we cannot recognize them any more. There were generous affections, but they seemed to wither somehow or other,—a whole set of radiant, lambent hopes that dropped out of our lives like leaves from the trees that stand so bleakly around through the winter of our discontent.

Suppose we think of the ways in which the loss may have come about!

With many it has been quite unintentional. They just started off one day after something that looked good, and they didn't take that best with them because they didn't need it in that particular pursuit.

It is just the way the sheep got lost in the parable. There was nothing premeditated about it. I suppose a sheep is the last creature in the world to do anything with malice aforethought. He simply nibbles his way out of sight. And these folk never mean to leave the best behind them. What they do mean is simply to make a good living and to get as much happiness out of life as they can. But you see, neither one of those things calls for the best that is in a man. Making a good life would. Putting happiness into life would. But not this other. And so the good parts company with the best,—and keeps growing worse.

Then there is that other class of people that have had their better selves mislaid, like the coin of Jesus' story.

The woman there gives every evidence of being far too careful simply to have lost it out of her hand. The chances are that she put it away so thoroughly, so safely wrapped up in a black stocking back in the corner of a little drawer, that when she needed it she couldn't find it, and had to give up everything else and springclean the whole house for it.

Well, there are souls that have been mishandled that way, sometimes by well-meaning parents or teachers, and got to be hopelessly separated from the good that should have been their heritage. Somebody tried to pigeon-hole them where he thought they would be quite secure, and then allowed them to drop out of mind. He fitted them into too snug a little code of morals, too cozy a little view of life, too tight a little definition of truth, and went off and forgot all about it. Then they broke away from it all, and now we say that the good is lost out of them. They are not the selves they used to give promise of being, they are the result of other men's mistakes.

And then of course some of us simply go out and lose ourselves wilfully, as the prodigal did. We set our heads on mastering this thing that we call life, and doing it in our own way. And we wind up where all such stubborn, thoughtless adventurers usually wind up,—feeding somebody's pigs until we come to ourselves and turn our faces straight back to where we came from!

But no matter what the method of the loss may have been, the result is the same. We all feel that there is a good, dead, somewhere within us, so much better than this bad which we seem to be. I know a better I than any of you can see. Whatever I am I am not myself. This thing that I carry about with me, it is like one of the phantoms in the "Ancient Mariner" that rose from the corpses on the deck and manned the boat as the dead were wont to do. You can hardly call it me,—

"This body of my mother's son,
Here by me, knee to knee,
The body and I pull on one rope,
But it says naught to me."

That is what I mean by the tragedy of our lost selves. And I wonder if there are any moments quite so full of deep and really unutterable pathos as those in which, at some time or other, every one of us stands face to face with his own Mr. Hyde,—with the memory of Dr. Jekyll and the secret of the transformation gone!

It was to such a moment that Paul had come when he wrote—it always seems to me on his knees,—"Who shall deliver me from the body of this death?" I do not think that people are called upon to go through anything more bitter than that: and some of us go through it every day of our lives!

Our Lord saw folk who had got away from God simply because they were confused, and he pitied them. They had been tempted along step by step like sheep, and they hadn't watched carefully where they were going. Now they were perplexed, and didn't know which way to turn. He told them of the shepherd who was seeking the sheep long before the sheep ever thought of seeking the shepherd.

And he saw folk who were just not in it, —people who had got pushed aside, to whom nobody paid any attention. There was nothing the matter with them, but in one way or another they had come to be overlooked, disregarded. They were like the coin. And he told them of the God who would never be satisfied until he had found them and put them back where they belonged, so that their lives might once again be bright and useful.

And he saw folk who had gathered their belongings together and with open eyes had left the father's house, like the prodigal, to

squander their lives in sin, running recklessly from one indulgence to another until there was nothing left but hunger and remorse and shame. To them he spoke of the waiting shelter of a home where love was still alive, making its daily journey to the end of the lane with an ancient sorrow in its heart, and looking down the road to see if there was anyone on it who might perhaps be a son.

So far it was every bit compassion. There was no tinge of rebuke in any of it. But there before him all the while were the Pharisees.

They went to church and said their prayers. They read their Bibles and gave their alms. Thank God they were decent! And Jesus knew them. He knew them through and through. He knew their satisfied souls. He knew them to their selfish marrow. And with one stroke he painted them into the picture.

"A certain man had two sons." We understand which one is lost. He is more hopelessly lost than anybody or anything in the chapter, and he doesn't know it. He is farther away than the wanderer, and he hasn't left home. The sheep and the coin and the wayward son are all found, but the last record we have of him is this:

"He was angry and would not go in."

It may well be that the spirit revealed in those few words was the cause of the younger boy's determination to get away. There are some self-confessed saints that it is simply impossible to live with. There are certain kinds of so-called "goodness" which are enough to drive anybody to distraction.

(Concluded next month.)

## PERSONALIA.

Xenia Theological Seminary, now located at St. Louis, Mo., is raising an endowment for a **William G. Moorehead Memorial Chair of the New Testament.** Dr. Moorehead, whom many will remember as one of the great Bible teachers of a couple of generations ago, taught at Xenia forty years.

A committee of prominent churchmen of many denominations is sponsoring this worthy object.

**Dr. G. Campbell Morgan** has announced his withdrawal from the Los Angeles Bible Institute, with which he has been connected as Bible lecturer for two years. He will resume his work on independent lines, and may be addressed at his home, 1146 Western Avenue, Glendale, Cal.

## Dr. R. A. Torrey.

In answer to queries we are now able to add a few further details to the announcement of Dr. Torrey's death in our last issue.

Two years ago his system was poisoned by flu, which seems to have gradually weakened his robust constitution and reduced his weight. Last winter he was twice threatened with pneumonia in fulfilling his evangelistic engagements. Another attack of flu, involving a chill followed by fever, overtook him October 24. He was ill only one day. So peaceful was his going the morning of October 26 that Mrs. Torrey, who slept in the room with him and looked at him a number of times, did not realize he had gone until she was about to leave to prepare his breakfast.

An affection of his throat cut Dr. Torrey off platform work, but he dictated up to the last day, and was planning to prepare two books this winter.

One of the last entries in his diary was: "I am having much time for prayer these days."

His family have been filled with unutterable gratitude that his going was so gentle. He has left them a goodly heritage in the memory of his life and ministry.

## Next Month.

Special Ways of Working number.
Have Times Changed?
What's Wrong with the Church?
Atmosphere in Worship—Prof. David Smith, Ireland.
The Colleges Must be Redeemed—Rev. Arthur L. Kinsolving, Amherst, Mass.
The Mind of the Master about Man (concluded)—Dr. Paul Scherer, New York.
1 Corinthians 13—Dr. John A. Hutton, London.
Leadership in the Ministry—The late President Edgar Young Mullins, Louisville.
The Lord's Prayer: V. "Give Us This Day Our Daily Bread"—Dr. Donald Fraser, Scotland.
If Only! A Minister's Wife's Dream—Rev. G. F. Cox, British Columbia.

## Calendar Dates for 1929.

Jan. 1, Tuesday—New Year.
Feb. 12, Tuesday—Lincoln's Birthday.
Feb. 10,—Shrove Sunday.
Feb. 22, Friday—Washington's Birthday.
Feb. 13—Ash Wednesday. Lent begins.
March 24—Palm Sunday.
March 29—Good Friday.
March 31—Easter Sunday.
May 9, Thursday—Ascension Day.
May 19—Whit Sunday (Pentecost).
May 30, Thursday—Decoration Day.
Fourth of July—Thursday.
Sept. 1, Monday—Labor Day.
Oct. 16, Wednesday—Yom Kippur (Day of Atonement).
Nov. 11, Monday—Armistice Day.
Nov. 28, Thursday—Thanksgiving Day.
Dec. 25, Wednesday—Christmas Day.

# International Sunday School Lessons

## Some Great Christian Teachings.

**Aim: To lead the pupil to an understanding and appreciation of the essential teachings of the Christian faith.**

### January 6, 1929.

### Our Heavenly Father.

**Lesson portion—Matthew 6. 24-34. Study also Exodus 34. 4-7; Psalm 103. 1-5, 10-14; Isaiah 40. 27-31; Matthew 6. 24-34; John 3. 3-6; 4. 20-24; 8. 40-47; Romans 2. 2-11; 8. 14-17; 1 John 4. 7-16.**

The lesson committee has selected 11 passages in the Old and New Testaments which the teacher should study to see what each says about the person and character and activities of God. These, of course, are only a fraction of what the Bible teaches about God.

The printed portion gets its title from verses 26 and 32,—God our heavenly Father. But the portion shows other views of God.

*God our owner, Matthew 6. 24, 25.*

The figure is that of a bondslave. How can he serve two different owners? It is impossible. "So you," says our Lord, cannot possibly be the loyal slave of God and anything else,—money, self, sin in any form. We cannot have two master passions in life. Let us then not attempt the impossible! Let us be out and out for God!

Because we are God's we should not worry over food or drink or clothes,—everyday needs. Our life is more important than its nourishment, our body than its clothing. Our Lord set a new value on life.

*God of nature, 26-33.*

Our Lord continues his lesson on freedom from worry by two illustrations from nature.

The birds in the sky are our first teachers. They build their nests, they hustle for food for themselves and their young, but back of their instincts and forethought is our heavenly Father. Why should they worry? Why should we?

Then the wild flowers! These do not work like birds: they grow, and from within themselves they produce magnificence that not even Solomon equalled with all his wealth and wisdom. Why, then, should we worry about temporal necessities? Heathen may do so, but Father knows our every need. So our hearts may be at rest.

*God our king, 33, 34.*

Our heavenly Father is also king, and every believer should make it his primary object, his dominating motive, to seek God's kingdom and righteousness, that is (for us), his rule over us and a right relation to him in life and conduct.

This aim is the key to our whole lesson portion. It will lead a believer to give God undivided allegiance and service. It will insure entire freedom from fretting about material things for today and for tomorrow. For it means whole-hearted trust in God, and brings "all things" in its train, in contrast with the constant worry which "little faith" and self-dependence entail in the struggle to live.

What does our heavenly Father mean to you in the little things of everyday life?

If you worry you do not trust!

*Golden Memory Text—Like as a father pitieth his children, so the Lord pitieth them that fear him! Psalm 103. 13.*

---

### January 13, 1929.

### Sin and Its Consequences.

**Lesson portion—1 John 1. 5 to 2. 6. Study also Genesis 3. 1-24; 6. 5-8; Mark 7. 14-23; Romans 1. 18-32; 3. 10-18.**

As in last week's lesson the committee has designated several Scripture passages that shed light on the topic of the day. These tell of sin's first grip on man, its corruption of mankind, its inner source, its penalty and universality.

The printed portion is a series of contrasts or opposites between certain attitudes of believers, with their consequences: between the lying and deceived believer and the blood-cleansed believer. These contrasts are marked by "Ifs" and "Buts." John writes in a familiar way as to members of his family in Christ, including himself in the "We."

*God is light, 1. 5.*

John's writings contain exclusive revelations of God as spirit (John 4. 24), as light, and as love (1 John 4. 8).

God is—his existence. God is light—his nature. Light is symbolic of good, holiness, truth, purity, happiness, knowledge. Not mere intellectual knowledge, but moral perfection. There is no darkness of sin, ignorance, hatred, error, deceit in him.

A consciousness of the holiness of God must underlie a correct consciousness of the nature of sin.

*Walk in light and fellowship with God and one another! 1. 6, 7.*

Two "Ifs."

"Walking" expresses one's daily life, everyday conduct, condition within and without. "Walking in light" is a beautiful and true

figure of the blood-cleansed Christian life. How terrible when a believer walks in darkness and disobedience!

*Confess sin and be cleansed! 1. 8-10.*

The tragedy of sin in the believer! Three "Ifs."

Time does not blot out sin. Why deny it, past or present? Better to confess it and get rid of it by blood-cleansing!

God is faithful because he has promised, he is righteous or just because the price has been paid.

*Do not sin! 2. 1. 2.*

Christianity is based on the principle that a sinless life, a holy life, is the believer's aim and privilege. But if one lapses into sin—one "If,"—is there any hope? Yes, Jesus Christ's atoning sacrifice paid the penalty of the world's sin, and he ever lives to intercede the efficacy of that atonement.

*Keep his commandments! 2. 3-6.*

Twice again "If" and "But"!

Who knows Christ? In whom is the love of God complete and perfect? Who knows he is in union with Christ? Answer—the obedient believer. Obedience is the test. And his relationship to Christ ought to be proved and manifested by his daily life.

With whom do you walk and fellowship day by day, with worldly people or with God's people?

The light of God is the place of fellowship.

One should not presume to sin, one need not despair if one has sinned (2. 1).

*Golden Memory Text—If we say that we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness! 1 John 1. 8, 9.*

---

### January 20, 1929.

### Christ the World's Redeemer.

**Lesson portion—Luke 15. 3-7; Romans 5. 6-10. Study also Luke 2. 11, 30-32; John 3. 14-17; 10. 9-11, 14-16, 27, 28; Acts 3. 1-18; Romans 5. 1-11; Philippians 2. 5-11; 2 Timothy 1. 9, 10.**

*Seeking the lost, Luke 15. 3-7.*

A sheep is a thoughtless, helpless creature. It has no homing instinct. If it strays it gets lost.

This is a story of a lost sheep. The shepherd must go after it. He seeks until he finds it, brings it back to the fold, and rejoices with his neighbors.

The meaning of the story cannot be pressed in detail. Our Lord's one point was that of joy in heaven over one sinner repenting and restored more than over 99 persons who thought themselves blameless.

The Good Shepherd is the only hope of a lost sinner.

*Dying for us sinners, Romans 5. 6-10.*

The description of man in these verses is—without strength, helpless, 6; ungodly, 6; sinners, 8; enemies, 10.

But Christ died for us, 6, 8.

So we now enjoy a double salvation,—we are justified in his blood, 9; saved from wrath, 9; conciliated to God, 10; saved in his life, 10, that is, he lives in us by the Holy Spirit and gives us victory.

The measure of God's love toward us sinners is revealed in Christ's dying for us, 8.

*Golden Memory Text—And thou shalt call his name Jesus, for it is he that shall save his people from their sins. Matthew 1. 21.*

---

### January 27, 1929.

### The Work of the Holy Spirit.

**Lesson portion—John 16. 7-11; Romans 8. 12-17, 26, 27. Study also Joel 2. 28, 29; Luke 11. 9-13; John 3. 5-8; 14. 16, 17, 26; 15. 26, 27; Acts 2. 1-33; 1 Corinthians 12; Ephesians 1. 13, 14; 3. 14-21; 4. 1-6, 30.**

*The Holy Spirit and the world, John 16. 7-11.*

Our Lord had been a friend and supporter of his disciples. When he went away he promised to send another in his place, no other than the third person in the Trinity. He would stand beside them as comforter, advocate, paraclete.

His special mission to the world would be to convict or convince it in regard to our Lord. First, of the sin of unbelief in him. This is the first thing a sinner needs to see before he can be saved. Next, of righteousness, which our Lord communicates to believers because of his own perfect righteousness which permitted him to go to the Father. Thirdly, of judgment, because our Lord has gained victory over the prince of this world. In his sentence the world is also already judged.

*The Holy Spirit and the believer, Romans 8. 12-17, 26, 27.*

There is conflict between the flesh and the Spirit. The Spirit empowers the believer to put to death the doings of the fleshly nature.

Those led by the Spirit of God are sons of God.

The Spirit gives believers the consciousness of adoption as sons of God, with all that entails: not a consciousness of servitude and fear.

He helps our weakness and ignorance in prayer, and intercedes for us according to God's will, so that our prayers are answered.

*Golden Memory Text—For as many as are led by the Spirit of God, these are sons of God. Romans 8. 14.*

---

God may not give us an easy journey to the Promised Land, but he will give us a safe one.—Bonar.

# Christian Endeavor Topics

## Mrs. Ida Q. Moulton.

### Forces That Are Making the World Better.

Matthew 13. 1-9. January 6, 1929.

On the twelve parapets of a bridge in Austria are twelve beautiful images of Christ representing him engaged in various occupations, such as Christ the carpenter, Christ the farmer, Christ the teacher, and so on. Men coming into the city bow before the statue which represents the particular trade or work in which they are interested.

Who shall say that these men themselves, and their work, are not bettered because of their homage to Christ? Christ himself is the greatest force for world betterment, for the world is made better by men becoming better and doing better work.

* * * * *

A certain journal cast up to the great London preacher Charles H. Spurgeon that there never was any thing new in his sermons, he was always saying the same thing over and over in different words.

The preacher replied: "Wherever in the Bible I take my text it is my principle and practice to make across country as fast as possible to Jesus Christ."

Preachers hold within their power tremendous forces for the good of the world, especially when like Spurgeon and Moody they "make across country to Jesus Christ."

* * * * *

These might be classed among the forces of world betterment:

**F**—ear of law's penalties;

**O**—rganized coöperation. We must learn that others have a place and function for the world's betterment, and give them that place;

**R**—eading matter. Books, magazines, leaflets and newspapers, have made and unmade human lives. On the whole, they have purified the world far, far more than they polluted it;

**C**—hurches. Though churches are not perfect they are the creators and witnesses of the highest forces and ideals, for instance, prayer and Christianity;

**E**—verliving Word of God. Compare a nation ignorant of this Word with a nation controlled by its principles, and you'll get some idea of the tremendous civilizing force of this Word;

**S**—cience. Science and invention have been called "the upper servants of civilization." Think what medical science has accomplished! Again, of the upward trend Edison has given to mankind!

---

### Loving as Jesus Loved.

John 13. 1-17. January 13, 1929.

Some one has likened the tireless patience of Christ's love to the sea. Children come and dig deep mounds in the sands with their spades, leaving scars on the golden surface of the shore. Then quietly the sea turns, and every trace of scar is obliterated, and the shining surface of the sand is as smooth as ever. Day after day the scene is repeated. The sea is never tired of putting things to right.

Such is the sea of loving patience of Jesus our Lord. As we have walked upon the shores of this Jesus sea have we gained more patience in our efforts to put things right with the home folks we love so dearly?

* * * * *

A man who had read and heard much about the ocean, but had never seen it, asked his friend, a sea-captain, to take him out upon it. But when they reached the shore the man gazed out upon the water and said:

"Is this all? Is this the mighty sea of which I have heard?"

The captain replied: "Yes, this is all! But get upon it, trust your bark to it, and you will find it will take you round the world."

Jesus' love is limitless. Is ours?

His has no racial or creedal boundaries. Has ours?

His love takes in the isles of all the seas, and every country on the globe. Does ours?

Some of us expect to land on the blissful shore of eternity. Have we enough of the Jesus love to reach that shore?

* * * * *

"Just why must you polish that lens with the palm of your hand?" asked a man visiting a telescope factory.

The workman replied: "There comes a time in the making of a fine lens when nothing can be substituted for the human touch."

There came a time in the history of the world when nothing could be found as a medium of God's love to the world but the touch of that love in human form. Therefore Christ made himself of no reputation, and took upon him the form of a servant, to carry to the world love, well knowing the ignominy and death he would suffer. Could your love stand a strain like that?

* * * * *

Emerson's characterization of Abraham Lincoln was this:

"His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

How like the Man of Galilee, who held no grudges, but loved men unwaveringly and understandingly, always on the alert to see what he could make out of them! To the last he said, "Father, forgive!" Can your love reach such a Christlike height?

## Seeing the Good in Men Everywhere.

John 1. 45-51. January 20, 1929.

"Children," said a saintly man counseling his children, "never blame those who do not know any better!"

"Bound upon the accursed tree,
Dread and aweful, who is he?
By his prayer for them that slew,
'Lord, they know not what they do!'
By the spoiled and empty grave,
By the souls he died to save,
By the conquest he hath won,
By the saints before his throne,
By the rainbow round his brow,
Son of God, 'tis thou, 'tis thou!"

* * * * *

In the time of Louis XIV of France the dauphiness on a certain occasion remarked in an audible whisper that an old officer present was the ugliest creature she had ever beheld.

"I esteem him the handsomest man in my kingdom," said the king with a severe look. Then raising his voice he said, "He is one of my best officers and bravest defenders, and I insist upon your immediately making an apology for the gross indecorum you have been guilty of."

It was given.

Looks, upon which we lay so much stress; money, whose "talk" we listen to; social prestige, for which we scramble; all count for less than nothing. Only what a man is counts.

* * * * *

There was once a painter who was noted as a savage critic of other artists, seldom seeing any good in their work. Some one asked him how it was that with his severe critical standards he could ever pass on his own works, which to others were not above criticism, though well done. He frankly answered:

"When I look at my own work I have only two eyes, but when I look at the work of others I am argus-eyed, I have a thousand eyes."

Argus-eyed people look upon their own race with pride and upon other races—! Ah well, we all know the source of race prejudice!

* * * * *

A newspaper man went into St. Paul's Cathedral, London, to rest. As he entered he saw a group of people before Holman Hunt's "Light of the World," closely watching a lady painting a copy of it. Not one of the group looked at the picture. Others came and went, and none gazed at the picture. The man said to himself, "Such is the feeling for art of the British public and the American tourist!" and with a cynical smile he walked away.

Then with chagrin he remembered that he, too, gazing at the crowd, had forgotten to look at the picture!

This incident is true to life, and it has many applications. As we apply them let us not forget ourselves!

---

## How Can We Serve the World through Our Church?

Acts 13. 1-3. January 27, 1929.

"There's a new question being put to me by my guests," said a clerk in a Broadway hotel to a reporter, "and it's a poser. Many of them want to know in what church they can hear old-fashioned congregational singing, and join in it if they feel like it and not attract undue notice to themselves. Now I know where crack-a-jack quartets, sextets, octets and full choruses can be heard, but I don't know of a church in town that makes a specialty of congregational singing."

Here certainly is a valuable service open for all churches: and there is a deeper inner urge for this old-fashioned form of service than we sometimes think.

* * * * *

An Episcopal church in San Diego has a sign in large letters printed on the concrete curbstone in front of it:

"Free Parking Here Week Days."

The Congregational church nearby announced that its janitor would watch the cars during the evening services of both churches.

This marked spirit of coöperation in church work is having its effect upon the city as well as upon the churches themselves. Both are constantly gaining ground in spirituality and membership.

"Ministry, not membership, is the measure of the church." These churches put ministry first. Go thou and do likewise!

In the heart of a crowded district of a great Western city stand two large churches within a stone's throw of each other. One has stood for evangelism, worldwide friendliness, and democracy; the other for culture, exclusiveness and aristocracy.

"The last time I passed through that city," a tourist says, "I found the former church crowded to the doors with interested people, but the latter church had a 'For Sale' sign upon it, and had given up the fight."

Culture, exclusiveness and aristocracy are poor instruments of service.

* * * * *

Once when Robert Burns was feeling melancholy and desperately lonely he drifted into a church, and drifted out again without a word spoken to him or a hand of welcome offered. He left scribbled on the flyleaf of a hymnal these words:

"As cauld a wind as ever blew;
A caulder kirk, and in't but few;
As cauld a minister's e'er spak;
Ye'll all be hot ere I come back!"

Hospitality's service of the church is often forgotten and neglected, yet there is none richer in its rewards.

# SELECTED THOUGHTS FOR THE QUIET HOUR

*Learn a Text a Day.*

## January, 1929.

TUESDAY, 1st. *I will trust and not be afraid. Isaiah 12. 2.*

Sunshine and shadow have mingled
In the year that has passed away:
Sunshine and shadow will mingle
In the year that we meet today:
But hand in hand with the Master
We fear not what it may bring,—
He knows, he cares, and he loves us,
And GOD is in everything!
—Laura A. Barter Snow.

WEDNESDAY, 2nd. *Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh! Matthew 25. 13.*

"Oh, I wish there were some wonderful place called the Land of Beginning Again!" January brings us to that enchanted country. It sets our feet at the open gateway. In obedience to the impulse created by the new calendar one may turn away from his former self, and go and be another man.—John McBeath.

THURSDAY, 3rd. *I will meditate in thy precepts. Psalm 119. 15.*

Why is it that some Christians, although they hear many sermons, make but slow advances in the divine life? It is because they neglect their closet and do not thoughtfully meditate on God's Word.—C. H. Spurgeon.

FRIDAY, 4th. *There stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul! Thou must be brought before Cæsar. Acts 27. 23, 24.*

God's "musts" always get through. If God has a plan for your life, and you have accepted it and committed it to him for execution, neither earth nor heaven nor hell can prevail against it!—A. B. Simpson.

SATURDAY, 5th. *Trust in the Lord and do good! So shalt thou dwell in the land, and verily thou shalt be fed! Psalm 37. 3.*

Give me grace to trust thee, Lord,
Through the coming year:
Fully trust thee,
For there must be
Never place for doubt or fear!
—G. P. Bassett Kerry.

SUNDAY, 6th. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it! Malachi 3. 10.*

Oh the thrill that went through Malachi as that message came home to him,—the possibility of such a spiritual movement that would bring his people back to God! Are we prepared to take up that challenge today?—E. L. Langston.

MONDAY, 7th. *Lord, teach us to pray! Luke 11. 1.*

It is to prayer that God has given the right to take hold of him and his strength. It is on prayer that the promises wait for their fulfilment, and the kingdom for its coming, and the glory of God for its full revelation.—Andrew Murray.

TUESDAY, 8th. *Hope thou in God! Psalm 42. 11.*

There is never a time when we may not hope in God, whatever our necessities, however great our difficulties. More prayer, more faith, more patient waiting, and the result will be blessing, abundant blessing!—George Müller.

WEDNESDAY, 9th. *The Lord direct your hearts into the love of God! 2 Thessalonians 3. 5.*

Sometimes when we kneel to pray we cannot think of anything that we want. Oh for more hours when we are not asking favors, but looking into his face, learning to have him with us here that we may revel in the joy of being with him there!—Cleland B. McAfee.

THURSDAY, 10th. *If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11. 13.*

Let your prayer be for the gift of the Holy Ghost! He only can throw back all the hindrances that keep him from the heart. He alone can find his way into the recesses of the soul, the innermost chambers of our mysterious life. Pray for the Holy Ghost!—Joseph Parker.

FRIDAY, 11th. *Peter therefore was kept in prison: but prayer was made without ceasing unto God for him. Acts 12. 5.*

"Peter therefore was kept in prison, but"—but what? "But prayer." And when it is "But prayer" it is "But God," because prayer makes way for God's working.—R. H. Glover.

SATURDAY, 12th. *Casting all your care upon him: for he careth for you! 1 Peter 5. 7.*

If we cast our burdens upon another, can

they continue to press upon us? If we bring them away with us from the throne of grace it is evident we do not leave them there. With respect to myself I have made this one test of my prayers: if after committing anything to God I can, like Hannah, come away and have my mind no more sad, my heart no more pained or anxious, I look upon it as one proof that I have prayed in faith; but if I bring away my burden I conclude that faith was not in exercise.—Edward Payson.

SUNDAY, 13th. *He said unto them, Come ye yourselves apart into a desert place, and rest a while! Mark 6. 31.*

Nothing can take the place of daily fellowship with God. "Solitude," Tennyson says, "is the mother country of the strong." Nothing should be allowed to shorten our times of fellowship with God if we are to come forth strong in the Lord, and in the power of his might.—W. H. Griffith Thomas.

MONDAY, 14th. *This is the confidence that we have in him that if we ask anything according to his will he heareth us! 1 John 5. 14.*

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

TUESDAY, 15th. *My presence shall go with thee! Exodus 33. 14.*

We should never leave our prayer closets in the morning without having concentrated our thoughts deeply and intensely on the fact of the actual presence of God there with us, encompassing us, and filling the room as literally as it fills heaven itself.—F. B. Meyer.

WEDNESDAY, 16th. *I set my face . . . . to seek by prayer and supplications. Daniel 9. 3.*

Prayer is the strategic point which Satan watches. If he can succeed in causing us to neglect prayer he has won: for where communion between God and his people is broken the true source of life and power is cut off.—Andrew Murray.

THURSDAY, 17th. *I am . . . . the bright and morning star! Revelation 22. 16.*

My chamber faces East,
And waking with the dawn
I love my eyes to feast
Upon the star of morn.

Some day my eyes may ope—
That day cannot be far!—
And raptured greet that blessed hope,
The bright and morning star!
—A. G. White.

FRIDAY, 18th. *Unto me who am the least of all saints . . . . Ephesians 3. 8.*

Was this some false pride on the part of the apostle? By no means! He saw such wondrous things outside of him and beyond him that he himself shrank into nothingness. —Joseph Parker.

SATURDAY, 19th. *Let him that stole steal no more! Ephesians 4. 28.*

There is only one thing to do with a habit, and that is at once and immediately to put it aside and say, By his grace I will do this thing no more! Not by degrees, but suddenly, at once, cut it off and put it from us! —J. Russell Howden.

SUNDAY, 20th. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5. 22, 23.*

The roots of plants are hidden under ground so that they themselves are not seen, but they appear in their branches and flowers and fruits, which argue that there is a root and life in them. Thus the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the fact of a Christian's life, his words, his actions, and the frame of his carriage.—Robert Leighton.

MONDAY, 21st. *And he took the damsel by the hand and said unto her, Talitha cumi: which is, being interpreted, Damsel, I say unto thee, Arise! Mark 5. 41.*

The plain translation, "Damsel, I say unto thee, Arise!" can well be made to thrill us by a fuller interpretation, quite authorized by the language employed. In a large way we may render them:

"My darling little child, come back to us!"

Such is the love of the Infinite as thus flashed upon us by these two words. They reveal the holy affection and tender care of Christ, the Son of God, and we can find rest and peace in the assurance they give.—Floyd W. Tomkins.

TUESDAY, 22nd. *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares! Hebrews 13. 2.*

When home is ruled according to God's will angels might be asked to stay with us and they would not find themselves out of their element.—Charles H. Spurgeon.

WEDNESDAY, 23rd. *Not looking each of you to his own things, but each of you also to the things of others. Philippians 2. 4 (A. S. B.).*

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others!
—C. D. Meigs.

THURSDAY, 24th. *Wherefore I say unto thee, Her sins, which are many, are forgiven! Luke 7. 47.*

Our Lord delights to forgive great sinners. —W. Y. Fullerton.

FRIDAY, 25th. *Have I eaten my morsel alone? Job 31. 17.*

The literal application is simple enough. It touches the principle of selfishness. But there is a spiritual application. Beloved,

have you eaten your morsel of spiritual blessing yourself alone, or have you learned the glorious secret that everything that God gives is a trust to be passed on to others, and to multiply in our hands as we scatter it?—A. B. Simpson.

SATURDAY, 26th. *The steps of a good man are ordered by the Lord, and he delighteth in his way. Psalm 37. 23.*

It is such a comfort to drop the tangles of life into God's hands and leave them there!

SUNDAY, 27th. *We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. 2 Thessalonians 1. 4.*

Tribulation threshes the wheat from the chaff in us. Let us endure it, therefore, thankfully, as it comes!—Howard A. Banks.

MONDAY, 28th. *I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service! Romans 12. 1.*

Believer, if you are tempted to doubt the finality of your consecration, drive a stake down somewhere and let it be your witness before God and the devil that you have settled the question forever!

TUESDAY, 29th. *Commit thy way unto the Lord, trust also in him, and he worketh! Psalm 37. 5.*

But he never works till we commit. Faith is a receiving, or still better, a taking of God's proffered gifts.

WEDNESDAY, 30th. *Ye have not because ye ask not! James 4. 2.*

Prayerlessness shows that we do not value communion with God.—Andrew Murray.

THURSDAY, 31st. *We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. 2 Thessalonians 2. 13.*

Our sanctification depends upon our response to the workings of the Holy Spirit in our hearts. That is true of every step that leads up to the crisis of sanctification, and that is equally true of every step we take afterwards in the sanctified life.—Charles Inwood.

## BIBLE NOTES FOR DAILY DEVOTIONS

# Green Pastures and Waters of Rest.

## Rev. F. B. Meyer, D. D., London.

### JANUARY, 1929

**Tuesday, 1st. John 10. 1-18.**

In his early life and manhood our Lord was in constant touch with the sheep farms and shepherds on the pasture lands of northern Palestine, and the imagery of this paragraph is as perfect as the conception is beautiful.

Here is the relationship between him and each of us! He calleth his own sheep by name. This is the practice of the true shepherd, and such also is our Lord's relationship with you and me.

Do not be afraid when he puts you forth into some new sphere or untrodden path! He is always in front. Listen for his voice, a still small whisper in your deepest heart, and always watch and wait for his openings!

Is there any relationship more helpful than this? But you must be quiet in heart and obedient in soul! Be not as those in verse 6 who understood not!

As we continue faithful to the inner call or whisper of our Saviour we come to know his saving grace, saving not only from the dominion but from the intrusion of sin. The wolf of hell cannot be so stealthy in his approach but that the shepherd will see him approaching, and he is prepared to stand between you and him.

Is it not wonderful that we may enter on an intimacy of knowledge similar to that which holds between the Father and the Son? O Saviour, we have not known thee as we might have done! We beseech thee to draw us into the inner circle!

Those "other sheep" must refer to the Gentiles, and we now know, as the immediate circle around our Lord could not know, how wide an horizon was open to his eye at that hour. It comprehended the vast Gentile world, and all the Christian centuries, especially the later ones. The distant mission field is within the Saviour's province, and there is not a single foreign missionary who is not by translation or otherwise coöperating to make the sheep hear his voice in their own tongue. The new version restores the true significance of the Lord's assurance,—"They shall become (not one fold, but) one flock." But the flock may, for convenience sake, be housed in many folds.

*Great shepherd of the one flock, who didst*

*purchase it with thy blood, we long to follow thee so closely as to lie down in thy pastures, to follow thee beside thy waters of rest, and to tread in the valley of shadow without fear! At last may we also follow thee to the fountains and pastures of the homeland!*

**Wednesday, 2nd. John 10. 19-42.**

Our Lord set himself to assure the little group who had become his followers that they had no reason to fear the power of their enemies. On the one hand, they could never perish because they had within them an indestructible life, identical with his own, and also because they were in his personal keeping. Here he goes further, and assures them that the Father also was pledged to their eternal safety. This is full of comfort for those amongst us whose fears constantly spoil their peace.

This assertion of the identification of the Father with himself in the blessed work of preserving the flock led him to affirm the deep truth of the essential identity between the Father and himself. He would have us think of the Father and himself as one in the deepest and holiest unity, one in essence, purpose, and operation. To have seen him is to have seen the Eternal.

This affirmation was equivalent to declaring his essential godhead, and startled the Jews to gather stones to inflict the doom of the blasphemer. The Lord remonstrated against their violence, for when the same assertion was made in the earliest stages of the national existence,—to stress the divinely-given authority of their rulers,—that title was accepted without demur: why should they raise so great a clamor against himself, especially when his claims were verified by his deeds? See Psalm 82. 6.

There was a special reason why our Lord was attracted to the site of John's earliest ministry. Those hills had been trodden by crowds of eager followers, and those waters had been the scenes of countless baptisms. What recollections were stirred in the hearts of his disciples! They would say, "Here he used to preach! There he would stand knee-deep in the water! At this spot he indicated the Lamb of God!" What nobler epitaph could any of us desire than something after the same fashion? "Well, well, he was a good man! Certainly he did no miracles, but he was always speaking good words about Jesus, which have been certified by all that has happened in our experience since."

*Dear Lord, thou didst not make a claim which the experience of individuals and of the church has falsified but as the ages have passed they have vindicated thy claim and attested thy deity beyond dispute! Blessing, honor, glory and power are rightfully thine, O Son of God!*

**Thursday, 3rd. John 11. 1-16.**

There were marked diversities in that home. Martha, practical, businesslike, and thoughtful of all that would affect the comfort and well-being of those she loved. Mary, clinging, spiritual, and gifted with a woman's tender sympathy. Lazarus, a man of few words, quiet and unobtrusive. But Jesus loved them each.

Since Jesus loved them well enough to test their faith, we must remember that however dark and painful God's dealings may be we must dare to believe in his unchanging and infinite compassion. The boughs that bear the richest fruit are the most rigorously pruned!

Note that word "therefore"! He abstained from going to their help because he loved them too well to allow their missing his greatest miracle. Anything less than an infinite love would have hastened to save Lazarus from death, and his sisters from further anxiety, but if Lazarus had not died they would never have known the Master as the resurrection and the life. Similarly David would never have known Jehovah as his rock, fortress and deliverer except as driven into the wilderness by Saul. Our deepest necessities must ever be the counterfoil of God's everlasting care, thought, and deliverances. When prayer remains unanswered it may be because we have asked amiss; or it may be that God has something in reserve, richer and better than our highest or deepest thoughts.

During the agonized interval which followed our Saviour must have watched the gradual waning of life and the anguish of the watchers as the silver cord was being slackened. In thought he must have followed the funeral to the rock-hewn tomb, and seen the heavy stone rolled against its mouth. Then he said to his disciples:

"Lazarus is dead! Let us go to awake him!"

He allowed him to die that he might teach not the sisters only, but his disciples, and coming generations, that at his voice the dead shall live.

*Help us, O Lord, to live beneath thy guidance and help, so that we may not stumble in the darkness of our own way and will! May we abide in thy will, whether to stay on the mount of prayer or dive into the ocean of the world's anguish!*

**Friday, 4th. John 11. 17-38.**

The Lord's steps may linger, but he comes at length; and when he comes he does more than we had dared to expect. He raises not the sick only, but the dead. He makes the background of the tomb the foil against which to set forth the full luster of resurrection glory. Prayer is answered in a lovelier form and to a further extent than could have been hoped for.

In after days the three must have confessed that they could not have wished it otherwise. They would review the incident as we shall review our lives from the hill summits of glory, and when the whole mar-

velous story is unfolded we shall have to confess that we too often had misjudged.

Our Lord is himself the resurrection and the life. They are his special gift in the spiritual and the physical spheres. In the spiritual sphere, where his saving grace and power are faithfully proclaimed, he gives life to those who are dead in trespasses and sins. In the physical sphere, also, at the last he shall change the bodies of our humiliation into the likeness of his own glorious body, according to the working whereby he is able to subdue all things to himself. Yes, we shall see them all again, the dear ones that have passed over, and hear their voices, as the Magdalene recognized Christ when at the sepulcher he uttered her name!

It must have been a deeply moving scene when Mary fell at his feet. Anguish at the loss of her brother was aggravated by a feeling that somehow the Lord had failed them. The Saviour groaned because of the vista of pain and suffering that was opened before him as part of Satan's triumph, but he wept tears of deep sympathy and tenderness with those whom he loved. The high priest was touched with the feeling of their sorrows!

*Lord Jesus, help us to trust thee in the dark valley of shadow! The thought that thou art there not only to help us, but to feel the indent of our suffering, will nerve us to endure; and thou wilt at last bring us from the valley of weeping to worship in thy holy temple, where God will wipe away tears from all faces!*

**Saturday, 5th. John 11. 39-46. Read also 1 Corinthians 15. 42-58.**

The power that raised the dead would with equal care have removed the stone, but he loves to give us a share in his services to mankind. Lord, we are gladly willing to do the meanest and hardest service if only we may coöperate with thee!

It is good that Martha remonstrated because it proved that her brother had actually died, and no doubt her words were verified when the stone was actually removed. (With reference to the four days, it is said there was a Jewish tradition to the effect that the spirit lingered about a corpse for three days after burial, and that it finally left the body when after that period decomposition set in.) Our Lord's insistence on the necessity of Martha's faith reminds us that the manifestation of God's glory hinges on our faith. It is only as we believe that those manifestations of general revival and individual salvation become possible. Preacher, teacher, Christian worker, your faith must be in active exercise if the Lazaruses shall live and the glory of God be manifested!

When our Lord said, "I thank thee that thou hast heard me," we gather that in answer to prayer he had already received the assurance that Lazarus should live; but his outward command enabled the bystanders and all future generations to understand his eternal union with the Father. Some day we shall hear that voice again, and they who are in their graves shall come forth, and the living will be changed. "O death, where is thy sting? O grave, where is thy victory?" In the presence of Christ, who holds the keys of death and Hades, they are silenced!

Something more was needed, for Lazarus was bound by graveclothes. Our Lord might have freed him from their restraint, but since this could be done by ordinary care it was left perhaps to those who had formerly enswathed him. He alone can say, "Come forth!" and give life, but human care and thought may remove the clinging influences of the past.

*O blessed Saviour, we pray thee for our beloved ones who are dead while they live, and are bound with the graveclothes of sin! Come to them with thy wondrous life-giving energy, and even if they do not as yet believe, work through our faith for their salvation, we humbly beseech thee!*

**Sunday, 6th. John 11. 47-57.**

As soon as the news of this wonderful miracle reached the leaders of the nation a council was specially summoned to consider the situation. It seemed obvious that when this miracle was noised abroad the whole nation would rally about this wonderful being and throw off the Roman yoke. The result would be the total suppression of the last remains of their authority.

Note the admission of Caiaphas and the rest! They could not deny the miracle. Modern critics deny it and the other miracles after 1900 years have passed, but those who were contemporary had to deal with them as incontestable facts.

Caiaphas suggested that instead of the whole nation being wiped out, as must be the case if a national uprising under the leadership of Christ took place, it would be far wiser for Jesus to be at once put to death. This would make a national uprising impossible, and save the national existence. His policy was as fatal as it was short-sighted, and its acceptance led, forty years after, to the complete demolition of the Jewish state. How little Caiaphas realized that for the moment he had become the instrument of the divine Spirit, and as high priest, like Balaam of old, was giving utterance to the sublime truth of Christ's finished work! In his death our Lord made an at-one-ment for the fallen race of Adam, and in his resurrection and ascension he has been throughout the ages building up an empire, whilst Rome and many another nation has vanished like a dream.

Jesus knew that the end was at hand, but he also knew that it must be preceded by the triumphal entrance into the Holy City, so as to fulfil the ancient prophecy and be acclaimed king. He, therefore, withdrew to the village of Ephraim, and quietly awaited "the hour" fixed before the world was made. In the meanwhile the Jews were gathering-in

from all the world, and as the rumor of his wonderful words and acts was spread abroad the one inquiry was for Jesus Christ. Surely, also, when preparing for the Supper or for any revival movement we should carefully inquire whether we may certainly count on the Lord's presence. Will he be there?

*Lord Jesus, we cannot do aught or enjoy aught of service or feast if thou art absent! Come to us, we pray thee, in our great hours of festival and song, and abide with us when we are surrounded by our enemies and perplexed by alarms! Come then, oh come and be a present help!*

**Monday, 7th. John 12. 1-11.**

When the fixed hour arrived our Lord turned back to Jerusalem, healing and blessing on his way, as the Synoptic Gospels record. He knew perfectly well, as we learn from Luke 18. 31-33, what awaited him, but he set his face like a flint to fulfil the program agreed on in eternity.

It was on the Friday afternoon that he reached the dear home at Bethany. The fact of his being there led to many of the foreign Jews making their way to the village to see the wonderful man of whom they had heard so much.

It is not difficult to imagine the scene. The village in the hollow of Olivet, nestling amid olive trees and oleanders! The long-drawn shadows of the evening! The rustic, roomy house, covered by the creeping plants! The spacious apartment, with its low tables and couches! The simple provision of bread, wine, and fruit! The company reclining, spectators standing, and villagers crowding at the outer door! The Master, with the light of God's presence in his heart; Martha intent on hospitable service; Mary preparing for her act of self-sacrificing devotion!

Martha was inclined to think of her sister as unpractical, not realizing that she was being led to apprehend truths of which she herself had no knowledge. Sitting at Christ's feet Mary had learnt the facts of his death on the cross, to be followed by his resurrection. She knew that she would not be at hand to perform the last offices that women can perform for their dead, and bethought herself of an ingenious method of anticipating the burying. She resolved that his body should have as royal an anointing as a king's; and the Lord read out the significance of her deed, revealing her inner purpose as he said: "Let her alone! Against my burial hath she kept this."

Not even Judas could have called her act waste could he have seen the harvest of similar deeds constrained by a similar love.

I have often thought that the scent of the anointing might have lingered even to the cross, and a waft of it may have refreshed our Lord in his dying anguish.

Do we do things of that kind out of pure love?

*Lord Jesus, forgive our negligence, that we ask so much of thee and give so little! Give us to know the romance of love, which gives its best for love's dear sake!*

**Tuesday, 8th. John 12. 12-19. Read also Matthew 21.**

It is interesting to know that Daniel's prophecy of 483 years was fulfilled on this great day: see Daniel 9. 24-27. A large contingent of pilgrims from Galilee accompanied Jesus in his advent to the city, to which they were traveling from all parts of the land (Matthew 21. 11), and these were met by thousands who poured out of the city gates to welcome him. Palm branches, indicative of victory, were hastily cut down from the trees, and the cry of "Hosanna!" came from Psalm 118. 25.

There could be no menace to the Passover power in this enthusiasm for one who rode on the foal of an ass, and there could be no accusation of plotting on the part of the disciples when apparently they did not understand the inner significance of this incident till after his resurrection.

Before our Lord there lay a prospect that none of the crowd around him could have glimpsed. He saw another crowd, and heard the overwhelming outcry of "Crucify! Crucify!" If they passed through a certain gate he might even have seen the site of his cross, which would be encircled by a different crowd. In this throng were groups of Pharisees, who bore witness to their failure to prevail. How little they understood that all had been determined by the council and foreknowledge of God, and that they were on the verge of an event which prophets and kings had desired to see!

Are we sufficiently glad in our religious life? Our Lord is still progressing through the world, and crowds still precede and follow him, but is there not a somberness about our religious life that does not startle onlookers as this scene of exuberant joy startled even the Greeks to ask for an interview? Too often we take our religion so seriously that it rather repels than attracts young and happy souls to come to the Saviour's standard. There is no doubt that a bright and glad interpretation of the Christian religion would do more than all the sermons to win adherents to the Saviour's procession through the world.

*Teach us, O Spirit of God, the secret of a glad and happy-making life! May there be a beauty in our behavior, a song on our lips, a peace in our hearts and a light on our faces that shall be infinitely attractive to those who have only found disappointment in the promises of this passing world!*

**Wednesday, 9th. John 12. 20-36.**

As the East sent representatives to the Saviour's cradle, the West sent them to his cross. These were not Greek-speaking Jews, but genuine Greeks, children of the race

which has left so indelible an impression on human life.

The Greek mind loved light, joy, and beauty, and these inquirers doubtless expected that this Idol of the crowds was alluring them by these attractions. Our Lord did not set himself to disabuse their minds of this impression, but stressed the fact that the radiance of spring and the wealth of summer can only come through the buried seed and the sterner influence of winter. The corn of wheat must fall into the ground and DIE before the fields can be covered by wheat rustling in the summer breeze.

Then there passed before our Saviour a vision of all that was involved in his surrender to death,—its shame, and the bearing as though it were his own of the sin of the race; the hiding of his Father's face and the drinking to the dregs the penalty of the race; the apparent triumph of Satan's hate and to be accounted as sin because he had assumed the condemnation due to our race.

Note the three steps! First, he shrank from all that awaited him. But almost immediately that natural human shrinking was succeeded by the petition that at whatever cost the Father's name might be glorified. Oh that the same desire might fill our hearts that at whatever cost to us God's name may be glorified! The voice from heaven reminds us that as in the raising of Lazarus it had certainly been glorified, so it would be in his resurrection and ascension.

When our Lord spoke further of "being lifted up" we must remember that he referred not primarily to the preaching of the gospel, but to the fact that he would be elevated on the cross. It was only on his voluntary submission to that shameful death that he could cancel the claims of a broken law and draw men to himself by this constraining exhibition of his love. In his death he also bruised the serpent's head and prepared for his casting out of the earth-sovereignty which he has usurped. This was the preliminary stage of that final casting-out which we are to witness ere long.

*O blessed and exalted Lord, how can we ever thank thee enough for yielding to so cruel and shameful a death! May we have a deeper understanding of what it involved, that as we enter into its meaning we may be constrained to die unto sin and live unto righteousness!*

**Thursday, 10th. John 12. 36-50.**

God has so constituted our nature that we can apprehend and appreciate the truth when it is revealed to us. But when we are governed by our self-nature we constantly refuse to view truth from his standpoint of clear vision, and view it obliquely. Our self-love, our wayward will, and our fear of what may be said against us by others continue to give us this distorted vision. God may, therefore, be said to do that which is the natural and predestined result of our misuse of the power with which he has endowed us.

It is in this sense that the apostle says that God blinds eyes and hardens hearts. The sun that melts wax hardens clay. It will bleach linen, but it will brown the hands that reach it forth to dry. If the grace of God is not a savor of life it will become a savor of death.

The identification of our Lord's humanity with the Father was close, as we gather from verses 44, 45, 49 and 50. Each of those affirmations deserves careful heed. First, because we realize how completely he emptied himself and assumed our nature. As the eternal Son he was essentially one with the Father, but in his incarnation he put aside that unity, veiled it, refused to use it though always within his reach, in order that as man, the second Adam, he might live a life of prayer and fellowship as we may. He appeals to us to regard the Father and himself as one, and then challenges us to live in the same relationship with his own personality.

Oh that we ceased to speak from ourselves, and that people might not behold us, but him who sends us forth! Then, like our Lord, we should become lights in the world. Let us live near him, that we may become like that which we love! Think of him! Put into practice his ideals! The beauty of Jesus will pass into our faces, and people who come in touch with us will say of us, "He (or she) has been with Christ."

*Blessed Lord, may it become our happy experience that we shall live in such close touch with thee that we may reflect thee! May thy Spirit enchain our hearts and lives with thee, so that thy beauty may be upon us!*

**Friday, 11th. John 13. 1-11. Read also 1 John 1. 1-10.**

The love of Christ! It had always been there, but as the hour of his departure drew near it sought for more intense expression. He was about to suffer unknown depths of anguish. Soon he would have withdrawn his physical presence. It seemed as though he yearned for an unforgetable expression of love. Strangely, it was provided by unseemly contention among his disciples as to who should perform the simple ordinary custom of washing feet that were feverous with heat and dust-covered with travel.

The proud spirit of the flesh which had so often cursed the little group had broken out with renewed virulence: as though the prince of this world wished to inflict a parting blow through those whom Christ loved best. We are told that he loved them to the uttermost. They were in an intimate sense his own.

May we dare to appropriate that same transaction? It is not unreasonable, since "All thine are mine," John 17. 9, 10. What a privilege and responsibility are ours, and what comfort! Let us live worthily of him whose we are! Dear as earthly love is, let

us lean back on his to us, and let us love him back!

We have been washed, but we need daily cleansing. Our feet become soiled with the dust of life's highways. Our hands are grimy as we handle the sins and sorrows of others. Our lips get fouled amid the incessant passage of current talk. We therefore have constant need of the laver for our cleansing; and this sacred office our Saviour will not confide to others. As we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We need more of this lowly, loving spirit so as to be prepared in all humility and tenderness to wash one another's feet, as the Master enjoins it on us in verses 15 and 16.

*O gracious Saviour, who art not so great as to forget our daily need of thy saving grace, come to us, we pray thee, even when we least expect thee, and perform for us the sacred cleansing day by day and hour by hour that we may be fitted for our sacred ministry to others! We thank thee and praise thy glorious name, and long to be imbued with thy own wonderful compassion!*

**Saturday, 12th. John 13. 12-26.**

We are glad indeed to receive the daily and hourly cleansing of Christ. He never forgets our need, nor does he shrink from the office of cleansing our sin-stained feet. But are we also conscious of doing the same for others? We are conscious of their imperfection, but too often we are content to note, criticize, and turn from them with disgust. We sorely need more of our Lord's loving, lowly spirit. Let us mend our ways in this particular, and watch for each other's souls, and in all sincerity imitate in this as in all else the example of our Lord! But this is only possible when we live in close fellowship with him and welcome the constant incoming of his holy and lowly nature.

Our Lord was deeply troubled that though he had washed the feet of Judas he had not been able to alter his purpose. He was fully awake to what was intended by him within a few hours. He had arranged beforehand that the house in which he proposed to partake of the Paschal Supper should only be known when Peter and John were accosted, on their entrance to Jerusalem, by the man with the water jar, Mark 14. 12-16. The traitor had, therefore, been compelled to wait till the afternoon, when he entered the city with the Master and the rest. To cover his design he was obliged to stay for the preliminaries of the feast, but was watching for a favorable opportunity of leaving the Table and stealing away to his fellow conspirators to acquaint them with our Lord's movements.

It is touching to read in Matthew 26. 21, 22 that each disciple feared lest he should be the traitor. So often had they failed! So weak they knew themselves to be! So dense and dark was the atmosphere by which they were enveloped that each felt it possible that he might become the unwilling cause of the Master's betrayal and death!

*Grant unto us, dear Master, that same heart-searching, that we may not be self-confident and boastful, but lowly and self-suspecting! Oh grant us grace that we may not fail thee in the hour of destiny, or do aught that might bring added pain to thy heart!*

**Sunday, 13th. John 13. 27-38.**

Love, as our Lord used the word, is God's indwelling in the soul. It is the transmitting through our lives of that which we have received in fellowship with the uncreated glory of the divine being. That which was from the beginning between the Father and the Son; that which brought our Saviour to this earth to die; that which dwells perennially in his heart, unaltered by time or distance; that which overflows all definitions,—that is the love which we are bidden to entertain towards each other. "This is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another as he gave us commandment," 1 John 3. 23.

Love should ever be the supreme test! It has been the mistake of every age to make belief rather than love the supreme test. The persecutions of the medieval church were intended to exact uniformity of creed, and even in our own time a man may be imperious in temper and uncharitable in speech without losing his position in the church so long as he holds an orthodox creed.

Whilst our Lord was thus talking about love Peter was evidently musing over what had recently happened. He had gathered from John that Judas would betray the Master. This had been indicated by the passing of the sop. Then our Lord had spoken of the near approach of his glory, adding that they could not follow him whither he was going. There was something in the Master's own bearing which had a touch of pathos and tenderness which struck a deeper note than ever before. An indistinct dread cast its shadow over Peter as he asked whither he was going where they could not be with him. "Why cannot I follow thee now? Have I not left all to follow thee? And even if death is the next item in thy plan, I am prepared for that also." How little he knew himself! He was strong in his own strength, self-reliant, and self-confident. He must be broken on the servant girl's question, and in the bitter hours that followed must be emptied of his proud and self-reliant spirit. At Pentecost he learnt the indwelling power of the Holy Spirit. Then and thereafter he drank of the cup and was baptized into the sufferings of his Lord.

*Fill us, O Spirit of God, with thy grace that we may follow Christ at any price and by any road! May we know the power of Pentecost so as to follow the Master step by*

*step until we come through Calvary and Pentecost!*

**Monday, 14th. John 14. 1-11.**

One shrinks from the attempt to elucidate or emphasize the significance of these divine words! We dare not read them quickly, but as a connoisseur of jewels, who holds them one by one to the light that their hidden heart may flame out with fire.

The Saviour talks of heaven as a home,—it is the Father's house. Spacious,—there are many mansions. Full of variety, that each soul may find its prepared environment and opportunity. But after all its charm will be that he will be there, whom not having seen we love, with whom we have spent our lives, and to whom we owe everything! Listen again, "Ye shall be where I am!" Haste on and away, ye days and years!

Thomas ought to have known! Our Lord had spoken freely of the Father and the ways of the inner life. Take, for instance, the sermon on the Mount and the teachings of this Gospel! He and his fellow disciples, living in fellowship with Christ, were at the center of the world's illumination, but did not realize it.

Keep in touch and fellowship with your Lord, and you will advance towards the goal of all faithful souls in the bosom of God! In fellowship with Christ you will know the truth by intuition rather than by reasoning.

Many complain that they know Christ, pray to Christ, are conscious of Christ, but that God the Father is far away and impalpable. They, therefore, strain after some new vision or experience of God. It is a profound mistake. To know Jesus is to know God. To pray to Jesus is to pray to God. To know that Jesus is in your heart is to have the great God shining in on you. It is as when by a slight removal of rock or sand the light of day penetrates into the cave which for ages had been dark. Happy the moment when we awake to realize that in Jesus we are open to the infinite God!

*O Lord, we are asking great things today, that thou shouldest become more and more to us by the inpouring of thy light and life! Help us in hours of quiet musing to know thee! May thy fulness become our constant experience and comfort, and bring us at last to our mansion!*

**Tuesday, 15th. John 14. 12-24.**

Whenever our Lord was about to say something unusually important he prefaced it by "Verily, verily"; or, as it is in the original, "Amen, Amen, I say unto you." The words well suit his lips who is "the Amen, the faithful and true witness."

It was necessary that his subsequent words should be preceded by this introduction. If he had said that in the coming time greater works than his would be performed by some illustrious prophet or apostle we should not have needed this careful introduction, but to learn that powers so transcendent are within the reach of the ordinary believer is so startling that we need the Verily, Verily. But alas that we have not dared to appropriate the challenge of verses 12-14! But why should we not begin to act on them? Thou humble, unassuming soul, enter on thine heritage!

But our Lord not only bids us do his works, but assures us of his intercession. In heaven, as formerly on earth, he prays for us that our faith may not fail, and above all that we may receive the Comforter, the Holy Spirit. It is certain that he has never ceased from this sublime quest. For Zion's sake he does not hold his peace. Every revival of religion, every fresh and deeper baptism of the Spirit, every new infilling of individual souls, may be due to our Saviour's strong cryings on our behalf. It may be that at this hour he is asking the Father that he would dower the universal church with another Pentecost; and if so let us join him in his prayer!

He said that he would pray the Father to give the other Paraclete; and his prayer was manifestly heard on the Day of Pentecost, again in Acts 8 and 10 and 19, and in every great revival that has visited the church. There is no adequate translation of that word Paraclete. It may be rendered comforter, helper, advocate, interpreter. The Greek word simply means one whom you call to your side in a battle or law-suit, or as a friend in sweet and secret communion. But remember that the Holy Spirit is equally a person as the Father or the Son!

*Teach us, most gracious Father, to walk in the paracletism of the Paraclete! May we not grieve or quench him, that he may reveal our Lord to us, may empower us for his service, and may shed abroad his love in our hearts! Above all, may he cause our hearts to become mansions, however humble, for the indwelling of the Father and the Son!*

**Wednesday, 16th. John 14. 25-31.**

The Comforter is come! Oh why are we so lonesome, so weak, so depressed? The Father has sent him to be our convoy, teacher, and the co-witness to our testimony for the Saviour. This is emphatically the age of the Holy Spirit. Grieved, ignored, and rejected he may be, as the Saviour was before him, but he will not cease his blessed ministry to the bride till the bridegroom comes to claim her for himself. If only as members of the body of Christ and as co-workers with him for the redemption of men we would avail ourselves more constantly of his anointing and co-witness we should reap marvelous results in our personal enrichment and the deepening effect of our ministry.

We do not need to pray for the Holy Spirit, but to avail ourselves of the paracletism of the Paraclete. The pot of oil is in the church, but she has almost ceased to bring her empty vessels. The mine is beneath our

feet, but we do not work it. The wireless ether is our environment, but we do not avail ourselves of its presence.

This reliance on the Holy Spirit will induce the realization of our Saviour's peace, —"My peace." He knew all that awaited him,—the treachery of Judas, the denial by Peter, the forsaking of all, the shame and spitting, the cross and the grave,—yet he spoke serenely of his peace. Men are disposed to believe that peace is contingent of retirement from active life, some quiet home in the heart of natural beauty, and tender home love and life. Not so, says our Lord. "Arise, let us go hence." Let us leave this still chamber, around the window of which the vine clings, and go forth into the garden through which the traitor is leading the arresting band, and there we shall find it possible to carry with us the peace which rests on the will of God, and in which we shall be sustained by the Paraclete!

Oh that we really loved the Father, and ever did as the Father commands! Then the prince of this world would be unable to elicit the slightest response.

*Most gracious Saviour, it breaks our hearts to realize how much we have missed of thy gift of the Spirit and thy legacy of peace! Life has gone so far without our claiming our inheritance. We cannot live it over again, but for the future may we possess our possessions!*

**Thursday, 17th. John 15. 1-8. Read also Isaiah 63. 7-19.**

Nature is a parable of God. Each natural object as it stood in Eden's untainted beauty displayed some aspects of him whom no man can see and live. The apple tree amid the trees of the wood, the rose of Sharon, the lily of the vale, the cedar breasting the storm, the rock with its steadfastness, the sea with the noise of its waves or the sob of its withdrawal, these foreshadow qualities in the nature of God. We are, therefore, not surprised when our Lord was leaving the Upper Room that his attention was arrested by the fluttering of the vine leaves, and said:

"Whatever the vine may be in the world of nature, that I am to all true and faithful souls!"

Consider the unity of the vine! The root and branches together complete it. However different their functions, root and branches, leaves and cluster, all together make one organic whole. So is it with Christ! All who are united with him are one with each other. They who were converted at Pentecost are not complete apart from the last converts at the end of the age.

Consider the pliancy of the vine! It requires a husbandman, and is pliant to his touch. So it was with our Lord. He never followed his own way. He said that he could do nothing of himself. His cry was, Not as I will, but as thou wilt! So we must yield ourselves to his will.

Consider the suffering of the vine! When in the spring the grace of the green vine makes all the land lovely, and the shoots begin to wave in the blue air, the husbandman comes with pruning-hook and shears and strips it bare. In the vintage its branches are torn down and trodden in the winepress. Christ's people in all the ages have been subject to such treatment, but the days of suffering have ever been those of richest fruitage. The red stream of blood that has vitalized the world has flowed forth from broken hearts. But in all this our Saviour has been one with his suffering ones, and the knife has been in the Father's hands.

*We thank thee, O Father, for taking us out of the wild growth of our race and grafting us into the divine stock! How can we praise thee enough for the union which thou hast established between our Saviour and ourselves? Grant us to bear much fruit!*

**Friday, 18th. John 15. 9-17. Read 1 John 4. 7-21.**

It is impossible to take long portions for reading and meditation. Each sentence here is a gem which sparkles with its own peculiar radiance.

Think of it! Christ has loved us, and loved us even to the death. He goes yet further, and says he loves us even as the Father has loved and loves him. He asks that we should abide in the mid current of his love.

This is only possible as we obey his commandments, and especially the commandment for mutual love. In proportion as we do this we not only live in the current of his love, but we become fruit-bearing branches, and have a secret fount of joy which wells up like a musical spring in a dry and barren land.

Nor is this all, but we are honored by his friendship! It passes thought! Had any said it other than Christ we should never have believed it. Why not forthwith enter into that inner circle? Not servants, not worshipers, not outsiders and onlookers, but chosen friends!

That word "appointed" suggests that the Lord has chosen the time and place for our fruit-bearing. The vine-dresser in a private vinery will sometimes take a branch from the rest and nail it on some unoccupied place in the glass roof, far away from the rest. It seems unkind to give it that lonely position, but the reason appears in the autumn, when it bears the richest and largest bunches. So our Lord may set us apart by some physical disability such as deafness, or by the sick-room, or by the limitations of our personal gifts: yet he will be amply justified by the rich fruit that will result.

Out of all this discipline there will come a freedom in prayer and a conformity of our prayers to the will and way of God that will secure unprecedented answers. The soul which has absolutely submitted its plans and prospects to the will of God has a freedom

and power with God which he instantly acknowledges. The son who is sent on some distant errand by his father has a right to claim his father's support and backing: what will not God do for those to whom he has given a special place and purpose?

*Forgive us, great Father, for our little faith, and help us to believe that thou wilt supply our need in thy service to the uttermost! May we ask for great things, receive them, use them, and return to thee a hundredfold! In Christ's name.*

**Saturday, 19th. John 15. 18-27.**

The world consists of those who have no vision beyond the things which are seen and touched by our senses. The beloved apostle specifies it as consisting of the lust of the flesh, the lust of the eyes and the pride of life. Those who have been attracted from the things seen and transient to the unseen and eternal by the grace of God, and who are not of the world, will always be hated by the world. The world-spirit crucified our Lord; and it is the same evil world today. Satan is still its prince and liege lord, and hates us. What should we do if our Lord had not met and conquered him on the cross, where he destroyed him that had the power of death, the devil? If we live as separated ones, bearing a definite witness to the living Saviour, we shall be selected as targets for the malice of hell!

For three years our Lord had pleaded with the people and given them evidences of his divine origin and mission, and this added great aggravation to their sin. In rejecting him they had rejected the Father, to whom he had made constant reference.

This sheds light on the present situation. As Christology is robbed of the divine element the vision of God the Father fades from the hearts and minds of men.

The closing verses are of eminent value. First they suggest what Peter afterwards urged on the Day of Pentecost, that as the representative of his church he claimed and received from the Father the promised Paraclete. Of course, as Son of God he was eternally one with the Father and the Spirit, but in his voluntary self-emptying for our sakes and his identification with the redeemed church, as the representative and head of the church he sought and received the Holy Spirit to indwell his people, that he might achieve through them successive Pentecosts.

*Wilt thou so enable us, most holy Spirit, to do thy work in the world that thou shalt be able to give thy corroboration to the messages we deliver and our efforts to evangelize and save: so that souls may be saved and the coming of our Lord hastened! In his name.*

**Sunday, 20th. John 16. 1-11.**

Three facts forced themselves on the apostles while they listened. First, they were soon to be bereaved of their Lord's presence (5). Second, they would be left alone, exposed to the world's hatred. Third, their mission would be in witness-bearing to the unseen Saviour.

We can almost hear them saying: "O Master, why canst thou not stay? Our orphaned hearts cannot endure the blank when thou art gone. And as for our witness, what will it avail when the whole world is in arms?"

In effect our Lord answered them: "I will not leave you without aid. I shall still be with you, though unseen. The Paraclete will reveal my presence to you, whilst he convinces the world of sin, righteousness, and judgment."

(1) The deepest conviction of sin arises not when the Ten Commandments are read, but when the soul realizes the enormity of not loving and thanking Christ for his agony and death on its behalf. How can I ever forgive myself for having slighted or refused his love!

(2) The conviction of righteousness also arises from the longing of the soul for a robe in which to stand before God; and the answer again comes from the imputed righteousness of our Saviour's person and work. We stand before God accepted in him who fulfilled the law to its last iota of obedience; and his obedience is imputed to us.

(3) The conviction of judgment. That judgment has been already executed on the prince of this world. The cross was the crisis of history. Satan measured himself in a final wrestle with the Second Man, the Lord from heaven, and was cast out. Meet him, therefore, as a vanquished foe! He can have no power to overwhelm the soul which has made Christ his shield. Only let us abide in the last Adam, and let him abide in you, and he will repeat in and through you his eternal victory!

*We praise thee, dear Saviour, for thy complete undoing of the work of Satan! We are forgiven, accounted righteous, and made more than conquerors: and now we desire to yield ourselves absolutely and entirely to thy service! We owe all to thee, and we have but one hope, desire, and prayer, that we may be accounted worthy of thy love!*

**Monday, 21st. John 16. 12-24.**

The theme of this paragraph is the incompleteness of our Lord's teaching during his earthly life. At the most we have but a small portion of his words in the Gospels. Many parables had been woven in the loom of his mind; many discourses, like that of the Sermon on the Mount; many heavenly mysteries revealed. When we compare the Gospels with the Epistles we realize how much our Lord left unsaid,—the relation between the ritual of Leviticus and his own finished work, the attitude of his church to the heathen world, the union between Jew and Gentile in his church, the supersedence of the Temple ritual by the realities of the Christian dispensation!

But there are limits to human understanding. So worn out were they that they must

needs fall asleep in the garden. Heart and mind were already overwhelmed by the crowding thoughts which he was conveying to them in these last precious hours. It is thus that he deals with us still. About many things concerning which we crave fuller light he says:

"My child, you cannot bear to know everything that is in my heart to tell you! It must be line on line, precept on precept, here a little and there a little. I will explain everything when you can endure the unfoldings of truth."

In the closing verses of our reading we have strong evidence of the personality of the Holy Spirit. Though the Greek word is neuter, a masculine pronoun is used,—"He, the Spirit of truth." The personal Christ would send as his substitute no mere breath or influence, but the personal Spirit.

The condition of learning the deep things of God is obedience. Ordinarily men ask to know before they step out to obey, but the Spirit requires that they should begin to obey before they fully know. As we obey we learn. As we climb the full glory of our Saviour's character is disclosed.

*Grant us, O Lord, increasing supplies of thy Holy Spirit that he may teach us to know thee better and love thee more! Help us to obey in the least particulars of Christian service, until we are accounted among those blessed ones of whom it is written that they follow on to drink of the fountains of life, where the Lamb leads his own!*

**Tuesday, 22nd. John 16. 25-33.**

They were on the road between the city gate and the Garden, and our Lord was on his way to the final act of redemption. At last the disciples appear to have grasped his meaning. Within an hour he would be alone, yet not alone. They at the same time would be suffering tribulation, and yet might be at peace.

He was going to his death not as a victim, but as a conqueror who had overcome. That word overcome occurs twice in the recorded sayings of our Lord, but it seems to have made a profound impression on the apostle John. We meet with it six times in his first Epistle, and 16 times in the Book of Revelation. We can never forget the sevenfold promise spoken by Christ to those who overcome, or the sublime affirmation concerning the martyrs that they overcame by the blood of the Lamb and by the word of their testimony.

In Jesus we may have peace, and it is to be had by our obedience to the two conditions which he lays down. First, let us abide in him! There must be constant communion and fellowship between us. What he won for himself he is prepared to repeat in the life story of his followers. We shall not be left unaided amid the seductions of the temptress world. Down through the ages the Saviour says:

"I have overcome!"

How close was the relationship between the Father and the Son during his earthly life we shall never know, but the importance of that relationship consists in the fact that our Lord in his death did not act apart from the Father, but that God was in Christ reconciling the world to himself, 2 Corinthians 5. 19. We can only catch a few rays of this glorious truth, but it is clear that this little earth must ever be the first in the ranks of the myriads of heaven because it witnessed the act of the entire Trinity on man's behalf.

*Teach us, Lord, we humbly beseech thee, so to appropriate thy finished work and final victory that through thy one death for us all we may receive the abundance of grace and of the gift of righteousness, and so reign in life through the One, our Lord Jesus Christ!*

**Wednesday, 23rd. John 17. 1-12.**

This chapter has been rightly called the Holy of Holies of the Gospel. Probably it should be called preëminently, "The Lord's Prayer." We may form some idea of the petitions he offered on the mountains during the nights he spent there. This at least is certain, that when the intercessor engaged in prayer the first note was for those whom the Father had given him. Similarly in heaven he specially intercedes for those who shall be heirs of salvation. He ever lives to make intercession for us!

We learn that the Father has also given in his death and resurrection our Lord power or right to bestow eternal life on all who believe in him. The word eternal means more than everlasting. It stands for quality, not quantity. As we find it stated here it consists in the knowledge of God: not in the sense of knowing about God, but of being united with all holy beings in one divine unity and fellowship which are the essence of the blessed life.

We are bewildered at these extraordinary unveilings. It is easy to set them out in exposition, but who can explain by the mind all that can be only realized by the heart? The prophet says truly, "We shall know as we follow on to know the Lord. His going forth is prepared as the morning."

In verses 6-8 the Saviour speaks of those who shall believe as given or entrusted by the Father to the Son. We cannot understand the mystery, but it is more than wonderful to learn that we are in the double keeping of the Father and the Son. If we are of the Father by creation, we are of the Son by redemption; and we are joint-heirs with Christ in all those glorious things which are included in his unsearchable riches. Here also we have a glimpse of his perpetual intercessory prayer. Notice the great departments in its ordering! He prays for them who have been specially given. He prays presently for the world. He prays for us to share his glory.

Put your case into his hand, and dare to

believe that not a sigh, tear, or petition escapes his loving fellowship or tender intercession!

*We thank thee, most holy Spirit, for recording this wonderful prayer, and we now beseech thee to help us to intercede for one another and for those, many of whom are dear to us, who as yet have not yielded themselves to the constraints of our Saviour's love! In his name.*

**Thursday, 24th. John 17. 13-26.**

The Revised Version margin substitutes the word "consecrate" for "sanctify," and it probably conveys a better meaning because the bottom fact of our relationship with God is devotion to his will. Our Lord does not stress our sinfulness which needs pardon, or our immunity from pain and sorrow, but longs that the passion which filled his own soul for entire surrender to the will of God should become our experience also.

Notice especially our Lord's desire for the unity of his people! "That they all may be one . . . . one in us . . . . that they may be one, even as we are one . . . . perfect in one!" There is infinite variety in the human body, yet each is an individual. Variety in a tree,—the giant arms, the leaves, the cones, —yet it is one. Variety in the Bible,—of authorship, style, and age,—but there is a unity in its books which no mere binding can give. So with the church, which abounds with infinite varieties and shades of thought and work. But some day when time has run its course and the completed church is presented as a bride adorned for her husband, when those whom the Father has given him shall behold his glory, there will be a unity which has been in the mind of God from the foundation of the world.

This wonderful prayer at its close pledges our Lord to make yet fuller disclosures of God. "I have made known . . . . and will make known!" Moses had a memorable experience when he besought Jehovah to further reveal the contents of his name. He was placed in a niche of the mountain side and covered with the hand of God whilst the full manifestation passed down the mountain gorge; but he heard the proclamation of the ineffable name, and saw the trail of glory. "Rock of Ages, cleft for me, let me hide myself in thee," that I also may know and see the full glory of God in the face of Jesus!

*Let us mingle praise in our prayers! That God has come to us in Jesus Christ; that we are numbered amongst those who were "given"; that the day is coming when the whole church will be complete and glorious; and that we have a place in its fabric from which Satan cannot displace us,—for all these let us give thanks! In Jesus' name.*

**Friday, 25th. John 18. 1-11.**

Our Lord had awoke his disciples for the third and last time when the lights glancing through the foliage showed that an encircling of him and them was in process. He knew what awaited him, and stepped out into the moonlight with the inquiry, "Whom seek ye?" Probably many in the band were familiar with his appearance, but none dared to say "Thee!" A paralyzing awe had already cast its spell over them all: or perhaps some revealing ray of his glory burst forth from its restraint? But however it came about the crowd suddenly fell back in confusion, and were flung to the ground. One flash came forth to tell of the sleeping lightning within his power, but which he would not use, since most of them knew not what they did.

Having given evidence of the might that could have delivered himself he returned to the attitude of willing self-surrender.

How touching was the thought of Jesus for his own! It is evident that he exerted his spiritual power in allowing them to depart unmolested: and that same power might have struck every arm nerveless, and paralyzed every foot with lameness!

It would seem that some wavering ensued among his captors, and a hesitation as to who should lay hands on him. Judas noticed it, and felt that at all hazards he must show how safe it was to touch Jesus. He therefore stepped up and kissed him.

With the power with which he saved others he might have saved himself. His death was his own free act. Surely we may trust that love! It is stronger than death, and mightier than the grave. To believe and accept it is eternal life.

*Give us to drink of thy spirit, O blessed Lord, that whatever may be the perils of thy church we may ever hold fast our testimony in gentleness, purity and patience! Give us thy own wonderful carefulness and thoughtfulness of spirit!*

**Saturday, 26th. John 18. 12-27.**

Annas was the head of the reigning priestly family, and the father-in-law of the high priest. He was nominally retired from that exalted office, but still kept his hand on the reins of government. He conducted a kind of preliminary inquiry, and afterwards Caiaphas, his son-in-law, presided over the court which was being summoned in the meanwhile.

Their first suggestion was that our Lord had been forming a secret society with the object of overthrowing the Roman government. This, of course, would at once have brought the Roman authorities into the matter, and made it easy for them to dispose of Jesus. Our Lord met these suggestions with an absolute negative.

When the procession reached the palace gate John entered with the crowd, but on missing Peter he returned to ask the maid who kept the door to admit him. During our Lord's examination the party were discussing the situation step by step, and Peter joined in the conversation. He was revealed by his Galilean brogue, and the firelight falling on his face brought about his recognition as hav-

ing been in Gethsemane, and especially as having struck at the servant of the high priest. Finally, we are told, he began to curse and swear, until as the Lord turned and looked on him he rushed out into the early morning and (I think) made for Gethsemane.

How often we are tempted in the same manner! Our Master is still standing at the bar of human judgment whilst we are too apt to warm ourselves in the ruddy glow of this world's favor. In the society fête, in the literary and scientific academy, in the picture show or theater, we are tempted to drift from our moorings and to be taken off our guard. Let us never forget that the eye of the Master is on us there, and that his heart yearns over us to call us back from the fatal step! Let us not add sorrow to his sorrow by denying or failing him!

*Lord Jesus, hold us fast, we beseech thee, that we may not drift from thee or give thee pain! We are fickle, and easily led astray. May thy Holy Spirit make us strong with thy strength, O Son of God, immortal lover!*

**Sunday, 27th. John 18. 28-40.**

We must leave the commentator and historian to set in order the facts of our Lord's trial. Enough to say that they compelled Pilate to take action in the case. As the Jews had no right to put the accused to death, and only a death sentence would satisfy them, they suggested that they had found him forbidding tribute to Cæsar. This compelled Pilate to take action. He therefore accosted Christ with the inquiry:

"Art thou the king of the Jews?"

He probably expected that Jesus would disclaim any such title. But instead our Lord answered his question by propounding another:

"Sayest thou this thing of thyself?"

With a touch of pride our Saviour's question was answered by the sneer:

"Am I a Jew?"

Then came one of those wonderful sentences which have ever arrested the mind and heart of man:

"My kingdom is not of this world. . . . ."

The outstanding characteristic of this kingdom is its refusal to use force. They who surround Christianity with social prestige, endow it with wealth, and guard it with the sword, expel its divine spirit and leave only its semblance dead upon the field. All that Christ's gospel seeks is for freedom,—freedom to do what Jesus did, freedom to leave the truth to realize itself, freedom to trust the Holy Spirit of Pentecost. Oh for one of the days of the Son of man, who came to our world armed with no authority but that of truth, clothed with no power but love!

How memorable are those words of our Lord, "Thou sayest that I am, a king!" There is no soul of man in any clime or age that has known Christ's claims who does not recognize his sublime supremacy. Every one that is of the truth recognizes in the ring of his voice and the purity of his program the truth for which the heart craves. Men differ about the isms and interpretations, but never about the essential truth.

My reader, art thou a king in the small realm of thy own nature? And hast thou handed that kingship to Jesus?

*Lord Jesus, be thou the crowned king of my heart and life! Take to thyself thy great power and reign! Let there be no province in my heart not dominated by thy Spirit, and no lurking rebel of self-will to dispute thy sway!*

**Monday, 28th. John 19. 1-16.**

Pilate is one of the most notable instances in history of preferring expediency to principle. He wished to do right, but not because it was right. He wished to do right without seeming to thwart the Jews. In the result he was finally entrapped into doing the deed which he had taken so much trouble to avoid. Therefore he stands as a beacon and warning.

A tortuous course will certainly end in disaster, but a righteous one will at last lead into the open. But when choosing the right be sure to speak out firmly at once! It may be harder for the moment, but it will be easier afterwards.

Such a word Pilate failed to speak, and when Jesus was again brought before him he sought various methods of doing as his conscience prompted without running counter to the Jewish leaders. But one alternative after another was swept away by the crowds, amongst whom the chief priests and elders and their emissaries were constantly moving. Another evangelist tells us that he washed his hands to exhibit publicly his refusal to accept any responsibility of the death of this righteous man. But no outward ceremonial can obliterate the sin of the soul. Lady Macbeth also found this out! You cannot shift responsibility for crimes which you might check. If your word will turn the balance between truth and falsehood, and you shirk the duty of speaking it, and if wrong is done, then you are to blame. As long as you have life you have to use it for the truth, and if in a moment of crisis you allow the wrong to be done you are accountable as much as if you were the perpetrator.

Long years after, stripped of his procuratorship which he had sacrificed Christ to save, worn out by his misfortunes, universally execrated, and banished to Gaul with his faithful wife, they must often have spoken together of the events of that morning which had so strangely affected their lives. Any day may change your destiny! Watch and pray that if you have to enter temptation you may be saved!

*Help us, O Lord, by the plentiful gift of thy Holy Spirit to ever follow the leading and prompting of the Spirit of truth, that we may never betray thee or fail thee: and we pray thee to teach us to speak that truth in love!*

**Tuesday, 29th. John 19. 17-30.**

Pilate had written a headpiece for the cross according to the usual custom in Greek the language of science, in Latin the language of government, and in Hebrew the language of religion. Its hidden sarcasm enraged the Jewish leaders. It was equivalent to saying, This nation cannot produce a better king than this, and this is the fate that Rome metes out to all such pretenders.

Each of us is writing his conception of the nature and claims of Christ by the way in which he treats him, either confessing his divine glory so as he enthrones him or repudiating his claims as he hands him over to the cross.

The Lord's first prayer from the cross was to ask that the soldiers and others who knew not what they did might be forgiven. The next was for his mother. As soon as the tidings of his sentence reached her she may have said:

"I will go and see him once more, and he will understand what is in my heart!"

John would say: "It is no place for women, but if you will go I will go with you!"

"I too will go," said her sister Mary, the wife of Cleophas.

"And I also," said Mary of Magdala.

Jesus understood it all! Being a little elevated above the ground he could easily speak to the little group. He would not call her mother lest identification with himself would expose her to insult, but looking towards "the beloved apostle" linked those two lives indissolubly.

Of the next three hours John gives no record but the two last precious sentences. During the hours that had passed our Lord had been oblivious of physical need, but now that he had borne away the sin of the world he awoke to the pangs of the body. He had drained to the dregs the cup placed to his lips by the Father in pursuit of a world's redemption, and now the vinegar relieved the burning fever of his lips. All was accomplished, and as we compare the Gospels we find that these words were spoken with the shout of a conqueror.

*O Son of man, thou wert indeed justified in that last outcry! Thou hadst finished the work given thee, and the redemption of mankind. How can we sufficiently thank thee? May we also be enabled to finish the work given us to accomplish in heralding thy finished redemption and sharing thy rejection!*

**Wednesday, 30th. John 19. 31-42.**

Those who dearly loved him must have wondered when his spirit was yielded up to the Father, and what would be the fate of the dear body it had tenanted. God supplied a solution to the difficulty through Joseph of Arimathea and Nicodemus. They may have been standing together at the last scene, and exchanged hurried sentences.

"See," said Joseph, "in my garden, close at hand is a new tomb, hewn out in the rock! It has never been used. I had prepared it for myself. I will get Pilate to let me bear his body thither."

And Nicodemus promised that if he succeeded he would see to its anointing.

What a spectacle! The precious body! Joseph, Nicodemus, and John and other strong men busy! The women weeping as if their hearts must break! The tender washing of the stains of blood! The white linen cloth, powdered with myrrh! The lifting to the rocky niche! The rolling of the great stone to its place! But when the men had finished their work and gone, Mary of Magdala and the other Mary sat over against the sepulcher, gazing at that stone-sealed cave. This is the love of woman. The objects of their fond attachment may be misrepresented and abused, their life may seem a failure, they themselves may have suffered greatly through their union with their beloved, but they love still!

None of this group could take part in the Paschal festivities. Everything they touched would be unclean. It mattered little since he had said that on the third day he would rise again; but of what that really meant they had but indefinite ideas.

We are told that where Jesus was crucified there was a garden. The combination is startling. The one blooming with flowers, the other filled with awful symbols of death and corruption. Surely it was symbolical, for the Saviour's death has sown our world with the flowers of peace and joy and blessedness, and made many a wilderness blossom as a rose!

*Lord Jesus, how can we be sufficiently glad that by thy death thou hast robbed death of its sting and the grave of its victory! We will not fear to die, for thou hast the keys of death and Hades, and wilt not leave us as thou wast forsaken, for thou wilt be beside us as we cross the borderline and get our first glimpse of heaven!*

**Thursday, 31st. John 20. 1-10.**

Much as they yearned to fulfil their final purpose of love the women rested on the sabbath till its evening shadows allowed them to go into the city to buy spices to complete their loving tendance of the beloved body. They were resolved to reach the sepulcher while it was yet dark. But before they could arrive the sublime event had occurred which has filled the world with song in all succeeding centuries. An angel had rolled back the stone for them to enter. In the case of our Lord there was no such need. Before it took place he may have already gone forth, his body having become a spiritual body, as will be the case when we that are alive till his coming are changed in a moment, in the twinkling of an eye. How little these devoted women realized what had happened!

Mary of Magdala apparently did not go forward with the other women, but darted off to the house in which she knew she would

*Minnehaha Falls, Wanamaker Lake, Northfield, put on their winter array.*

find John and the mother. She burst in with the tidings that the tomb had been rifled. Peter, who was apparently there also, and John immediately started for the sepulcher, "running both together" until John, the younger, outstripped his fellow apostle. He looked into the empty sepulcher, and was struck with the appearance of the cloths. Why had the riflers not taken them? Why were they disposed in so orderly a fashion? Peter on arrival went in, and was specially struck with the neatness with which the napkin was folded. Clearly no haste had been experienced, and no hands but the Master's could have taken such care. Clearly he had risen, as he said.

Then it was that John, having gone home, Peter lingered behind, and "he was seen of Peter," and the Lord restored him to the old happy condition of fellowship and apostleship.

*Grant us thy grace, O blessed Lord, that we may know thee in thy risen glory and realize thy forgiving love! We have failed thee again and again, but thou lovest endlessly. We thank thee and go forth with sunlight in our hearts!*

(To be continued.)

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21183..$ 2 00 | 21184..$ 5 00 | 21186..$ 2 00 |
| 21187.. 2 00 | 21188.. 2 00 | 21189.. 5 00 |
| 21190.. 2 00 | 21191.. 1 00 | 21192.. 3 00 |
| 21193.. 10 00 | 21194.. 1 00 | 21195.. 2 00 |
| 21196.. 5 00 | 21197.. 1 00 | 21198.. 3 00 |
| 21199.. 5 00 | 21200.. 5 00 | 21201.. 6 00 |
| 21202.. 2 00 | 21203.. 6 00 | 21205.. 10 00 |
| 21208.. 1 00 | 21209.. 21 87 | 21212.. 5 00 |
| 21213.. 2 00 | 21214.. 3 00 | 21215.. 2 00 |
| 21216.. 10 00 | 21217.. 3 00 | 21219.. 10 00 |
| 21221.. 1 00 | 21222.. 5 00 | 21223.. 5 00 |
| 21224.. 3 00 | 21225.. 5 00 | 21226.. 2 00 |
| 21227.. 2 00 | 21228.. 3 00 | 21229.. 10 00 |
| 21230.. 2 00 | 21232.. 8 00 | 21233.. 2 00 |
| 21234.. 3 00 | 21235.. 20 00 | 21236.. 2 00 |
| 21237.. 5 00 | 21238.. 2 00 | 21239.. 10 00 |
| 21240.. 6 00 | 21241.. 2 00 | 21242.. 6 00 |
| 21243.. 5 00 | 21244.. 1 00 | 21245.. 2 00 |
| 21246.. 10 00 | 21247.. 2 00 | 21248.. 10 00 |
| 21249.. 5 00 | 21250.. 8 00 | 21251.. 3 00 |
| 21252.. 2 00 | 21253.. 5 00 | 21254.. 5 00 |
| 21256.. 25 | 21258.. 1 00 | 21259.. 2 00 |
| 21261.. 3 00 | 21262.. 2 50 | 21263.. 1 00 |
| 21264.. 1 00 | 21265.. 5 00 | 21266.. 6 00 |
| 21267.. 2 00 | 21268.. 4 00 | 21269.. 3 00 |
| 21270.. 5 00 | 21271.. 2 00 | |

I do thank you for the **Record** all these years, and want you to know it is passed on to some of our young ministers in our district who are eager to get the spiritual help found in it. It also has been a help in the Young Men's C. E. here.—Miss Laura B. Walker, Egypt.

---

**Baptist Missionary Society of London: 136th Annual Report for year ending March 31, 1928.** Carey Press, London. 197 pages, with maps. This society is now celebrating the jubilee of its Congo mission, which is given at greater length in Dr. W. Y. Fullerton's "The Christ of the Congo River."

Here is a good one from the Introduction:

In the first days of the Society's formation Carey's knowledge of the world and of its inhabitants was a potent factor. It made the interest real and abiding. Josephine Butler, the centenary of whose birth falls this year, tells in her Autobiography a story which is a revelation of the spirit impelling her. It is of a street arab who went to Hyde Park on a sultry summer's day. The sheep were overcome by the heat and were gasping for breath. The boy ran to the Serpentine, filled his cap with water, and brought it to the sheep. This he did more than once. Then he bathed a sheep's face.

A man near by remarked: "You seem anxious about that beast."

The boy's eyes filled with tears as he said: "It's God's sheep!"

So we ask our readers to study this Annual Report, and with sanctified imagination to consider these very real men and women and girls and boys to whom, through our missionaries, the Society brings the good news of the love of God.

**112th Annual Report of the American Bible Society, 1928.** 446 pages.

We borrow and print incidents from this report throughout the year, and give paragraphs in every issue regarding the work of this noble society, whose beneficent work increases as it adds to its years of service.

**Glimpses of the Story of the Waldensians,** by Fred S. Goodman. American Waldensian Aid Society, 156 Fifth Avenue, New York City. 24 pages, illustrated. 10 cents.

Secretary Goodman reviews the centuries from the 12th to the 20th in this interesting pamphlet. The prominence of Italy in the news of the day adds value to this study of a wholesome stream of evangelical religion in that land.

The name Waldenses is the equivalent of the Italian Valdesi and the French Vaudois.

# Our Book Table

*LEARN AND GROW THROUGH READING!*

**The Marked Bible, King James Version,** marked by J. Gilchrist Lawson. John C. Winston Co., Philadelphia, Pa.

The edition before us is the Teacher's edition, self-pronouncing, bound in French Morocco, No. 87 M. The pages measure 8 by 5½ inches, red under gold edges. A handsome book!

The special feature is that all passages connected with the theme of salvation are overprinted with fine red lines that do not blur the reading, and a red capital letter stands alongside in the margin to indicate a certain aspect of salvation. Similarly passages on the Holy Spirit are marked green, temporal blessings brown, and prophetic subjects purple. The effect is to enable a person to see at a glance what is the theme of any marked passage; also to locate a passage more readily; and finally to be able to give Bible readings at a moment's notice on any of these outstanding themes.

Mr. Lawson must be a methodical, not to say mechanical, student of the Bible to be able to invent such helpful devices for a workable understanding of the Bible.

### Helps in Prayer and Devotions.

**Inner Light: A Year Book of Daily Texts and Comments,** written and compiled by Jean A. Freeman. Meador Publishing Co., Boston, Mass. 407 pages. $2.

A master topic is selected for each month. Thus, for January—Light; February—The Kingdom; October—The Enemy; November—The Friend. A page is given to each day in the year, containing a Scripture verse or two, and a few comments thereon. Quotations from others are rare. The author writes feelingly out of long study of the Bible and Christian experience.

**Quiet Room (A): A Book of Prayers and Offices,** compiled by R. Ambrose Reeves. Harper and Brothers, New York. 109 pages. $1.50.

Unusually fine in spirit and content! It is a compilation made by a New York City rector for use at certain Friday night services. His idea is that nowadays people want new prayers, so he has culled from the several recent collections that have been published in this country and England.

The contents are divided into five parts. Part I contains "General Intercessions" for the World of International Affairs, the Government of Our Land, the Industrial Life of Our Nation, the Students of the World (20 pages). Part II—"The Church of Christ" (17 pages). Part III—"A Parish" (45 pages). Part IV—"The Holy Eucharist" (10 pages). Part V—"A Day of Prayer" (9 pages).

In each case suggestions for the conduct of the service are made, so that prayer is intelligent and comprehensive.

### Biblical Themes.

**Christian Love,** by E. C. Musselman. Stratford Co., Boston. 35 pages.

A thesis, in rather heavy style, that touches a good deal of theology and creation in the elaboration of its theme. Each paragraph has a title.

**Famous Bible Pictures and Stories They Tell,** by Elizabeth Hubbard Bonsall. Union Press, Philadelphia. 125 pages, illustrated, with picture cover.

A beautiful book, printed on superfine paper and with marginal decorations in color on every page.

Alternate pages are full-page reproductions of the finest paintings of scenes from Abraham entertaining angels to Holman Hunt's "Light of the World." In each case the artist's name is given, and an Appendix adds further interesting sidelights.

Facing each picture is the story it depicts,—21 from the Old Testament, 20 of the life of Christ, and nine of our Lord's parables. A brief prayer for young people follows.

Here art and Scripture teaching are wedded in a most helpful and agreeable way.

**Essentials of the Christian Faith (The),** by Hugh R. Magill. Stratford Co., Boston, Mass. 177 pages. $2.

A vigorous statement of orthodox Christian truth, separating essentials from matters the author thinks are not so essential, and pressing them home without waste of time or words. A book that is worthy of careful reading and wide distribution.

**Facing Calvary,** by William Evans. Bible Institute Colportage Association, Chicago. 91 pages. 50 cents.

A meditation on John 17, showing the nature of our Lord's prayer, and ways in which it was answered.

Dr. Evans applies his study to the believer's everyday life, with suggestive illustrations.

**God's Good Gifts: Third Book, Junior,** by Mabel B. Fenner. United Lutheran Publishing House, Philadelphia. Teacher's Edition—180 pages, illustrated, 85 cents. Pupil's Edition—156 pages, illustrated, 60 cents.

Religious Education texts for weekday schools. This volume gets 30 lessons from Scripture on being kind, brave, forgiving, etc., as well as on God's gifts in nature and his Word and his Son.

**God Working through Mankind: Sixth Book, Junior,** by Eva M. Stilz. United

Lutheran Publication House, Philadelphia. Teacher's Edition—120 pages, illustrated, 75 cents. Pupil's Edition—82 pages, illustrated, 50 cents.
Thirty lessons on material derived from both Testaments.

**His Indwelling Presence,** by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.
Described as "Intimate Studies in the Things of the Spirit," seven chapters upon God's incoming, indwelling, inworking, infilling, etc., culminate in an Appeal—"The Practice of His Presence."

An earnest Scriptural unfolding of truth that answers the highest quest of the heart of man.

**In His Likeness: An Essay in Discipleship,** by D. M. M'Intyre. Morgan and Scott, London. 133 pages. $3.
Sixteen chapters set forth elements in the character and activity of our Lord, in which his disciples ought to follow him by the grace of the Holy Spirit. This is essential Christianity.

**Israel After the Exile, 6th and 5th Centuries B. C.,** by W. F. Lofthouse. Oxford University Press, American Branch, New York. 247 + pages, illustrated.
Volume 4 of the Clarendon Bible, whose effort is to bring the latest results of archeology and critical research within reach of Bible students of all classes.

The text is of the most scholarly grade, and the pictures are equally highgrade. There are over 50 pictures, many of them aeroplane views. The pictures alone are a treasure for the Bible student.

The contents compass the prophets of the exile, the later era of prophecy, and the times of Ezra and Nehemiah.

**Kingdom Stories for Juniors,** by Elizabeth S. Whitehouse. Fleming H. Revell Co., New York. 221 pages. $2.
Twenty-one stories of the kingdom of Israel, beginning with 1 Samuel and running through Kings and Chronicles to the later historical books. They are arranged for story-tellers, and a chapter at the end tells how to use them.

An Index by Character Traits, such as courage, generosity, patience, is useful.

**Liturgical Study of the Psalter (A),** by C. C. Keet. Macmillan Co., New York. 192 pages, illustrated.
A learned thesis approved for the degree of Doctor of Philosophy in the University of London on some liturgical and ceremonial aspects of Jewish worship exhibited in the book of Psalms.

The author is an associate of King's College and of Trinity College of Music, London, as well as a city vicar.

Over 50 pages are first given to a study of the writer of Chronicles and his relation to the Temple choirs. Fifty more pages follow on certain psalms and their liturgical settings. The remainder of the book deals with the psalms and the ancient synagogue.

Obviously we have access here to a mass of new material for the student of the Psalms to digest.

**Old Testament Scenes and Characters,** by John Edgar McFadyen. Doubleday, Doran and Co., Garden City, N. Y. 252 pages. $2.50.
These look like comments on the Sunday school lesson portions in the Old Testament. Popular studies based upon Prof. McFadyen's critical theories.

**Pen Pictures on Calvary,** by Bernard C. Clausen. Fleming H. Revell Co., New York. 159 pages. $1.50.
Striking sermons that expound the seven recorded sayings of our Lord on the cross.

Dr. Clausen is always himself, and rarely quotes from others.

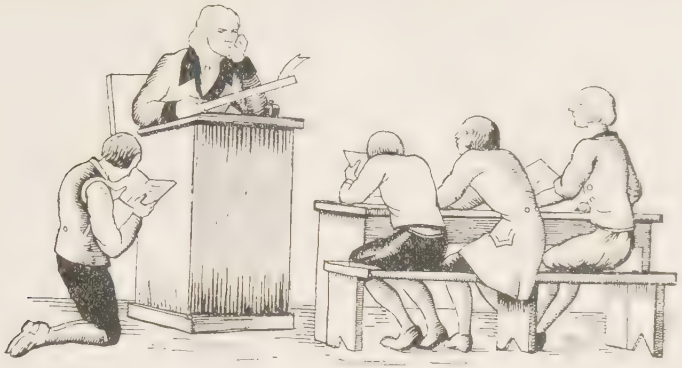
**Pleaders for Righteousness: Studies in the Prophecies of Amos and Hosea,** by George B. Winton. Cokesbury Press, Nashville, Tenn. 225 pages. $1.
After consideration of "The Prophet in Israel" six chapters are given to Amos, his career and preaching, and five chapters to Hosea.

The volume is in the Leadership Training series of the Methodist Episcopal church, South.

**Shadow and Substance: An Exposition of the Tabernacle Types,** by George C. Needham. Bible Institute Colportage Association, Chicago. 199 pages, illustrated. $1.25.
A voice from the grave! We studied this book a generation ago. But its teaching stands the test of time. No student of the Bible can afford to ignore this theme and the light it throws forward into the New Testament.

**Spirit of Wisdom, Love and Power (The); Instructions and Material for Meditation,** by Paul B. Bull. Macmillan Co., New York. 152 pages.
An unusual book on the Holy Spirit by an Anglican monk. Needless to say, he holds the most elevated doctrine of the Holy Spirit as one person in the "ever-blessed Trinity."

His approach and pursuit of his theme are on the lines of the ordinary studies to some extent, but his atmosphere and spirit are always devotional. As the Spirit of wisdom (55 pages) we see the Spirit in creation, as giver of life, inspiring and revealing, and so on, including ten pages on John the Baptist. Many facts and doctrines are dwelt on, all too briefly. "The Spirit of Love" occupies 30 pages, and "The Spirit of Power" 55 pages. A Conclusion, "The Spirit of Freedom," ends with 4½ pages.



*From the chapter on "Children of Young America" in Lothrop Stoddard's "Story of Youth." A Puritan schoolmaster and scholars. (Cosmopolitan Book Corporation, New York.)*

On second thought, the treatment is quite different from the ordinary study of the Holy Spirit. The writer is thoroughly up to date in his observation of scientific and religious thought.

**Sin, Suffering and Sorrow,** by Walter Carey. Longmans, Green and Co., New York. 27 pages.

Bishop Carey of Bloemfontein has had to face the repeated question "Why?" regarding sin and suffering so often that he has had to formulate an answer. Here we have it in friendly, forceful language, illumined by apposite incidents in his own ministry.

Suffering, he says, is not the primary will of God, but in a sinful world it is inevitable. Christ turned it into the active redemption of the world. So should the believer endowed with courage and consecration.

### What Shall We Believe?

**Affirmative Religion,** by Winfred Ernest Garrison. Harper & Brothers, New York. 292 pages. $2.

The strange anomaly is here of criticizing and dispensing with nearly all that the church has believed without offering any such affirmative substitute as the title would indicate. One may agree with many things that are said, yet disagree with the whole tone and trend of the volume.

**We Can Surely Believe: A Christian Answer to Current Atheism,** by Howard Agnew Johnston. Fleming H. Revell Co., New York. 143 pages. $1.50.

We like the confident tone of the title. It is fully sustained in the 11 chapters dealing with such topics as creation, the personality of God, his character of love, the existence of sin and suffering, the revelation of God to man, the authenticity of the Bible, the person and character of Christ.

Dr. Johnston knows young people and their questionings. He also knows his Bible and how to handle it so as to meet doubts and questions. He shirks no difficulties, but meets them squarely and frankly.

### Belated Bunyan Books.

**John Bunyan: A Study in Personality,** by G. B. Harrison. Doubleday, Doran & Co., Garden City, N. Y. 226 pages, with frontispiece. $2.

The point about this addition to tercentenary Bunyan studies is that the author is lecturer in English at King's College, University of London: a Shaksperian scholar, and an authority on 17th century English literature.

He is not concerned with Bunyan's "message," but with the development of his mind and personality as shown in his writings. In such a quest it is not to be expected that all men reach the same conclusions.

**John Bunyan the Immortal Dreamer,** by W. Burgess McCreary. Gospel Trumpet Co., Anderson, Ind. 128 pages, illustrated.

Bunyan's life story briefly retold by one who is in thorough sympathy with its evangelical character, and who has the gift of writing in short, catchy paragraphs, making the book easy to read. Chapters are also given to Bunyan's leading books.

**Modern Pilgrim's Progress (A),** by DeWitt Lincoln Pelton. American Tract Society, New York. 136 pages. $1.50.

Twelve sermons in which such subjects as the Wicket Gate of Decision, Vanity Fair, Doubting Castle, and the rest, are treated from an up-to-date viewpoint and application.

### Is War Eradicable Madness?

**Madness of War (The),** by Harold S. Brewster. Harper & Brothers, New York. 261 pages. $2.

Of the many books on pacifism and the problems of war and peace now occupying so large a proportion of the attention of all thinking people this book is one of the clear-

est and most uncompromising. Amidst a muddle of hazy ideas, contradictory argument and ill-thought-out opinion Dr. Brewster's exposition of the position of the uncompromising pacifist, the peace-at-any-price man, stands out as a courageous, clear and logical argument. The book is well written, in a charming style not lacking in humor, and once the premises are granted is unanswerable in its logic. Everyone respects the man who bases a logical argument upon an article of faith and stands by his conclusions wherever they may lead him. No matter how vigorously the reader may disagree with the premises upon which Dr. Brewster bases his beliefs he cannot but respect the motives and courage of the man who has written it.

Dr. Brewster holds that force of any kind is always wrong wherever used. He believes that the instinct of combativeness is one of the primary impulses of the human soul, planted within us by the long rise of man from more primitive types, a position with which few "modern" minds will be inclined to quarrel. Several chapters are devoted to bringing out this point and to showing that war is the most extreme expression of the human impulse of pugnacity. He is a scholar and a keen observer, and has made some shrewd observations of the methods by which the fighting spirit is roused in wartime. His biological and sociological facts are right in the main. Serious mistakes appear in the field of technology, but are not important to the argument. His belief that war is an evil and destructive of human values is shared by nearly everyone, and that it is the supreme and most exaggerated expression of the pugnacious instinct of mankind is hardly open to dispute. But his conclusion—that the only way to eliminate war from the world is to crush out of the human soul the fighting spirit planted there through the ages,—is one with which many readers will disagree.

Dr. Brewster bases his stand on a theological argument. It is his belief that it is the teaching of Christ that force is always wrong wherever used and for whatever purpose. He dismisses the episode of Jesus in the Temple as symbolic and not historic, and says that the idea that Jesus was acting "in a police capacity" is obviously blasphemous. Starting with this attitude he goes on to argue that any resistance to evil, if such resistance involves the fighting spirit, is wrong and sacrilegious. He draws an analogy with sex, and states that all passion must be eliminated from the human soul before man can become in the image of God. He dismisses as frivolous the idea that man may be disciplined and trained through the slow process of education and Christian teaching. He believes that nothing less than a complete change in man's nature, extirpating entirely the animal instincts by supernatural means, will satisfy the divine plan.

This attitude, which has been held by many churchmen throughout the centuries and came to its climax in the monastic orders of the Middle Ages, is one with which most modern Christians are in disagreement. In spite of all the efforts of clergymen of Dr. Brewster's theology to crush out and "thwart" the animal instincts of man, the population of the world has continued to increase, the position of women and children has steadily improved, man has continued to fight for what he believes to be the right, and the major evils of poverty, disease, and even war, are growing less. This is due to the intelligent leadership of those who believe that the so-called animal instincts of man are not "low, base and evidences of original sin," but are gifts to be disciplined, guided and used for the greater glory of God. Just as the sexual passion may be controlled and transformed in love, marriage and parenthood, so the fighting passions may be transformed into constructive, not destructive, activities. This is a slow process of education, requiring faith and prayer, but Christians would welcome the day when man has found an outlet for his fighting spirit in conquering the material universe, in preserving law and order, and in friendly rivalry and sports. But until that day comes those peaceful nations who do not believe in conquest, who wish to be let alone to work out these problems of Christian living, must be protected, by force if necessary. —K. L. B.

**Law and War**, by Lucia Ames Mead. Doubleday, Doran & Co., Garden City, N. Y. 276 pages. $1.75.

Anything that Lucia Ames Mead writes is entitled to careful consideration. Her long and distinguished career, her knowledge of the persons and the organizations working for peace, and her attendance at many of the great congresses of the world that have met to bring about peace make it imperative that what she has to say be given respectful attention.

This book is a special plea for the entrance of the United States into the League of Nations and an argument for world organization as a cure for war.

Mrs. Mead does not believe that man is naturally combative or given to the passion of pugnacity. She is of opinion that war is caused solely by wrong education, and can be cured by the same means if the world will unite to carry on this work. Her contempt for what she calls militarism is profound. While she does not believe that revolutions and civil wars can be prevented, but will go on indefinitely, she does believe that by bringing the whole world into one great superstate "international" wars may be eliminated.

This book contains much valuable material. For one thing it publishes the covenant of the League of Nations, which many of us have not at present in our library. It gives a list of the leading organizations working for peace, which will be useful as a ready reference. And the chapters on the history

of the peace movement are valuable. Scattered through the book are many helpful suggestions with which most thinking people are in agreement. Her idea that we should have a new national anthem to take the place of the Star-Spangled Banner, which has a jingoistic tone and which no one can sing, will have the approval of many people. And there are other like practical suggestions.

It is a pity that Mrs. Mead has not expanded more fully the exposition of the history of the peace movement and omitted some of the argumentative material. She has tried to cover too much ground in this book, and the result is a hodgepodge of pacifist arguments put together with little regard to logic or continuity. The author evidently goes on the theory enunciated by lawyers of a certain type that the thing to do when accused of a crime is to deny everything. She has tried to answer in brief space every possible objection to our entrance into the League, and there are so many arguments that they become self-contradictory. Everything that she says in this book cannot be true. One argument contradicts another.

And outside her own specialty Mrs. Mead's scholarship is faulty. The wealth of reference to the classics and to history gives the book an air of learning that it hardly deserves. To quote Charles Sumner as the final authority on the righteousness of the war with Mexico, for instance, is an historical absurdity. And so with many other historical and even contemporary facts, or alleged facts, that Mrs. Mead adduces. If this book had been written with more care it would be more convincing. And it would be more agreeable reading if it were written in a pleasanter tone. To preach pacifism with scorn does not convince the reader who is on the fence. Man learns by example better than by precept. There is an artistic conflict in trying to use contempt and ridicule in fighting for the cause of peace. If gallantry to a foe and to an opponent is to be the sole possession of the soldier, there will be many who will hesitate to eliminate the soldier from the world.

But a book of this kind stands or falls on its fundamental argument, not on the question of perfection of detail. Mrs. Mead's theme is that the only possible way to bring about peace is for the United States to join the League of Nations at this time, or at any rate to take part in some scheme of world organization in which Western civilization and especially Europe shall dominate. This is a question that has been thoroughly argued in this country and decided in the negative by the electorate. It is the majority opinion that Europe is still too militaristic in spirit to allow of a genuine effort toward world peace, and that our entangling ourselves with the European political system that brought on the World War would be to retard the day of universal peace, instead of advancing it. It is a question upon which differences of opinion may legitimately exist. There are those in this country who believe that we should join the League. There is a still larger body of opinion that believes that such a step is unwise. To accuse all those who oppose our taking part in European politics of being militarists or dupes of the militarists, whoever they may be, is to take the argument out of the realm of legitimate debate and to make it a question of prejudice.

Out of a calm, dignified and tolerant consideration of the many different views now held by Christian people of varying ways of thought on this subject a real, constructive and adequate plan may yet be evolved that will take care of war.—K. L. B.

**Sing It Yourself,** by Dorothy Gordon. E. P. Dutton and Co., New York. 82 pages, with music and illustrations. $3.50.

After reading the breezy, human Preface to this collection we would like to hear this author in her young people's concerts.

The book contains five folksongs of different Indian tribes, three colonials, four plantation melodies, six British, two each French and German, and one each Norway and Russia folk songs. In every case the compiler first tells something about the piece, and quotes it in full, then gives the music.

In every case also, there is a distinctive illustration that adds to the charm of the book.

"Please get as much joy out of the book as I have had in putting it together!" says Aunt Dorothy in the Preface. "Sing, and you will always be happy!"

**Jipping Street,** by Kathleen Woodward. Harper and Brothers, New York. 150 pages.

A vivid, heart-gripping picture of "Childhood in A London Slum" by one who knew it from experience. It was there that Kathleen Woodward, who later became biographer of Queen Mary, spent her early impressionistic years. Had she been like other girls she would have grown up "complaining, but with conduct unaffected, producing children and diseases and woman's complaints with monotonous regularity." Instead, Miss Woodward grew up with a haunting desire for knowledge and beauty, and a reaction to her degrading surroundings, foreign to her neighbors.

Friendships, suffrage, a society known as "The Sons and Daughters of Revolt," and her books were the factors which brought her out of drudgery and slavery. Her personal contacts are the most interesting descriptions in the book. There was her brave self-possessed mother, who, loving no one except the gentle, refined, invalided father, had the theory that "life kicks you downstairs, and then it kicks you upstairs"; Jessica Mourn, who was in every home where there was trouble or sorrow; the doctor whom Jessica referred to as "Our Lord's footsteps over again"; "Blast-the-Wax," who fired the young girl with her interest in politics; Lil,

of doubtful reputation, "who brought to us all the sun and the stars of another world, and its laughter."

The part that religion played in the heart of this slum child gives one much food for thought. The charity that the family received when she was a youngster was mostly in the form of rice and more rice. But with Jessica Mourn she believed in "Them what's above," and in a God of love. Near the close of the book she writes:

"Nothing brought sweeter music to my soul than the sound of beautiful words. For example, 'The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always,' I knew it by heart. I read it aloud in my room at night. I repeated it to myself in the factory where I alone could hear myself speak, the noise of the machinery was so great."—E. M. F. P.

**Story of Napoleon (The),** by Mabel S. C. Smith. Thomas Y. Crowell Co., New York. 370 pages, illustrated. $2.50.

An excellent biography for young readers. The book is well illustrated. The last chapter entitled "The Sum of the Qualities" is an especially good characterization of Napoleon.—F. L. D.

**How God Justifies a Sinner,** by George E. Guille. Bible Institute Corportage Association, Chicago. 31 pages.

Bible teaching arranged and illuminated so that all may understand.

**Anti-Saloon League Yearbook, 1928,** compiled and edited by Ernest Hurst Cherrington. American Issue Press, Westerville, O. 224 pages. 75 cents and $1.15.

An encyclopedia of facts and figures dealing with the liquor traffic and temperance reform by the present leader of the Anti-Saloon League.

**54th General Assembly of the Presbyterian Church in Canada.** Murray Printing Co., Toronto. 342 pages.

Acts and proceedings of the General Assembly of those Presbyterians who did not enter the United Church of Canada, held at Regina, Sask., last June. It contains full statistics and tables and annual reports.

**Minutes of the General Assembly of the Presbyterian Church in the U. S. A., 1928.** 113 pages.

The Minutes are issued in two parts. This is Part I, and covers the 114th General Assembly held last May at Tulsa, Okla., and Statistical Tables and Presbyterial Rolls up to March 31 last. Study this and you will learn a lot about the Presbyterian Church, North!

**Church Missionary Society for Africa and the East: 129th Year, 1927-8.** Church Missionary Society, London, E. C. 4.

Contains "The Team in Action," being the report for the year; the anniversary sermon; and financial statement, etc.

The income of the C. M. S. is about two and a half millions, not quite enough to meet its demands, despite retrenchments. Everything in this book is laden with interest, despite occasional setbacks here and there in foreign fields.

### Among New Books.

**Anthropology and Modern Life,** by Franz Boas. W. W. Norton and Co., New York. 346 pages. $3.

**Beginning to Garden,** by Helen Page Wodell. Macmillan Co., New York. 104 pages. $1.75.

**Bowing the Preacher Out of Politics,** by George Mechlenburg. Fleming H. Revell Co., New York. 141 pages. $1.25.

**Building the House of God,** by Elbert M. Conover. Methodist Book Concern, New York. 217 pages, illustrated. $2.50.

**Cardinal Ideas of Jeremiah,** by Charles E. Jefferson. Macmillan. 220 pages. $2.

**Church Triumphant (The),** by J. P. Arendzen. Macmillan. 91 pages. 60 cents.

**Dasopant .Digambar,** by Justin E. Abbott, Summit, N. J.

**Drift of the Day,** by Burris Jenkins. Willett, Clark and Colby, Chicago. 201 pages. $2.

**Enlisting Laymen,** by Frederick A. Agar. Judson Press, Philadelphia. 79 pages. $1.

**Evolutionist Looks at Religion (An),** by Charles A. Collin. Stratford Co., Boston. 270 pages. $2.50.

**Fiery Crags (The),** by F. W. Boreham. Abingdon Press, New York. 285 pages. $1.75.

**Ghond the Hunter,** by Dhan Gopal Mukerji. E. P. Dutton and Co., New York. 204 pages.

**Gospel Wagon (The),** by Charles Forbes Taylor. Revell. 96 pages. $1.

**History of Religion in the United States (The),** by Henry K. Rowe. Macmillan. 213 pages. $1.75.

**Interpretation of Religion (The),** by John Baillie. Charles Scribner's Sons, New York. 477 pages. $4.

**Jesus Christ Man of Sorrows,** by Archbishop Goodwin. Macmillan. 88 pages. 60 cents.

**Man and His Destiny,** by C. C. Martindale. Macmillan. 85 pages. 60 cents.

**Mass (The),** by Joseph A. Dunney. Macmillan. 375 pages. $2.50.

**Master (The),** by Walter Russell Bowie. Scribner's. 328 pages. $2.50.

**Methods of Private Religious Living,** by Henry Nelson Wieman. Macmillan. 219 pages. $1.75.

**New Commentary on Holy Scripture (A).** Macmillan Co., 743 pages. $5.

**Our Little Chilean Cousin,** by Anna C. Winlow. L. C. Page and Co., Boston. 140 pages. $1.

**Pat and Pal,** by Harriet Lummis Smith. Page. 291 pages. $2.

**Pioneer Boys of Kansas,** by Harrison Adams. Page. 301 pages. $1.65.

**Primary Plans for the Smaller Sunday School,** by Elizabeth Williams Sudlow. Union Press, Philadelphia. 167 pages.

**Ranch of the Golden Flower,** by Constance Lindsay Skinner. Macmillan. 182 pages. $1.75.

**Resurrection of the Body (The),** by Don Justin McCann. Macmillan. 96 pages. 60 cents.

**Royton Manor,** by Caroline Atwater Mason. Revell. 302 pages. $2.

**Secrets Inside,** by M. M. Dancy McClendon. Page. 315 pages. $1.75.

**Sermons for Reviving,** by Louis Albert Banks. Revell. 160 pages. $1.50.

**Sin and Repentance,** by E. J. Mahoney. Macmillan. 95 pages. 60 cents.

**Standfast McCrea,** by Wallace Dunbar Vincent. Union Press. 177 pages.

**Stories for all the Year,** by Sara Ward Stockwell. Judson Press. 293 pages. $1.50.

**Supernatural Virtues (The),** by T. E. Flynn. Macmillan. 95 pages. 60 cents.

**Victim and Victor,** by John R. Oliver. Macmillan. 435 pages. $2.50.

---

By oversight we failed to state last month that the "Miniature Library" books reviewed then is published by M. Minkus, 7 West 42nd Street, New York City.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 February, 1929 Number 2

*Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth! 2 Timothy 2.15 (American Standard Bible).*

## Religious Thought and Activity: At Home and Abroad

**Two boys from among the dwarfs** were pupils at the Bulu school at Efulen in West Africa for the first term, and stayed to the finish. One had read the charts and first primer, and was reading in the second primer, all inside of two months. Both promised to return the next term, and the missionaries are hoping they will, for in all the years of mission work in Africa none of their tribe has stayed in school long enough to get even a start.

**The nationwide distribution of New Testaments in China** engineered by George T. B. Davis enjoyed God's blessing in such a signal manner that a campaign has now been started for the careful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments, but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American republics.

**The progress and permanence of Christianity in China** is attested by the recent dedication in Shanghai of a church costing $120,000 for a congregation of over 5000 communicant members, details concerning which have just been received by the Presbyterian Board of Foreign Missions. Concerning this new church the "North-China Daily News" of Shanghai says:

"The Christian movement is to be congratulated in having another addition to the growing number of beautiful modern church buildings which can be found strategically scattered over Greater Shanghai."

The Fitch Memorial Church in Darroch Road, Shanghai, has been erected in memory of Dr. and Mrs. George F. Fitch, for more than 50 years Presbyterian missionaries in central China.

**Archeological interest in Egypt** continues to center in the labors of Drs. Reisner and Breasted. The remarkable discoveries of the former around the First Pyramid carry history back some five thousand years, they think.

Recently there has been put on exhibition in the Cairo Museum the restored furniture of the tomb of Hetep-heres, mother of Cheops, the builder of the Great Pyramid of Gizeh.

The translation by Dr. Breasted of a papyrus whose records go back to between 2500 and 3000 B. C. and cover 48 surgical cases, makes ancient times seem modern. He reminds us that in the days of Darius an officer was sent to Egypt to restore a medical school at Sais in the Delta, the oldest state medical school known.

**Nothing in recent years** has so brought together the churches of the Evangelical Union of the Philippines as the sending of delegates to the Jerusalem Conference. The knowledge which the churches and pastors

all over the Islands received of the purpose in sending these delegates, and of the nature of the council meeting, has given a new vision of world service and made the churches feel that they are working together with thousands of other Christians in a great world enterprise.

The churches of the Philippines contributed nearly $1500 for the delegates' expenses.

**Lord Lytton** told a London Missionary Society's laymen's lunch in London that missionary sermons to which he had listened in his youth left him quite cold. "It all seemed to be a matter of statistics of alleged conversions. But I have spent five years in India, and have seen the self-sacrificing lives and service of many missionaries. I have felt ashamed of the red carpet always extended before me as governor, for I thought it was the missionaries who really deserved to walk upon it."

**The enrolment of the American University at Cairo** this year has the distinction of carrying for the first time in its history the name of a woman student, a graduate of the American Girls' College in Cairo. It marks a real epoch in the development of the country that a woman has had the courage to attend an institution of higher learning where men predominate, and that public sentiment makes such a step possible.

The atmosphere of the college makes some things possible and other things impossible as was not the case a few years ago. "Was one boy discourteous to the matron the other day? There were three or four bystanders who reproved him and apologized to her."

**The radio** has invaded Japan. To one knowing how this people has resented the invasion of Christianity it was most interesting at Christmas time to see how many were listening in to the carols which were being broadcast. It is also significant that three times in one week addresses by prominent Christians were broadcast and the people heard them gladly.

Two leading men of the town of Matsuzaka, Japan, came to the Christian principal of the girls' school and said they had heard some Christian lectures over the radio by a preacher in Nagoya, and they wanted the principal to write and ask him to come to Matsuzaka and speak. They agreed to pay the expenses, for they said many young men really wanted to know more about religion. There was much dissatisfaction with Buddhism, and they wanted to hear about Christianity.

**The continuation committee of the Stockholm Conference on Life and Order** had before it at its recent meeting the pope's encyclical of a year ago forbidding Roman Catholics to participate in ecclesiastical cooperative movements.

Professor Deismann of Berlin strongly urged that the Stockholm conferees should take formal notice of the action of the Holy See, and respond in terms that would make clear the constructive position of Protestantism in the life of the modern world.

The opinion of the general secretary, Rev. Henry A. Atkinson of New York, finally prevailed. Dr. Atkinson, in his message to the committee, said:

"While this papal letter is not aimed directly at the Stockholm movement, yet it includes it by implication in its sweeping terms. This letter need not disturb us. It is the success of the efforts to bring the churches of the world together, not its failures, that has helped give rise to the necessity which the pope has felt for issuing this document.

"There can be no quarrel with Rome, no matter how short-sighted we may think she has been in issuing such an appeal. It is for Rome and not for outsiders to correct this situation."

**Bishop Brent's resolutions on Church Union** which were adopted by the House of Bishops of the Protestant Episcopal Church at Washington, D. C., are as follows:

*"Resolved,* That the Methodist churches, North and South, and the Presbyterian churches, North and South, in this country be invited by the church to appoint commissions to sit with a similar commission of General Convention in the consideration of matters of Christian morality, looking toward organic unity;

*"Resolved,* That a commission of three bishops, three presbyters, and three laymen chosen from our younger theologians, be chosen to act with the above proposed commissions, and to report to the next General Convention."

Bishop Brent is reported as saying that

these resolutions were presented after long and careful thought of all sides of the subject, that he had chosen these especial bodies because the differences between them were slight, and he was convinced that if they could sit side by side looking for points of similarity and not for differences the same kind of experience would come as came at Lausanne, and we would be surprised at the results achieved.

### Problems in Embryo.

"I should have the legal right at my majority to shoot my father and my mother before committing suicide."

This claim is made by a Pacific-Coast-born Irish-Japanese hybrid. He has red hair, gray eyes. The latter, however, are formed into the typical almond eyes of Nippon. He complains of an intense loneliness because he is socially an outcaste. Japanese bar him just as much as do Americans. The West Coast is thus beginning to duplicate the Eurasian group of every Far East seaport.

Similar injustice to future generations must also result from the present mass immigration northward over the Mexican border. The Mexican peon is coming in droves to the land of highest wages plus stable government. He is what ethnologists call an Amerind, or American-Indian. Amerinds are as far removed from Nordics as are Orientals.

The peon brings his daughters. Their sex standards are different from ours. There must result generations of hybrids, since there will always be low whites like the squaw-men of the old frontier. Thus America will come to add to her other alarming race problems the menace of a new caste of discontents.

The foregoing comes to us from the Immigration Study Commission of Sacramento, Cal., which suggests that the remedy is the Harris Box Bill to place Latin America under the same quota as Europe.

We quote the items because race relations are one of the stock religious problems in this country just now.

### Contrasts in Mission Fields.

A Canadian Anglican missionary, Mrs. H. C. Watts, transferred from the disturbance of Northern China to peaceful Japan, has written:

"Japan seemed at first to offer dull contrast to our old field. No war! No bandits! Everything worked like clockwork in a perfect system of law and order. Trains started on time. Streets blazed forth cleanliness. Where was the filth and squalor and poverty of our former days? We missed the squeaking wheelbarrow, the friendly donkey, the street calls, and all the other things that had grown dear and familiar to us in China. Efficiency seemed written over everything, and this, to our Chinese eyes, ears and noses, spelt dullness."

After six months in Tokio she went to a small Japanese city, from which she wrote:

"We are tremendously happy to be here. To anyone coming from China where crowds throng our meetings the work at first seems slow, but the longer one is here the more convinced one is that the work is solid and lasting. One by one they are entering the kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading, thinking, questioning, and God is working in their hearts. There is nothing spectacular about it. Step by step, stage by stage, the new world is being created; and we are glad that we are here to help in this magnificent task. May your prayers continue for Japan, that she may discover more and more of God's truth, beauty and love, and express these ever more fully in her life and character!"

---

Holy Father, we thank thee for the light of the gospel shining in our world with ever increasing brightness! We thank thee for all who have walked therein, and especially for those dear to us in whose lives we have seen thy glory and beauty! May we know that whether in the body or out of the body they are with thee, and that when these earthly days come to an end it is not that our service of thee and of one another may cease, but that it may begin anew: through him who is the light of the world, thy Son, our Lord! Amen.

---

The wife of a famous English bishop—whom we shall call John Smith,—was very ill, and required a serious operation. As she recovered from the anesthetic she was heard to murmur:

"Am I in heaven? Am I in heaven? No, there's John!"

## IMPOSING NEW CHAPEL AT THE UNIVERSITY OF CHICAGO.

A gift of one million dollars to the University of Chicago "to promote the religious idealism of the students of the University and of all those who come within its gates" was announced by John D. Rockfeller, Jr., at the recent dedication of the new University Chapel. It is in memory of his mother, "for the broadest and most liberal development of the spiritual forces centering in and radiating from the University Chapel."

Acting-president Frederic Woodward, giving the opening address, compared the Chapel to the "choicest monuments of medieval religion." He said in part, as transmitted by the University publicity department:

"Though the chapel become as Chartres or as Sainte Chapelle, it will not fulfil the purpose of the donor, which is our purpose, unless from week to week and from year to year there is here preached a gospel so intellectually honest and morally courageous, so free from intolerance and superstition, so harmonious with our knowledge of life, so radiant with love, as to draw the students of the University eagerly within these doors and to send them forth with that understanding which makes men gladly obedient to the laws that govern their lives.

"Nor can such a gospel be preached effectively from this pulpit unless we who teach in lecture halls and laboratories are equally honest, tolerant, and wise. There are those who believe that the atmosphere of a University is seriously detrimental to, if not destructive of, religion. But unless we of the faculty are false to the purpose of the University this cannot be so. Truth may destroy dogma, but it must, in the nature of the case, be the foundation of religion. And the fundamental truths which the scientific achievements of the past century have disclosed to us, revealing as they do the essential unity of all things and holding out the promise of limitless advancement in knowledge, constitute a sounder basis of true religion than mankind has ever known before.

"There is in the University but one possible danger to religion: that the truth may be so narrowly, so irreverently taught by us as to send the student forth cynical of human virtues and indifferent to the things of the spirit.

"This we should be constantly on our guard to avoid. And as we dedicate this chapel to the uses of religion may we dedicate ourselves afresh to the cause of truth: highly resolving that this chapel shall not have been built in vain, but that the youth of the University shall be here enabled with our help to lay, broad and deep, the foundations upon which to build."

So far it might be a Buddhist or other chapel that was being dedicated, but Mr. Rockefeller, speaking as the representative of his father, praised the religious attitudes which have grown up during recent years as being at once honest, tolerant, and idealistic, and pleaded for a greater devotion to Christ as a model. Rev. Charles Whitney Gilkey, formerly pastor of the Hyde Park Baptist Church, was installed as dean of the Chapel.

"What Bertram Grosvenor Goodhue has done in the architecture of the new University Chapel, with its bold and successful originalities built upon the basis of a great heritage, remains for the University itself now to do again in the program within the Chapel," Dr. Gilkey said in his response. "The traditional forms of religious worship and thought have similarly to be reworked if they are to have any central place in the life of a modern University, or to express its own idealism and aspiration.

"This great challenge and opportunity, dramatized in the very architecture of the Chapel, lies before the Board of University Social Service and Religion, which is responsible for the uses of the new structure. The board is composed equally of faculty and students, a significant innovation in itself, and has as its executive officer a new University official, devoting his full time to the study of its problems and the direction of its work, the dean of the University Chapel. Not only the city of Chicago but the whole academic world will be watching to see whether the board can develop within the Chapel a program as original and creative as the building itself."

The ceremonies marked the culmination of 15 years of planning and three years of construction. Bertram Grosvenor Goodhue, the architect, achieved the finest Gothic church in the nation in this Chapel in the opinion of many leading architects who have visited the Chapel. Many innovations upon the traditional Gothic have been successfully introduced in this structure, which cost over $1,800,000.

*These promising looking boys in the Paterson (N. J.) county jail represent thousands of youths just beginning a career of crime. The lives of all might be changed now by the gospel. Will you help send or bring it to them by books?* (*Page 71.*)

## BY WAY OF SUGGESTION.

**Love**—the motive; evangelization—the result.

**There are only two powers in the world,** the sword and the spirit, and in the long run the spirit will conquer the world.—Napoleon.

**Kneeland** is the name we saw somewhere for the place of prayer. What a land is Kneeland! It is the place one may go to meet God.

**At a prayer meeting** one brother prayed that the Lord would bless those who were at home on beds of sickness and on sofas of wellness.

**No preacher** can cut himself adrift from the preachers that have gone before. "I cannot light my own fire," declared that prince of preachers, Robertson of Brighton.—Dr. Norman Maclean, Scotland.

**A new method of pastoral visitation** has been devised. This pastor was not willing to turn over to an assistant the whole matter of calling. It seemed to him like delegating a secretary to shake hands with his friends. Yet the congregation was too large for him to call on every family. He met the difficulty by meeting with neighborhood groups of his people, thirty or forty at a time.

The plan has proved satisfactory to all. Of course, in cases of sickness or sorrow individual calls are made.

**One of the most valuable sources** from which information comes to our desk is the Foreign Policy Association of 18 East 41st Street, New York City.

It issues a bi-weekly bulletin called "Information Service," consisting usually of 12 to 16 pages, with holes punched for filing.

As the information is mostly of political and economic character there is little we can use in this magazine, but what it tells about such subjects as "The Race Problem in South Africa" or "The Rise of the Kuomintang" is important in missionary statesmanship, and all the bulletins are invaluable for future reference.

**Five principles in personal evangelism** have been stated in five words thus: Confidence, confession, conviction, conversion, continuance.

Confidence is the outcome of friendly acquaintance.

Confession is the mutual result of more intimate friendship, when bars are lowered and hearts bared.

Conviction of sin ensues when a person realizes there is a quality of life superior to his own,—a life well pleasing to God,—the lack of which he recognizes to be his own fault.

Conversion is the radical change of values brought about by the Holy Spirit in the heart.

Continuance is the lifelong process of growth in grace.

**Last June** the Sunday school at Kanazawa, Japan, had its annual flower day. The platform at the front of the church was almost hidden by the flowers which the children had brought. There were roses, lilies, peonies, chrysanthemums, and many other kinds of flowers in vases made from sections of bamboo cut for that purpose by the young men teachers. For the program there were dialogues, Scripture verses, songs and stories.

When church was over the children and older people were given flowers, and led by the teachers went to the hospitals, where they were allowed to give the flowers and some pretty Scripture cards to the patients.

**John McEntee Bowman,** head of the Biltmore chain of hotels, announced recently the opening of a chapel in his Biltmore Hotel in New York.

This chapel, a beautiful room dedicated to God, is not for any particular creed or denomination. It is not to be used for the holding of services, but is set apart for meditation and silent prayer. It is to be a place in which one's spirit may be renewed and from which one may go with greater faith and with new hope and courage.

This place of rest and of silence is to be known as Meditation Chapel, and it is to serve the guests and employees of the hotel. Its doors will never be closed, and yet it will always be set apart from the more worldly affairs of life.

It is learned as news of real importance that Mr. Bowman will carry this idea further, and that similar chapels will be opened in other hotels operated by his company.

**Christian laymen** in Larchmont, N. Y., surprised, shocked and shamed the men of their community into a religious regeneration and built up of the Presbyterian church a great and growing community Christian enterprise.

One of the weapons in their bombardment was a pamphlet entitled "Time to Think." Here is an extract from this pamphlet:

"If you write it down in black and white, the majority of men in Larchmont and almost any other community after they get through school make use of the church as follows:

"1. They get a minister to marry them, and

"2. To christen their children;

"3. Ask him for help in case of trouble,

"4. And figure out that a minister will bury them.

"In return for this they

"1. Feel they have met their obligation by sending their children to the Sunday school, and

"2. Contribute the cost of a box of good cigars toward the financial support of the church."

### A Dying Ember.

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings in which the voice formerly accustomed to lead in prayer was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor, and then waited for the expected words of rebuke.

Had the rebuke been spoken no one knows what the reply might have been, or what mistaken yet lasting anger might have been kindled. But not a word did the minister say.

Taking his seat before the fire he silently took the tongs, and lifting a glowing coal from the midst of its fellows laid it by itself on the hearthstone. Remaining painfully silent, he watched the blaze die out.

Then the truant opened his lips to say:

"You needn't say a single word, sir! I'll be there next Wednesday night."

### Beautify Your Church Grounds!

The Church of Wide Fellowship of Southern Pines, N. C., has started a phase of extension work that is unique. It has acquired a half acre of land adjoining the church on which a church garden is being planted.

For five years, writes the chairman, a crying need has existed in the vicinity for a place where elderly people and semi-invalids could sit and commune with God amid pleasing surroundings.

On this property are two pine groves, in which have been placed seats to fill this long-felt want. The rest of the grounds are being beautified extensively with ornamental

shrubbery and flowers. It is proposed to raise enough flowers to provide a bouquet for every sick person in the entire community, irrespective of creed or nationality.

The church has adopted the motto, "To Beautify Our Environments and Give Happiness to Others." The slogan is, "Every Dollar Invested with Us Multiplies Happiness."

Being a winter resort, guests from about fifteen states visit Southern Pines. The work has unlimited possibilities, as it is expected to inspire other communities to beautify their churches and environments, followed by the beautifying of forgotten cemeteries.

Among the various pathways is one known as the "Authors' Walk." Already authors and men of note from twelve different states have made contributions of prose or poetry on nature or flowers. These are put into a Memory Book, and copies made of some and placed amid the flowers. The Memory Book is kept in the Ladies' Parlor, where those who are too feeble to walk to any extent may look them over and gather some gems of thought.

A beautiful bird bath and sun dial have been received as memorials.

### What about Your Laundryman?

Jim Lum is a Chinese laundryman in a Southern town, "just the ordinary Chinaman who has a laundry in so many places," a rector writes. "He did mine, and I was struck by the thought that we spend so much money in trying to help the Chinese in his own country and do not bother about him at all when he is at our doors, oftentimes lonely and isolated.

"Jim could speak little English, but could understand it better than he could talk it, so I would stop and talk to him. I found he had an unusually good moral reputation, and he was easily interested in coming to the services, which he soon learned to enjoy and appreciate. I then approached him on the subject of his uniting himself with the church and tried to make clear to him what it would all mean.

"He was the first and only Chinese, the bishop told me, who had been presented to him for confirmation. This was about two years ago, and Jim has been one of our most faithful communicants ever since. He has contributed regularly each year more than he promised to both sides of the duplex envelope, and is always anxious to pay, the treasurer tells me. The members of the congregation have stopped in to speak to him whenever there was the chance to do so, and in this way he has felt one of us in the faith.

"Jim had been in the community for a number of years, and none of the Christian bodies had ever thought of him in spite of the fact that they were all doing work in China. It quite startled them when he was confirmed! The same thing could be done in many other places with patience and a little kindly interest."—Department of Publicity, Episcopal Church.

### Night Prayer for a Sick Child.

MARTHA MCCLELLAND READ.

*Touch lightly, Lord, the little thirsting lips,*
*Smooth gently now, the tumbled, tangled hair,*
*Stroke softly, too, the little restless feet,*
*And all the tired little body there!*

*Fold in thy love all helpless little lambs*
*In every place and land the whole world through!*
*Breathe into them thy depths of inner life,*
*And waken thus their strength and courage new!*

*Then, every shade of grey or darkness fled,*
*When morning mounts the sky's most distant blue,*
*O lead them forth to gambol in the light,*
*In clover fields all fresh in glittering dew!*

—*"Churchman."*

### Religious Books a Looking-Glass.

I know what those wonderful books have done for me, and not only for myself but for others behind these old prison bars who have been made sick of sin. The D. L. Moody books have been a looking-glass for our souls. We so often think of mother's prayers, and as you have told us many times a mother never knows just how much suffering it will take to answer her prayers. Many times it almost breaks her precious heart, what she has to suffer to save her boy, but thank God it has taken two years of hard work to fix me up for heaven. I can work and rejoice in my Lord as I know he has forgiven my every sin, as my heart was black with sin and shame. Just this short time of new life has been worth a thousand worlds like this to me. I can look back and see what my God has done for me, and shout the praise of God. This world has no charms for me.

I have one year and nine months more to work, as man says, though I don't know what my Father in heaven says about it. I have left it with him. I have suffered much in my body since I came here, though my

Lord has stood by me and keeps me sweet in my soul, and I am looking for the day to come when I can be a free man and go tell what the Lord has done for me. I am praying to know my Lord and trying to study to know his precious Word, for it is food for my soul. Since God sent his Word to me by you I shall never stop praising him for the looking-glass that showed me my black life in those dear old precious books. I just would to God they could reach every wretched, poor, heartbroken man such as I was, but thank God I am a new creature in Christ Jesus and do expect to serve him the rest of my life. This is a hard place to live for God, as there is so much evil here, though I shall do my best to help someone else to find God, as he can save to the uttermost all who come to him.—Written to a Christian worker by a prison inmate.

### Dentistry Under Difficulties.

A. P. Uhlinger.

The missionary on the field has many things to do beside the preaching of the gospel, and one of these things that we were often called upon to do was to extract teeth.

The natives in our part of Congo dig out their teeth with a sharp pointed iron, and that of course is painful. A man came to the station one day with his jawbone broken as a result of such an operation.

We well remember the first tooth we pulled. We had been told just how it should be done, but it was a different matter when it came to doing it. Of course we broke off the tooth, and had to cut the gum with a pocket-knife in order to get out the root. The woman was patient. The root was not taken out until after more than an hour's work, and in spite of it all she was thankful.

The people would come many miles to be relieved of toothache, and many of them heard the gospel because pain had driven them to us. Many took their extracted teeth home with them to throw into their beds with the idea they would bring them good fortune.

One little fellow who was brought by his father objected when he saw the forceps. We held him down and got a block of wood between his teeth, and after some struggle got his tooth out. All this of course made him angry, and he asked his father for a bow and arrow with which to shoot me.

At one time there was a shortage of supplies at the station, and the Christians were praying for food. At that time I received a note from a settler, a Boer, asking me to come to his place about twelve miles away to pull a tooth, as he was unable to go to the station. He wrote that he knew I would not take anything for the service, but that he would insist on giving us half a ton of beans. I went and relieved him of his toothache, and on the way home pulled a tooth for a native in a village, preaching the gospel to the crowd that gathered to see the operation. We accepted the half ton of beans, which we were all glad to get. God can use even a toothache to answer the prayers of his children!—"Inland Africa."

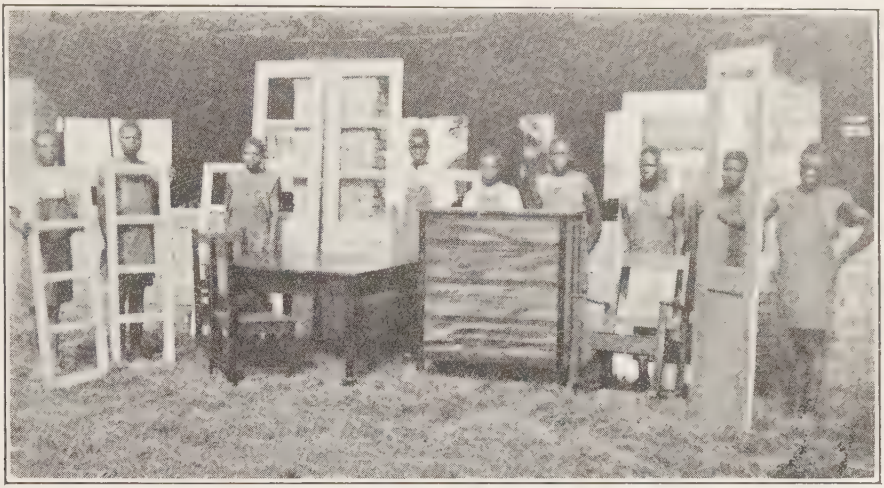
---

### WHAT ABOUT MARSHAL FENG?

At this distance we can only trust to reliable correspondents for correct information about the famous Christian Chinese general. In spite of assertions to the contrary effect we gladly quote some recent testimony in his favor.

General Wu Ching-biao, who is now a Methodist local preacher in Kiukiang, visited Marshal Feng for three days, according to "Pray for China," bulletin of the Methodist mission at Nanchang. "Feng told him he was still a Christian, and asked him to preach twice to his soldiers while there. General Wu says Feng's troops are the best disciplined troops in all China, and thousands of them are Christians. Marshal Feng wears the same cotton clothes his soldiers wear and eats the same meager fare. He reproved the Chinese officials in Nanking for living in luxury while his soldiers had almost nothing to eat and while people were starving due to the war which put these officials in power.

"Marshal Feng has had two outstanding experiences with missionaries. One was when he saw a young lady joyfully die for Christ in 1900: this he never got away from. The other was when an American missionary doctor was killed by a madman's bullet intended for Feng. His widow refused to ask for compensation. When Feng offered her $7000 she said she had enough, working for the mission. Then he sent it to her son, who was working his way through college, washing dishes, etc. He also refused it with



*Pupils of the Africa Inland Mission Industrial School at Aba, and their handiwork.*

thanks. Marshal Feng told Handel Lee, our Nanking district superintendent, that it was such people who kept him true to Christ during these trying days."

"The first time I saw Principal Li after vacation he handed me a small paper parcel." Thus writes Earle H. Ballou of Tientsin to the "Congregationalist." "Inside were fifty brand new $10 bills, the equivalent of $250 American money. He had been to Peking to visit the girl he is to marry next summer. She is in charge of the evangelistic work for women in our Peking-Tungchow field, and is a capable young lady. A few days before with some twenty former schoolmates she had given a dinner party in honor of several of their one-time school friends who are now wives of men prominent in the government. These included Mrs. Feng, wife of the enigmatic marshal, and once pastor's assistant in our Peking church.

"Mr. Li's fiancée said to him: 'Why don't you ask Mrs. Feng for some of that money you need?'

"He was skeptical, especially as Mrs. Feng was just on the point of leaving Peking and would be busy. But she persuaded him to make a try and secured an appointment for him,—an invitation to breakfast, in fact.

"With little suggestion on his part Mrs. Feng presented him with this gift, saying that if he had come two or three days earlier it might have been twice as much,—her benevolence budget was about used up. She also said this:

" 'I know that people wonder about me and my husband a great deal. We want nothing for our country so much as fair treatment by other nations. We have found a great many things to admire in Russia. We may be misunderstood. They may even put me out of the church. But I want you to know that I am trying to live in the spirit of Jesus Christ.' "

Mrs. Feng is a graduate of Congregational schools, and prior to her marriage was a Y. W. C. A. secretary.

The "King's Business" quotes an interesting letter from Rev. Jonathan Goforth of the Canadian Presbyterian Mission, Manchuria, concerning Marshal Feng. Mr. Goforth has had intimate relations with Marshal Feng and his army for many years. He writes:

"Dear Editor:

"No doubt your readers would like some facts about Marshal Feng Yu-hsiang. Many have never ceased to pray for this Christian general, and all facts which might lend encouragement ought to be given. Even a missionary in China has written to a Christian journal in America that he had apostatized from the faith in Jesus.

"I may say that I believe he is a born-again servant of God, and that our almighty Saviour will allow no one to pluck him out of his hand. Holding this belief I never

ceased to pray for him, not even for a single day. . . . .

"On reaching Shanghai recently after summer conferences in the South I hurried to Nanking hoping to see the marshal, but he had left for the North a few hours before I reached there. However, I saw General Chang Chih Chiang who was commander-in-chief when Marshal Feng was in Russia. That perfect Christian gentleman received me with his usual heartiness. Noticing near the entrance to his reception room a table piled up with his gift Bibles I said:

" 'Praise the Lord, general, you are not ashamed to show your colors! Many say Marshal Feng is not a Christian. What is your opinion, general?'

"Without a moment's hesitation he said: 'I believe he is a real Christian.'

"General Chang is chairman on the commission for the suppression of opium, and Marshal Feng is also a member of the committee.

"The secretary of the opium commission is one of the ablest and most widely known pastors in China. He had been in closest contact with Marshal Feng during the month he stayed in Nanking. I asked his opinion of Marshal Feng, and he said he certainly believed the marshal to be a real Christian. Among other proofs he gave what was said by the marshal at a dinner to which he had invited all the pastors of Nanking.

" 'Brethren, you must not conclude that I am not a Christian because I have no religious teaching in the army like we used to at Peking and elsewhere in other days. Now the army has become large, and I have two generals who are Mohammedans and one general who is a zealous Buddhist. In China we stand for freedom of worship, and it would be wrong for us to demand uniformity and compel the others to worship as we do. We know that man does not live by bread alone, but by the Word of God. I through my example by word and deed try to show them what a Christian ought to be.'

"Another earnest Christian who had been with Marshal Feng during part of the campaign in Honan said that on several occasions he had been invited to dine with him, and on every occasion the marshal returned thanks before eating. This does not sound much like a man who has apostatized. And this Christian said that Marshal Feng assured him that his hope for the regeneration of China was not in the principles of Sun Yat Sen but in the Word of God.

"Two Nanking missionaries told me that during the time Marshal Feng spent in Nanking he by word and deed showed himself to be the most outstanding Christian in the city. They said that the marshal was so outspoken against the proposed lavish expenditure on the new capital and the new road now in process of building for Dr. Sun's funeral that the spendthrifts could wish him on the other side of creation. His whole plea was for carefulness and economy in view of the great poverty and suffering in the land. Surely a man with such a vision and such love for his people has come by it as he looked into the face of him who died on the cross of Calvary."

## MOSTLY STATISTICAL.

**The China Inland Mission** reports a falling off of nearly forty thousand dollars in its receipts in North America in 1927. In all lands the decrease amounted to nearly $115,000. However, a favorable rate of exchange in China more than made up the shortage, which it is thought was due largely to the disturbed conditions in China and uncertainty about mission work.

North America has contributed well over three and a half million dollars to the China Inland Mission since 1888, when its first party went to China. The total receipts from all the world since 1865 reach nearly $19,000,000.

Workers for inland China have been going forward for some months.

**The number of Roman Catholic priests in Japan** is only eight per cent of the number found in China, according to the Romanist publication the "Rock." In 1927 China registered 3130 priests, of whom 1243 were Chinese. Japan, however, had only 241 priests in the same year, of whom 44 were Japanese.

Nevertheless in proportion to population Japan is better supplied with priests than China. Japan's Romanist population is 87,581, which allows one priest for every 363 members of the faith. In China there are 2,427,321 Catholics, with a priest to every 775.

In Japan conversions averaged 13 to every priest: in China there were 17.67 to each

priest. The higher spiritual fertility of China did not produce the fruit that might be expected. Political troubles and administration of Romanist communities are the reasons given for this slow rate of conversion.

**Colleges for Negroes in the United States** more than doubled in number and their enrolment increased sixfold during the last ten years, according to a report issued by the Federal Bureau of Education after a comprehensive survey of Negro colleges and universities.

The report states that in 1916 there were 31 Negro institutions offering college work, with an enrolment in their college classes of 2132. In 1926 there were 77 institutions doing college work, wholly and in part, with a college enrolment of 13,860, a student gain in ten years of 550 per cent. In the latter year 1171 degrees were conferred, of which 211 were graduate and professional degrees.

According to the report the survey revealed "the immediate need of more education, better education, and higher education." Special emphasis is laid on the need of facilities for the training of Negro professional men,—physicians, surgeons, dentists, engineers, chemists, technicians, ministers, and teachers. It was found, for example, that there is but one Negro physician in America to each 3343 of Negro population as against one white physician to every 535 persons, while the proportion of Negro dentists was only one-third as great as that of physicians. Negro theological seminaries are turning out annually less than ten graduates to fill vacancies occurring in 19,000 pulpits. The report points out that the Negroes themselves are making strenuous efforts to meet this need, having established 16 colleges and universities which they own, administer, and in large degree finance.

**The recent General Convention of the Protestant Episcopal Church** held at Washington, D. C., was regarded by many who have attended meetings of the General Convention for years as the best ever held.

The spirit of fair play and Christian consideration was most marked in both Houses all the way through. It heard reports of worldwide activities participated in by over 4000 Christian workers in 1800 different communities. It heard of the wiping out of a deficit. It provided a maintenance budget of $4,224,680, and $3,000,000 for advance work. It directed the raising of $1,000,000 for St. Luke's Hospital in Japan, and $200,000 for the rebuilding of storm-wrecked structures in Florida and Porto Rico. It received reports of the raising of over $3,000,000 by the women of the church during the triennium, and of $1,500,000 by the children. It completed the 15-year task of revising the Prayer Book, and the 21-year work of providing a new lectionary. It elected four missionary bishops, and initiated the work of a nationwide crusade of personal evangelism.

Any one of these achievements would make a convention remarkable. All together they make a record never before equaled by a similar meeting of this church.

"Now that these things have been done, or rather begun, may the church have the help of the Holy Spirit to continue, and prepare for even greater things at Denver in 1931!" says the correspondent of the "Living Church."

**A Child's Grace before Meals.**

*Father, we thank thee for the night,*
*And for the pleasant morning light,*
*For rest and food and loving care,*
*And all that makes the world so fair!*
—From "Children's Devotions."

## PRESENT-DAY ACTIVITIES OF THE WALDENSES.

The Waldenses, sturdy and independent Protestants in Italy, survivors of centuries of oppression and persecution, report a communicant membership of 13,152 in the Valley churches and 6020 in the 60 churches in the peninsula of Italy. New members professing their faith by public confession last year numbered 493 in the peninsula and 368 in the Valleys. Their influence is out of all proportion to their numbers.

The ladies pictured herewith composed a delegation of welcome at a function at Pomaretto last August.

It is interesting to learn that the new organization for boys started about a year ago by the Fascisti government, known as La Balilla, seems to be making steady progress. It has many of the features of the Boy Scouts. Quite recently orders were issued to the local leaders requiring each group to have religious instruction under the parish priest. The Waldensians in Biella requested

that their boys might be exempt from such instruction. The decision of the government authorities, which is far reaching, permits the boys of the evangelical churches to receive religious teaching in La Balilla from their own ministers or teachers instead of that of the Roman parish priests. They are to be excluded from all religious meetings of the organizations which are not in harmony with the religion of their parents.

An extract from an address on "Present-day opportunities in Italy" recently given by a Waldensian minister is quoted in an exchange. Among other encouraging things he said:

*Meet a delegation of Waldensian ladies!*

"I would just point out the results of our work. The gospel is being preached, outside our three valleys in the Waldensian district, in 150 places at least. We have two churches in most of our Italian towns, and there are large congregations in our church in Rome. Many Roman Catholics attend the services there. Since last October our minister has received 50 members from Roman Catholic families. He has frequent visits from a Roman Catholic priest. In a fortnight he had a visit from four priests, one of whom said to him, 'I am a priest and an unbeliever. They took me as a child. I did not know what I was doing. Now I don't believe in God. I have come here for help.' Another priest begged our minister to give him a note of introduction for a mission in our hall at the back of our second church in Rome. That gives you an idea of the work we are carrying on with the help of God.

"Evangelistic work is being carried on in our schools also, especially in places where public instruction is far behind. There are elementary and free schools entirely supported by our church, and the work of these schools in some places is very encouraging. In Sicily we have every year as many children as we can pack into our buildings,—from four to five hundred. All are under the influence of the gospel, and they take the gospel into their homes, and learn our hymns, and sing along the streets and in their homes.

"There is not a home in V—— without a copy of the New Testament, and that since our work was started there, while the morality of the place has quite changed for the better. When the religious census of the place was taken 10,000 people put themselves down as being Waldensians.

"As a result of our evangelistic work through our schools I would mention that from a Roman Catholic family there came to us a preacher who is also a poet of great promise and has printed three volumes of poems. One of our newspapers stated that the man who has printed the most healthy and inspiring work is this boy of ours.

"There was never a time when the people of my country were so ready to receive the gospel as they are today, because a great many are entirely dissatisfied with the teachings of the church of Rome, and are getting away from idol worship. One of our men stated that the most highly educated people

do not lead a Roman Catholic life any longer, they do not acknowledge Roman Catholicism, and our nation is in the way of freeing itself from the church of Rome."

* * * * *

The American Waldensian Aid Society of 156 Fifth Avenue, New York City, can always furnish information about this interesting church group.

---

## CURRENT THOUGHT.

**I think of the church of the future** as that great seer, Sir Thomas More, saw it: as a mighty cathedral round whose nave many chapels are found. In each we may worship as we think best, Roman Catholic, Greek, Anglican, Presbyterian, Quaker, and the rest, but at times we shall all unite in a great act of worship in the nave that is open to all.—Maude Royden, London.

**Never mind** what the modern universities tell you! Christianity became known to the world through a mighty publicity. Lives were gladly given for its truth, because the martyrs were witnesses to its truth. I meet with certitude all the modern cynicism and shallow intellectualism. You can't call St. Paul a liar, nor can you call the five hundred who witnessed the resurrection liars.—Dr. Robert Norwood, New York City.

**We ought not to think of law** as some goblin that'll get us if we don't watch out. We ought to think of it as a statement of the ways of living that long experience has shown to be good. A physician gives rules of good health. He makes better rules as he learns more about the human body. Our laws are part of the rules of good health for a community. We can make better laws as we learn more of how a community is put together and what will make it healthful.—Leon C. Marshall.

**Morality** has had to concern itself chiefly with safeguarding us against the lure of the immediate and the selfish. So it has been for the most part a set of inhibitions and checks, and it figures in our eyes as something dreary and remedial, like bitter medicine. There seems to be no help for this except in a wiser bringing-up, which would early develop prudence and sympathy and lead us insensibly to prefer the better ways. But in any case, beyond the weary stretches of this negative and prohibitory morality lie the pleasanter reaches of conduct that secure positive happiness, that bring sunshine and music and joy into life. —Prof. Durant Drake, Vassar College.

**"Speed isn't everything,"** says one. "A top makes about as much speed as anything we ordinarily play with, but it doesn't do much."

True enough! So many people in America go round and round in a dizzy whirl, and get nowhere. Speed is better than sitting still and idle, perhaps, but how much better when it has purpose and direction!

Progress and momentum follow upon speed properly controlled in the matter of Christian character no less truly than in the mechanical world.

## A Home Prayer.

This hymn was written in July of last year by a girl 19 years of age who is in domestic service, and was read to a big congregation by Dr. G. Campbell Morgan at one of his services at Westminster Chapel, London.

*Lord of all pots and pans and things, since I've no time to be*
*A saint by doing lovely things, or watching late with thee,*
*Or dreaming in the dawnlight, or storming heaven's gates,*
*Make me a saint by getting meals and washing up the plates!*

*Although I must have Martha's hands I have a Mary mind,*
*And when I black the boots and shoes thy sandals, Lord, I find!*
*I think of how they trod the earth what time I scrub the floor.*
*Accept this meditation, Lord! I haven't time for more.*

*Warm all the kitchen with thy love, and light it with thy peace!*
*Forgive me all my worrying, and make all grumbling cease!*
*Thou who didst love to give men food in room or by the sea,*
*Accept this service that I do,—I do it unto thee!*

*—M. K. H.*

# Enforcement of the Prohibition Amendment.

The plan offered by Major Chester P. Mills that won the Durant prize of $25,000 for "the best and most practicable plan for making the 18th Amendment effective" commends itself as a hard-headed plan which has to its credit the fact that it actually worked under the author's administration of the New York district as well as conditions in the service overhead and below him allowed.

Major Mills' plan dealt almost exclusively with the administrative end of Prohibition enforcement. The main problem he had found in his own experience was to check the diversion of liquor under cover of indiscriminately granted permits. Check this illegal flow, he says, and the cost of liquor would make the price prohibitive for bootleggers and speakeasies.

Obviously there are other ways to attack the problem. It is not altogether administrative. Especially is it necessary to view its moral aspects, which is the view that has interested Christian people so largely.

It would seem that a well rounded plan to make the 18th Amendment effective must function along three lines.

First and foundationally, it must beget and foster a correct conscientious attitude toward civil authority as such.

This is the function of Christianity.

In the United States we have two classes to deal with,—a large majority who profess belief in God and the Bible, a small minority who do not so.

As to the majority, Christian teaching on the subject of civil authority is plainly given in some detail in the 13th chapter of Paul's epistle to the Romans. Verses 1 to 7 state that there are three factors to consider,—God, the ruling authorities, the individual citizen. Three times civil authority is designated as ordained of God. Twice the ruler is called the servant or minister of God. That is Paul's starting point. God is the absolute ruler. Civil government is a divine plan. The authority so constituted is for social, not for personal good: for righteousness, not for wrong-doing. Hence the ruler should remember his obligation before God, while every individual should remember he is in contact with God in civil rule. His response to the demands of civil government has a quasi-religious aspect. Hence it is a matter of conscience (verse 5). Subjection to civil authority is a Christian duty. Respect for civil law and support of it depend upon the Christian conscientiousness of those living under it.

As to the minority who do not acknowledge the existence or authority of the God of the Bible, if moral suasion fails we can only appeal to the sense of fairness or sportsmanship as good citizens in a democracy. The 18th Amendment is in the Constitution: let us give it a fair trial to justify or stultify itself! Let us obey it in good spirit for a period of years, and judge its effects upon ourselves,—our health, our pocketbook, our family, our moral and spiritual welfare,—our neighbors, our country!

Secondly, it must create a correct mental attitude toward this particular law the 18th Amendment.

This is the function of education.

It must sponsor an educational campaign free from one-sided and ex parte propaganda, and the rather giving full, scientific information on which reasoned judgment can be based.

Judgments thus formed will lead conscientious and fair-minded people to obey the law even against their own personal predilections. They will vote on the side of law if they are convinced of its value.

In the third place it must undertake the impartial administration of justice by the firm and vigorous operation of its machinery in the enforcement of this particular law the 18th Amendment from the top of society down.

This is the function of government.

Conscience and education may be powerless without the strong arm of the law, at least in the case of scofflaws.

The more strictly and impartially the law is enforced the more ready every one will be to rectify any weaknesses and shortcomings that may appear.

---

Woodrow Wilson is quoted as having said:

"Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ."

EVANGELICAL
SCHOOL OF THEOLOGY

# Have Times Changed?

"Times have changed" is a phrase that is overworked. True, there are changes continuously occurring in externalities, but even these may not necessarily imply essential progress. The price of comfort may be excessive if it implies the sacrifice of what is vital.

The late Dr. Henry Weston of Crozier Seminary was wont to say that he was born in Pharaoh's times. He would explain that as in the days of the Egyptian monarch men were dependent upon beasts for all transportation, so in his youth animals were the only means of travel. In his day he had witnessed the advent of steam and electricity, and distance had been annihilated. The last century witnessed greater development in the adaptation of science to the comforts of life than any previous century.

But apart from what we may term externalities it may well be questioned how far change has occurred. Simple living and high thinking may in some instances become high living and simple thinking. If the feverish rush of the present and importunate world news distract from serious thought and the oldtime art of meditation, external changes may not necessarily indicate genuine progress.

There are certain things, however, which "times" do not change. These are the experiences of the individual himself, of his soul. Temptation is a constant force. Greed, ambition, self-assertion, are much the same as ever. The lofty aspirations of the soul prevail in the 20th century as they did in medieval ages.

One of the changes which has come is the insurgency of youth, some people affirm. But it may well be questioned if this is distinctive of this age above others. There is an Assyrian tablet in Constantinople, dating from 2800 B. C., which would refute this assumption. As translated, this relic of ages past complains in terms strangely familiar to modern times of the spirit of rebellion against authority. "Our earth is degenerate in these latter days," the writer asserts. "There are signs that the world is speedily coming to an end. Children no longer obey their parents. The end of the world is evidently approaching."

Nor was this peculiarly characteristic of those far-off days. Among the papyri of Egypt of the second century there has been found much that is revealing of the social life of the time. The late Dr. James Hope Moulton cites an instance of youthful impertinence which could hardly be surpassed by a youth of today. In a letter which the lad writes to his father, who has not permitted him to accompany him to the city, he gives expression to his anger and insolence in the following lines:

"Theron to his Father: So good of you not to take me with you to town! If you won't take me with you to Alexandria I won't write you a letter, or speak to you, or wish you health any more: and if you go to Alexandria I won't take your hand or greet you back ever again. If you won't take me, that's what's up!"

Evidently the problem of youth is not exclusively one of the 20th century.

But a study of more recent times is no less instructive in estimating our age. Recently we had occasion to examine files of daily papers of 52 years ago. The strangely familiar nature of the news reported was impressive. In the externalities, to be sure, there was change. Pages were larger and less numerous, headlines were less challenging, and the paper in some instances inferior in quality. But there were corruption, scandal, and crime as at present. The Whiskey Ring in Chicago, the Tweed Ring in New York, and the Molly Maguires in Pennsylvania were engrossing the interest of the public. The kidnaping of Charlie Ross struck terror to the hearts of parents throughout the country. Editorially such subjects were under discussion as "The High Cost of Living," "Street Car Fares," and "Pure Milk Supply for Our Cities."

In the last analysis there is less change in our times than we are accustomed to believe. We travel with greater speed, converse with those at greater distances, and keep informed as to what is transpiring in the ends of the world. But if our fathers were confronted with varied forms of evil they too witnessed ennobling virtues among their fellow men. Sacrificial service then as now was found where need existed. Reformers sought to alleviate the evils of society and bring a better day. Then as now the gospel was adequate to lift men to a higher life and afford the dynamic for ennobling service.

# If Only . . . .!

## What the Minister's Wife Sees.

Rev. G. Frederick Cox, British Columbia.

It all arose out of a sermon the minister had preached one Sunday. The subject was "The Priesthood of All Believers."

The minister had made a point of how the priesthood of believers had been the dominating doctrine around which the great spiritual struggle of the Reformation had raged. The people had demanded a greater share in the government and work of the church. He had gone on to apply the lesson to the present time, emphasizing the spiritual inheritance and responsibilities of each individual member.

The tired minister's wife looked around the faces she knew so well, and there were unshed tears struggling in her eyes.

Yes, there was Mrs. McStiggins, who was always so fussy and so much in evidence when there was anything of a public nature on, but who was so often missing when the routine drudgery needed to be done.

There was Mrs. Farnell, who always had some impossible scheme, and would stand and argue over it for an hour and be offended and refuse to help if she did not get her own way.

And there was Miss Asthma, who was so moody and so hard to get on with, and was always imagining people were trying to slight her.

And Mrs. Bluxum, who was always late and arrived with her minutes half-done and important letters not written.

But worse than these were the multitude of men and women who would do nothing. There were teachers and high school graduates and well-educated business men there who never did a thing to help on the work of the church. It would be all so easy if everyone according to their ability did a little. Instead of that she not only had her family and her husband to look after, but was president of this and convener of that, as well as teaching that big class of girls and being expected to be present and inspire all the rest of the women's institutions. It was all hard, hard and trying, and many a time she had gone home and had a good cry to relieve the nervous tension after one of these meetings.

The minister was still speaking, but her mind wandered off to other things. She was so tired!

What was this? The people were all crowding around the minister at the close of the service and each one was offering his services wherever he could be used.

There were members who were only present on Communion Sundays asking to be given a class in the Sunday school. The young men wanted to know what they could do to help. The elders, who seldom even attended the prayer meeting, waited nearby, their faces aglow with a new light: and her woman's intuition told her that something of the magnitude of their privileges had for the first time dawned upon them, and they were eager to rally round their leader as spiritual shepherds of the flock.

And the women were coming toward her now. Could it be true?

Mrs. McStiggins was saying:

"Oh, Mrs. McKenzie, I do wish you would let me take the missionary meeting for you sometimes! I'm afraid I've been thoughtless."

And Miss Asthma with a handkerchief dabbing her eyes was almost too overcome to speak:

"Please forgive me! Let me take your class for you! I am so idle at times I hardly know what to do."

And so it went on. A new spirit seemed to have taken possession of the whole church. The offers of assistance were so many she got a little confused. She could see her husband across the other side of the building with a new expression on his face. The old tired, beaten expression had gone. He looked ten years younger. His head was thrown back, and a new pride and confidence appeared in every line of his features.

They were dispersing now, with smiles and handshakes all round, and the church was emptying. She felt a new woman with the joy and the strength of it all. How different the work would be now for them both!

A sudden movement near her caused her to awake. The organ was playing, and the people all around her were rising to sing. Yes, there were the old familiar faces, the old familiar expressions! Nothing had altered. It had all been a dream. The long, lone uphill fight remained the same.

The minister's wife rose wearily to her feet. Whoever else fell back she must keep alert and up to the mark. But she sighed as she thought of that dream that was too good to be true, and the words she uttered were:

"If only . . . . !"

## What's Wrong with the Church?

A few months ago Bishop Fiske of New York wrote an article in which he pointed out some grave defects and weaknesses in the Protestant Episcopal church. In conclusion he made this plea:

"Will someone from the ranks of youth . . . . give us a clear criticism, not a smashing and destructive bombardment, but constructive ideas as to what he wants and how he thinks he can get it?"

The bishop's plea was met in the "Living Church" by Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Mr. Shoemaker is a Princeton man who went to China as a missionary, and there discovered the leanness of his own soul. Helped into a definite and joyous personal experience of Christ, he has since maintained a vital ministry with this as the first thing needful. For some years he has been rector of an old church in a depleted neighborhood,—Fourth Avenue at 20th Street, East side. His church now has a mission further over on the East side.

Answering Bishop Fiske Mr. Shoemaker thinks the first cause for the present state of the church is a defective experience of Jesus Christ in the clergy themselves, and therefore in the lay people.

A second reason is an unsustained devotional life. He insists on the need of private prayer and Bible study. Read what he says in part on this point!

"But does anything really happen in prayer? There is no doubt that prayer has ceased to be real for a great many devout people; and this not alone because we are in a hurry, or are bothered by the psychological or metaphysical difficulties, but because we realize the force of Jesus' words, 'Your heavenly Father knoweth that ye have need of all these things,' and so, why beg? He will give if it is good for us, or withhold if it is not. Many of us today are thankful, but few ask.

"Now there is a way by which I have found that things can happen in prayer, so that the experience may literally bring with it an enormous adventure and transform life itself. And that is by listening. God is a father. He has a will. Prayer is a reality. Is there anything impossible in the idea that he will tell us his will if we listen obediently and openly and willingly? The prophets and the apostles undoubtedly thought so, whatever the modern psychologists think. The deepest spiritual experimenters have thought so, and their lives proved they were not in touch with a chimera. Sit down with an open mind, clear away sinful or distracting thoughts, keep a pencil and paper handy so that you may not forget directions which come and so be distracted from undivided attention to the next leading by trying to remember the last!

"It is easy to poke fun at such suggestions as this, but I have tried the Quiet Time as a groundwork in my own devotional life for the past ten years, and it goes on yielding greater comfort and illumination and power all the time. I cannot begin to outline it all, but I know that there is an immense difference in the lives of Christians, laymen and parsons, who make this the first act of their day, and then keep open for running guidance throughout the rest of the day. They have joy and power and courage and influence such as I crave for the whole church. Surrender must come first, but it must be sustained in steady and obedient prayer. The trouble with the kind of devotion which we have recommended, and used, is its unfruitful and uneventful stupidity. Give people the kind of prayer in which things take place, —uncomfortable as sometimes those events are, to our pride and our self-conscious fears,—and the best of them will begin to pray again!"

A third cause of clerical failure he thinks is the want of genuine fellowship. Then he takes up vagueness in dealing with individuals.

### The Rationale of Conversion.

"Perhaps the greatest cause of ineffectiveness in the ministry today, next to unconverted ministers, is want of knowledge

of the course of grace, of how God works in individual lives, what Drummond called the rationale of conversion. Many a man never gets past the point of dealing with the question first asked by a seeker, which is so often in the intellectual and objective realm, and therefore well away from the personal needs and attitudes which alone matter. I know men and women who have gone to the ablest ministers in the land with real personal needs, and been absolutely missed while the great preacher dealt agreeably with some impersonal theme suggested first by themselves. It is so tempting to give advice, to be just friendly without 'talking religion,' to show our familiarity with modern psychology or something else. And 'as thy servant is busy here and there, behold, he is gone!' Now if Jesus Christ is what we claim he is, the sole aim of that interview is to help this person to find him, or find more of him. It is not our learning, or even our humanness, which matters most: it is giving them an experience of him which they can understand.

"How can the parson be expected to understand this question of what to do with people, having never learned? I talked to ministers in an archdeaconry not far from New York a little while ago, and I asked them how many of them had ever had any real exposure to work with individuals, man to man. One of them said that he remembered one hour in his three-year seminary course when somebody talked about it! That was the crop. . . . .

"Now how does one propose to disseminate this kind of information? Not by lectures, but by work. Jesus taught, but he also led spiritual attacks on cities, and on individuals like Nathanael and Zaccheus; and the disciples saw them, and took part in them. The supreme method is still the gospel method. Probably the best place to learn the essence of this kind of work is to go to a rescue mission, remembering all the while that precisely what your prosperous and even pious church-members need is a dynamic spiritual upheaval as mighty as what happens to down-and-outs in the lower sections of the city. We are all sinners in God's sight, and we need to see respectable sin flaming red and loathsome and frightening as gutter-sin. That has simply got to happen if we are to change the church. I know some men who went to work this summer with a Christian psychiatrist in a state hospital: and as one learns of the ups from the downs, so one learns of the moral from the abnormal."

The futility of much present-day religious activity is said to be another source of weakness.

"What we need now in religious work is to repent of our organizations as we repent of our sins! The bishop asks, 'What is the minister to do if he finds few of his people willing to inconvenience themselves in order to give regular and faithful service in church organizations?' My suggestion would be that he take a long look at the organizations, and ask himself whether they are worn out, whether they are really doing anything vital for the kingdom of God on earth. One cause of spiritual death amongst the laity is setting them at the performance of tasks not worth doing. The test of any organization is spiritual yield. What is not producing that had better be transformed; and if it permanently resists transformation, scrap it!"

All these causes hark back to the first. God works with consecrated, Spirit-filled men and women. The church, every church, should be a spiritual powerhouse where things happen. The unsaved, the needy, the heavy-laden, will seek out such a church for spiritual help. A church that has a soul-saving reputation always attracts people.

## D. L. Moody,—Man of God, Man of Power.

### Peter Philip Bilhorn, Chicago.

In the fall of 1892 a request came from Mr. Moody to help out in the music of a series of union meetings then in progress in the city of Buffalo, New York. Mr. Sankey had taken sick and was compelled to leave. Mr. George C. Stebbins and Mr. James McGranahan were elsewhere engaged.

Mr. Moody was being entertained in a suite of rooms in a downtown hotel, and asked me to occupy one of the rooms in his suite. The meetings were held in an

Opera House building many blocks away from the hotel.

It was the practice of Mr. Moody each morning after breakfast to read a chapter from the old Book, comment on the subject read, then get down on his knees and pray for the meetings, and for certain men he had on his mind, and for the Bible Institute in Chicago and the schools at Northfield. These prayers were always fraught with warmth and power.

One stormy Monday morning after the reading and prayer I ventured to ask him wherein his power lay. (It seemed that every man with whom he spoke on the subject of salvation and becoming a Christian was swept right into the kingdom. Oh, how I craved this blessing and power!) He said:

"Bilhorn, I will tell you this much: I made a promise to God and the rule of my life that I would speak at least to one man every day about his soul's salvation."

I said: "But, Mr. Moody, the opportunity does not always present itself!"

He quickly replied and said: "It will if you keep in touch with God and keep your eyes open for the opportunity!"

I was anxious to see just how he approached men on the subject of salvation, as it is not always an easy task. So watching closely from morning till evening I was sure there had no one called that rainy day to see him.

I knew that the elevator man was a Christian, also the clerk and the colored man who waited on the table.

The storm which had been gathering grew more severe, and about time to get ready for the meeting it seemed to be at its worst. I said:

"Guess there won't be many out tonight in this storm!"

With a sort of a grunt he said: "There will be a houseful if you believe there will."

He was looking out of the window, and said:

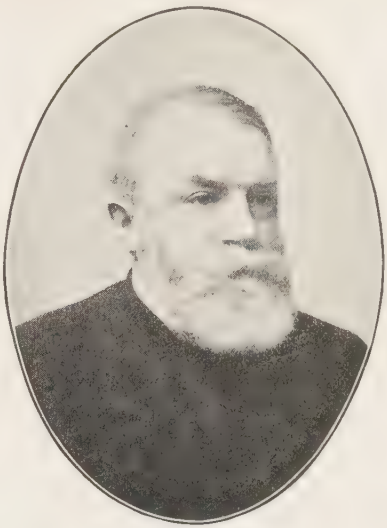
"I never saw it rain harder than this! Go and get a carriage!"

I hastened down the stairs, and as I stepped out of the door a carriage drove up. The man on the seat said:

"Has Moody gone to the meeting yet?"

I said: "I have come down to get a carriage."

"Well, here I am!" said he.



*D. L. Moody*
*February 5, 1837* *December 22, 1899*

I hastened back to the room, helped Mr. Moody with his overcoat, and together we went down the elevator.

Mr. Moody said to the elevator man: "Jim, pray for us tonight!"

The Irishman replied: "I will do that, Mr. Moody! 'Tis a lot of wet birds you'll be havin' out tonight."

I held the umbrella over Mr. Moody and urged him to get in first, but no, he pushed me in and then he stepped in.

He had hardly closed the door of the carriage when he opened it again, stuck his head out and shouted to the driver:

"Drive close to the curbing!"

Water was running down the street like a river, and almost reached the stepping board. Every few minutes he would open the door and stick his head out in the storm. The night was pitch dark, the rain was beating against the carriage. I was puzzled at the seeming peculiarity of his sticking his head out in the storm. But I had learned not to question him about it, and soon I learned the reason. He called to the driver to stop, which he did, and Mr. Moody stepped out of the carriage into the rain and stood there a moment. Soon a man came along, pushing his way against the storm with an umbrella. Mr. Moody stopped him and said:

"Where are you going?"

"I'm going to the Opera House to hear Moody preach."

"So am I. Step in and ride!"

He literally lifted the man in, and then he too stepped in. Hardly had the man seated himself when Mr. Moody said to him:

"Are you a Christian?"

"No, I am not!"

"Would you like to be?" was the next question.

The man, shaking the water from his hat and coat collar, said:

"You don't think I'd be coming out in this storm to hear Moody preach if I wasn't thinking that way, do you?"

Then Mr. Moody said to me: "Bilhorn, you pray for this man!"

Oh yes, I prayed, but to me it didn't seem much of a prayer. Then Mr. Moody prayed,—and just at this moment the storm was spending its fury, and amidst the thunder and the lightning his voice could be heard:

"O God, save this brother tonight, right here NOW, for CHRIST'S SAKE! AMEN."

The storm which had so furiously been raging ceased, and there seemed to be a sweet calm as Mr. Moody said:

"Brother, will you take Jesus Christ to be your Lord and Saviour?"

The man still dripping with water said: "Yes, yes, I do, I do!"

Just then the carriage came to a stop at the door of the Opera House. Mr. Moody stepped out and said:

"Bilhorn, you give the man a seat down in the front!": which I did. The place was well filled with men, as it was to be a men's meeting.

I then went to the platform to start the singing. I saw Mr. Moody in a side room on his knees, praying.

When the preaching was over Mr. Moody asked all those who were Christians to stand. The man in question also arose.

Mr. Moody pointed at him and said:

"Are you a Christian?"

With a shout the man replied: "I was saved in a carriage tonight coming here. A man prayed for me. I guess that was you, Mister!"

And it was. He had kept his vow and pledge to God that he would at least speak to one man each day about his soul's salvation. Thus I learned one reason wherein lay the remarkable spiritual power of that man of God, D. L. Moody.

## Moody Memorial Church, Chicago.

### Pastor P. W. Philpott.

Whenever a man rises suddenly and legitimately from obscurity to worldwide influence his character is worthy of study and his methods of honest investigation.

Such a man was Dwight Lyman Moody. Meagerly educated himself, he rose to be one of America's foremost educators. Lacking oratorical eloquence, he became the greatest preacher of the age. Only moderately experienced in business, he developed into a great executive, successfully administering gigantic projects. Born in poverty and dying a poor man, his philanthropy mounted into the millions, and his abiding monument is the institutions he founded.

Some one has said that D. L. Moody is probably responsible for more brick and stone than any other man. The Moody Memorial Church is only one of thousands of institutions inspired by him. There is scarcely a large city in England or America where he has not left a visible memorial. Doubtless he himself would be amazed if he could review the present-day evidences of his influence.

Suppose it were possible, and he should come to Chicago this month to celebrate, on February 5, his 92nd birthday! It is nearly thirty years since he was here. Despite the changes that years and commercial progress have effected, we picture him as feeling genuinely at home here. Forty years in the prime of his life were linked with the history of Chicago. With inexhaustible energy during that memorable period he gave his life to the preaching of the gospel and to ministering among the poor of this great mid-western city.

See him now, dear familiar friend, heavy and stolidly built, as he sets out to visit the congregation organized by him in 1864! He

is thinking no doubt of the early days when, young and disinterested, he was stirred by the preaching of a Congregational minister in Boston, and soon led to abandon a promising business career in Chicago, convinced that he should devote all his abilities to the proclamation of the gospel. Of course, he is aware of the fact that the frame structure, accommodating approximately 1500, where a continuous revival was experienced during the entire period of its use, has been swept away. But what is this talk of a million-dollar edifice bearing his name and housing the ever-growing multitude that relseats on the main floor and 1840 in the balcony, which, constructed on the cantilever principle, leaves the auditorium wholly free of columns and other obstructions. Severely plain in architecture is the Moody Memorial building, fashioned of brick, with sparing use of ornament and terra cotta. It is massive, restfully substantial. A fitting memorial it seems to the man whose life was distinguished by simplicity and sacrifice. It unmistakably breathes the spirit of determination to purpose and absence of luxury that marked the ministry of its founder, especially during the critical days of the

*Moody Memorial Church, Chicago.*

ishes plain Bible teaching and practical Christianity?

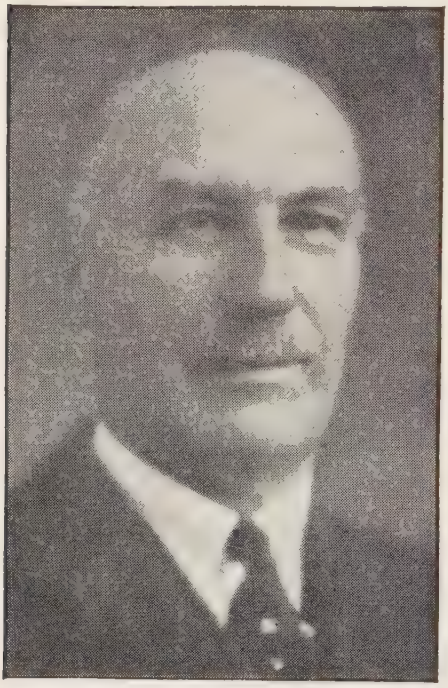
The phenomenal outgrowth of the naturally unpromising Sunday school class composed of ragged street urchins and taught by Mr. Moody at the beginning of his active Christian life is the Moody Memorial Church, occupying a choice location in Chicago's near Northside. Only one member of the now famous early group survives.

The site of the church and Sunday school building covers a ground area approximately 225 by 200 feet. It is a mile distant from the Moody Bible Institute, a separate corporation. Between the two the most sympathetic and harmonious relations exist.

In the church auditorium there are 2200 Civil War and the Chicago fire. Wrought in brick and mortar is the motto of the church:

"Ever welcome to this house of God are strangers and the poor!"

Some idea of the size of the plant is obtainable through a statement of the weekly financial requirements. Over $1000 is needed each week for general expenses. Also, interest is required on a bond issue floated to finance the building project. In 1927 the interest amounted to $600 a week, but with the reduction of the debt the figure has been lowered to $460 a week. From givers who would be classified by most judges as poor people these amounts have been regularly forthcoming. And not only so, but bonds are being continually retired,



*Pastor P. W. Philpott, Chicago.*

reducing the indebtedness at the rate of $50,000 a year.

But let us return to Mr. Moody! Suppose he enters the building by way of the spacious vestibule that combines the church and Sunday school units. He observes at once, as does every other attendant, the commanding words of Scripture: "Enter into his gates with thanksgiving and into his courts with praise!" Long before the words were inscribed with beauty and permanence at the entrance of this temple of worship they were emphasized by such praiseful persons as Ira D. Sankey, P. P. Bliss, James McGranahan, George C. Stebbins, Charles M. Alexander, and D. B. Towner, whose God-honoring hymns still echo with heavenly cadence through its halls. A volunteer choir of two hundred voices now leads the congregational singing. It is earnestly hoped that a much needed pipe organ may soon be installed. What a magnificent expression of appreciation and confidence such a gift would be! There may be among Mr. Moody's many friends some one who would cherish the honor of providing a suitable instrument. The estimated cost is $35,000.

On this occasion let us say that the main auditorium is silent and unoccupied,—silent save for the voice of the Almighty speaking clearly through the golden lettering above the choir loft: "He that doeth the will of God abideth forever!" To read a statement so profound is to be thoughtful, challenged, grateful. Favorite words were these of D. L. Moody, and singularly prophetic are they. They are engraved on his tombstone at Northfield.

Founded on God's Word, Moody Church is the same today in doctrine and practice as in the beginning. The whole emphasis has ever been on Bible teaching and preaching and practical evangelism. Such men as Majors D. W. Whittle and James H. Cole, with John V. Farwell, left early and indelible impressions unerased by time and change. The first pastor, Dr. J. H. Harwood, is now 91 years of age. Present at a recent Sunday morning service, he invoked God's blessing, as he had years before, upon the assembly in the Moody Church.

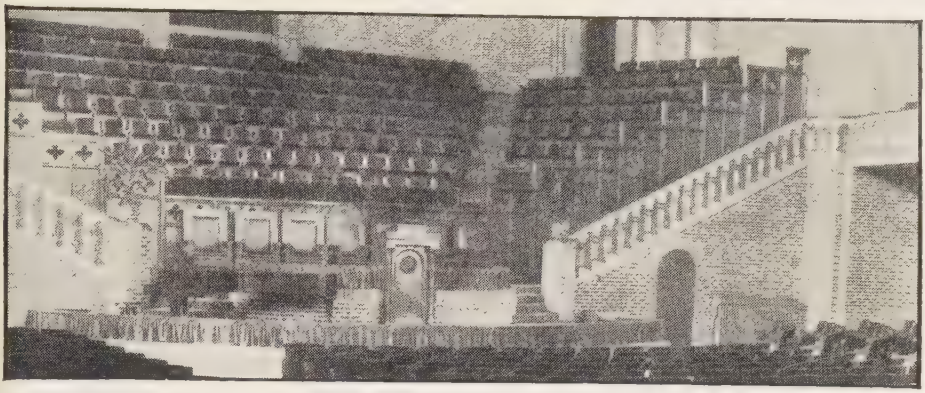
"Because he was so genuine," Dr. Harwood said, "I am profoundly glad that I knew Mr. Moody. There was not a hint of pretence or sham or untruth about him. He could bring into use every force that he possessed."

H. G. Wells declares that the measure of a man's greatness is not what he has done, but rather what proportion of his possibilities he has accomplished. Never has a man made more of his talents than D. L. Moody, and those who succeeded him were and are chosen vessels of the Lord God. One would feel unworthy to occupy a place in the noble line of successors to Mr. Moody were one unimpressed with the fact that despite personal limitations the preeminent aim of the founder may be urged to realization. He was an exponent of powerful, everyday Christianity.

Referring to this church in an intimate letter to a young friend, Mr. Moody wrote with characteristic zeal:

"I can't tell you how anxious I am that all the members of our church should grow in the knowledge of the Scriptures, for I am sure that therein is the Christian's power. God is at work in other places: why should we not have blessing with the rest?"

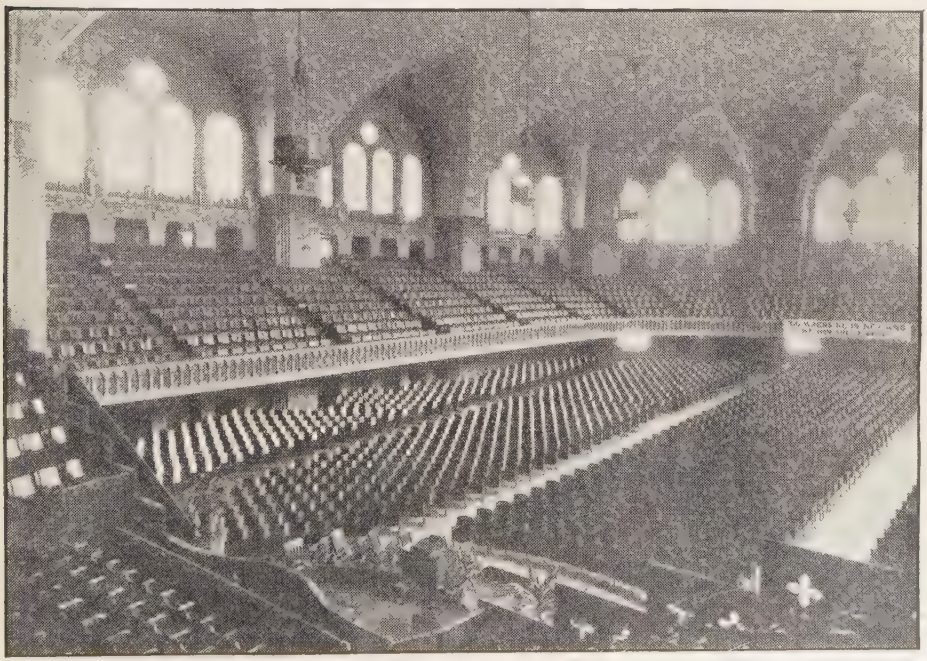
The progress made in sixty years and the human instruments through which it has



*Pulpit, platform and choir seats, Moody Memorial Church, Chicago.*

been accomplished are recalled in the name plates above the eighteen halls and assembly rooms which with the main auditorium complete the memorial plant. There is Sankey Auditorium, accommodating 1200, named for Mr. Moody's peerless co-laborer and musical genius. There are the Torrey, Dixon and Harper halls, dedicated in memory of former pastors; while rooms named for R. F. Aitchison, W. S. Jacoby, E. Y. Woolley, and William Whiting Borden perpetuate the memory of other workers.

Suppose we join Mr. Moody as he approaches Borden Hall, the appropriately equipped missionary room of the church! Borden, that splendid young Yale graduate whose life and means were equally consecrated to God, was unknown to Moody, for his brief but illustrious career occurred after the evangelist's death. But between the two a marked affinity would exist, for from that day in 1859 when Moody herded into his school the untaught of a neglected Chicago community he was essentially an educator and a missionary. Now, the foreign representatives of this one congrega-



*4040 seats for the congregation, Moody Memorial Church, Chicago.*

tion, to say nothing of the hundreds trained in the Northfield schools and the Moody Bible Institute, number 87. In this group sixty are eligible and available for support through the Moody Church, and last year, when the total receipts for missions exceeded $43,000, this support in the full amount necessary was supplied in every case, besides generous donations to other missionary enterprises.

If Mr. Moody on this investigating tour had picked up a copy of the church's weekly Bulletin he would have seen announcement of the Sunday and week day meetings of more than a dozen organizations; and had he found it possible to attend any or all of these, or to visit the well appointed Sunday school, he would have observed everywhere a loyal adherence to the Scriptural beliefs and practical methods that he himself had sponsored. It were folly to hope that he or any one else should find perfection here. Many criticisms are quite justifiable. But entire satisfaction might not be lacking, for wherever it is the general rule that men and women are continually coming into personal contact with Jesus Christ, experiencing the potency of his salvation, the sustenance of his grace and the fruitfulness of his obeyed commands there is life, there is growth, and there is immeasurable possibility!

## Atmosphere in Worship.

### Rev. Prof. David Smith, D. D., Belfast, Ireland.

*I wonder if you can help me with any suggestions on the subject of atmosphere in worship?*

This question recalls to me a personal experience which, now that a long lapse of years has removed it into the far past, I may relate without impropriety.

It was a midsummer Sunday at the Tayside village of Aberfeldy, whither I had been deputed, a bookish and fragile student of Divinity, to officiate in the minister's absence.

It was the first time I had occupied a pulpit, and my heart failed me when I faced the congregation, an assemblage of townsfolk and shepherds from the hills, reinforced by visitors from various cities. In much fear and trembling I faltered through "the preliminaries," vowing that no inducement would bring me back to the evening service. But help came to me as I was reading my text. I observed, sitting near the pulpit, a venerable minister and his wife, both strangers to me. She was a beautiful old lady, with silver hair and a sweet face and soft eyes which surveyed me with a serene look of infinite kindness. Immediately I lost sight of all else. That loving presence was my audience, and it delivered me from all my fears. By and by, when the service was over and I left the vestry, these two were without, waiting for me in the sunshine; and on parting she took my hand in both hers and blessed me:

"God bless you and make you a blessing!"

There was music in my heart when I went away, and gladness and peace when I returned to evening worship.

And who were these two gracious strangers? They were the Rev. William Cousin of Melrose and his saintly wife, authoress of that sweetest of our songs of Zion:

"The sands of time are sinking, . . . .
But dayspring is at hand,
And glory, glory dwelleth
In Immanuel's land!"

The fragrance of that early experience has remained in my heart all those years, and is there not here an answer to your question? The atmosphere of worship is a spiritual atmosphere. It is not a creation of esthetic devices or material environment,—

"the high embowèd roof,
With antick pillars massy proof,
And storied windows richly dight,
Casting a dimm religious light."

It is the effluence of loving, gracious souls which themselves breathe the atmosphere of Christ's presence.

The reason hereof is that when God touches a human heart it is always through a human medium. This is nothing less than a law of his dealings with the children of men, and it has its supreme exemplification in the mystery of the incarnation. "At sundry times and in divers manners he spake unto the fathers through the prophets," but his perfect revelation was the Word made flesh. And evermore "the dear Lord's best interpreters are humble human souls."

And here lies the *raison d'être* of the Christian ministry. Every loving soul in a congregation diffuses the savor of Christ unconsciously yet inevitably, but this is the express and peculiar office whereunto the minister is ordained. He is there as a man of God to testify of Christ out of a warm, deep experience of his grace. And his character, his very presence, the look of his face, the tone of his voice should create a heavenly atmosphere, else he has missed his vocation. And so let me pass on to my fellow ministers two quotations which helped me!

One is a sentence from Richard Baxter's "Reformed Pastor" which I had printed and hung in my vestry to admonish me ere entering my pulpit:

"Look upon your congregations believingly and with compassion! Oh, speak not one cold or careless word about so great a business!"

The other is that story in "Horæ Subsecivæ" of Dr. John Brown of Haddington, that once after hearing him preach the sceptic philosopher David Hume remarked:

"That's the man for me! He means what he says. He speaks as if Jesus Christ was at his elbow."

"O brethren, watch, therefore, over your own hearts! Keep out sinful passions and worldly inclinations! Keep up the life of faith and love! Be much at home, and be much with God!"—"British Weekly."

# Notes on First Corinthians:

## V. Paul's Lyrical Utterance on Love.

Rev. John A. Hutton, D. D., London.

It might be a good thing, and a means of grace, if at some part of our public worship every Christian congregation were made to stand up and repeat with the minister this 13th chapter of 1 Corinthians. It is so full of insight, it knows our weaknesses so well and rebukes them so faithfully, it says with such clearness what the conscience of every spiritually-minded person acknowledges in secret, it has such power of holding the mirror up to nature, such a power of "getting inside our guard with the force of a downright word," that it would be impossible for people to say out week by week these great utterances of Paul, to remind themselves of these great requirements, to test themselves by these great standards, without being the better for it, without being the humbler, the gentler, the less confident, the tenderer, the more ready to pray for forgiveness and for the daily assistance of the Holy Spirit.

Certainly we have not in our public worship put ourselves in the way of getting the purest blessing of all worship if at some moment we do not judge ourselves before some such holy standard, falling into the dust because we know ourselves, and rising again because we trust in the merits and intercession of him who gave himself for us.

Perhaps the best way to deal with this chapter would be simply to read it over again, following the words with our finger on the place; pausing at the end of each verse, of each clause, or of each definition; leaving time for us all to close our eyes and to let out our heart privately to God for his forgiveness if the verse or clause or definition seems to convict us, or in praise to God if the verse or clause or definition reminds us of some victory which we have gained in the difficult business of our life. Certainly of this chapter it is most true, as indeed it is true of every word of God, that the best way to deal with it is not to see what we can make of it, but rather to see what it makes of us.

It may be that I shall have the courage given me presently to adopt that method. Meanwhile let us consider for a moment the context and surroundings out of which sprang this lyrical utterance on love!

### What Led to This Lyric?

As we know, the apostle has been dealing with difficulties, with problems, with cases, with the management of delicate situations. Still earlier in the epistle he was dealing with charges made in the Corinthian church against himself, such as that he did not preach well. He has been engaged on such matters for the twelve chapters, when suddenly—as it seems to us,—he lays down his pen. Suddenly this whole level of thinking and writing has become distasteful to him. He will not write another word on that

line. Why should he be so anxious to defend himself from unfriendly criticisms? Why should he be sensitive to the point of touchiness as to the opinion of people about his gifts? And then again, why should he be making out these little prescriptions as to how Christians are to behave in certain circumstances, thus creating a new yoke of commandments, when his whole message to men is that once in Christ the soul is free? "Let me return to first principles! What is Christianity, what is the peculiar type of life which the Lord Jesus Christ came into the world himself to reveal and to lay upon his followers as the only way? Is not love the fulfilling of the law? And yet here have I been covering pages giving guidance for all sorts of human situations when the one thing which Christ commands me to say is this, that we are here to love, to love God and to love man, with all that that involves!"

And so, when the apostle takes up his pen again it is with that joy, that kind of ecstasy with which a good man shakes himself clear of small matters and yields himself up to the deepest principles of his own life.

This 13th chapter has all the furious joy of a man who after an absence comes home to his own beloved land.

And now, as I have said, the only way to get the blessing of the chapter is simply to read it over, pausing here and there.

### A Personal Thrust.

The apostle begins by dealing a shrewd blow at himself. "Though I speak with the tongues of men and of angels, and have not charity, I am become sounding brass or a clanging cymbal." He had been troubled a little by the criticism of these Corinthians. They had insinuated that he did not preach well. He was not so eloquent as they would have liked. They contrasted him perhaps with men like Apollos. He was perhaps too direct for them, too real, not vague enough, not properly rhetorical. And for a moment even the apostle was pushed a little off his center. For a moment he had allowed himself to be vexed because those people thought poorly of his preaching. But he has now recovered. He gives one shattering blow at his own pulpit vanity by raising in his own soul a profounder question. It is as if he had said to himself:

"You are eager to be a holy and loving man amongst them? Do you not see that a man who is merely a charming or effective speaker even about the things of God, and who meanwhile is thinking only of himself, is really a corrupt and dishonorable man? He is sounding brass or a clanging cymbal. He is but an instrument, not a living man. And all his gifts and manners are of no higher value than the tricks of an acrobat."

At this point a voice within the apostle's soul ventured to make a protest.

"Is it not something," this voice whispered, "is it not something to be able to speak powerfully about the mysteries of the faith? Is it not something to be able to move the hearts of those who listen to you? Is it not something to have been the means of doing them good?"

To which Paul replies: "No! If I had not love in my heart, then it matters not how my words, my voice, penetrated to the souls of those who listened to me. If I had not love it was only acting. Great acting it may have been, but still acting."

At this point another whispering voice invited Paul to have mercy upon himself.

"You know how much you have suffered in the gospel. You know the hard days you have had. Think how much natural joy you have denied yourself! Think of the stones, and the shipwrecks, and the prisons! Ah, surely it counts for something that you have endured all these things?"

But again Paul says: "No! If I have not love in my heart, then all this suffering does me no good. It might only be stubbornness, or pride, or passion. It might only be my subtle love of power, or of praise, or even of loneliness. I might only be wishing to make a name for myself. If I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing!"

And now, having rebuked within himself any lurking spirit of vanity or self-regard, he proceeds to celebrate this holy love, which his own soul has meanwhile attained.

### Love Passive and Active.

Love, like life, cannot really be defined. You cannot define a living thing in terms of things that are dead. You can only define a living thing in terms of things that are alive. That is to say, you cannot define a living

thing at all: you can only describe or illustrate it. You can only say how it acts, what it does, and what it does not do. You can show it in action. That is what Paul does here, in words and phrases and characterizations which simply pour out.

There are two features of love which he notes at the outset: "Love suffers long," and "Love is kind." That is to say, there is a passive side to love, and there is an active side.

"Love suffers long." For the sake of its own dream or its desire it will stand up to any length and depth of contradiction. It will believe in itself against all external evidence. It will go on and on under lowering skies if need be, in the strength of something which is throbbing within its breast. It will wait for proof, and wait. And if the Lord himself should seem to slay it, it will still protest like Job that the avenger liveth, and that one day, it may only be beyond this world, love will be vindicated. "Love suffers long."

And again, "Love is kind." Love is an active, practical grace. Let no one claim to have love who meanwhile is not loving! Love demands deeds, and where it is truly present it will not be denied its outlet. And the outlet of love is kindness. I do not know where to look for a more beautiful and religious word than just this word "kind." It is related to such words as kin and kindred. To be kind to anyone is to deal with him as though he were one of the family. To be kind is to acknowledge the human brotherhood and the divine fatherhood.

But the apostle does not dwell upon these definitions. He hastens to examples and illustrations. These illustrations you may gather under two heads. You are told what love is not, and you are told what love is.

Each of these defining phrases is a sharp word of God by which we may judge ourselves.

### What Love Is Not.

"Love envieth not." There is no envy in love. You hear of another's success, and you become bitter: in that case the love of God is not shed abroad in your heart. But you hear of another's success, and you without difficulty are happy. You can rejoice with those that do rejoice, you can rejoice because they are rejoicing even when you

*Dr. John A. Hutton of London.*

have no personal reason for gladness. Then you are well within the love of God.

"Love vaunteth not itself; is not puffed up." Of course not! "Doth not behave itself unseemly, seeketh not its own, is not easily provoked." Certainly all that is required of us!

"Love thinketh no evil,"—"Love taketh no account of the evil," as the Revised Version puts it. We have a proverb that love is blind. Well, it depends upon what you mean. Love, far from being blind, sees deeper and further. But what makes love appear to be blind is that it has such a hold upon what it sees at the depths that it is not distressed out of its peace by this or that which may appear upon the surface. Love, like God, sees "the things that are as though they were not, and the things that are not as though they were." But love does not dwell upon the evil. It does not roll the evil under its tongue. It does not cling to the evil which it hears, or sees, or suspects. Love may be compelled to see evil and to denounce it: and this it will not shrink from doing. But it will rebuke and condemn and allude to evil not as the end of its energy, but as something which it was compelled to do on the way towards something beautiful and good: as a good parent or a well ordered society will punish evil not with the view of holding the child or the citizen to the wrong he has committed, but with the

view of separating him from that wrong, with the view of encouraging the child or the citizen more and more to understand that he is not essentially evil, but is rather destined for a life of goodness. "Love does not dwell upon the evil," that is a text for all who are given to listening to tales, or encouraging suspicions and evil surmises.

### What Love Is and Does.

Having given us examples of what love is not Paul proceeds to examples of what love actively is.

"Love rejoiceth with the truth. Love beareth all things, believeth all things, hopeth all things, endureth all things." There are hearts which like sundials register only the bright hours. In the dark hours they are quiet and say nothing. If they cannot speak well of others they will not speak at all. If they cannot speak well of life, if they cannot speak well of God and of providence, they will say nothing. These are they who have love.

You will notice the repetition, as it seems, of the same idea in the words "Love beareth all things" and "Love endureth all things." And yet really it is not a repetition. They are two distinct words. "Love beareth all things": literally, "Love acts as a roof or covering against all things." When the rain and snow are falling love acts the part of a roof to defend some one from the bitter storm. Love comes between people and the evil things that are descending upon them.

"Oh, wert thou in the cauld blast
On yonder lea, on yonder lea,
My plaidie to the angry airt,
I'd shelter thee, I'd shelter thee;
Or did misfortune's bitter blast
Around thee blaw, around thee blaw,
Thy bield should be my bosom,
To share it a', to share it a' !"

Or again, love is like a roof or covering which keeps things from soaking into our own souls. Like a sailor's tarpaulin, love keeps out the evil that is rampant in the world. Some one tells you a story which seems to him wholly evil, but to you, who have on your garment of love, the evil does not come home. The story which was meant to make you bitter only serves at the worst to make you sad, or it leads you to pray.

Then the other word, "Love endureth all things," means rather this: If love cannot keep back the evil from another love will come in and take the evil upon itself. Love sees the blow descending upon another, and if it cannot keep off the evil thing love will share it.

### How Attain Such Love?

In conclusion, let us make clear to ourselves two things!

In the first place, all religions, churches, professions, disciplines are to be judged by the measure and degree in which they propagate this holy atmosphere of love. If a man say he love God and love not his brother he deceiveth himself.

And how are we to secure this spirit first and last?

It will help us to rebuke ourselves for the want of it if we reflect for a moment how much we ourselves need and may come to need this spirit in others.

It may help us towards it, also, to reflect that we have but a short time in which to do our loving things.

It may help us, also, to make plain to ourselves that all self-indulgence tends to make us hard and even cruel to others.

But when all is said no one properly attains to the New Testament love except out of gratitude to God for some blessing that has come to him in Christ, some blessing of forgiveness or comfort, so that he sees that as he himself has freely received, so he should give himself, freely.

## Leadership in the Ministry.

### Rev. Edgar Young Mullins, D. D.

**Late President of the Southern Baptist Theological Seminary, Louisville, Ky.**

We are familiar nowadays with two theories of history. One is that history is the result of the operation of natural causes only. The other is that human personality is the chief cause in the making of history.

A few years ago there was a Belgian professor who made a tour of certain universities and gave a course of lectures in which he discussed the World War. Among other things he said that the World War was

caused by inevitable physical forces: that no human personality was responsible for it, that it would have come anyway. History is just the grinding out of the grist from a big machine, he said, and we can neither hinder it nor thwart it.

You would think that would be the last thing a Belgian professor would say after what happened in 1914 when the Germans had made their advance on his helpless little country. But so it was.

That is, however, one of the theories of human history and human progress,—that climate and physical conditions make history. There are tropical virtues and tropical vices, and arctic virtues and arctic vices. If you live in the Arctic circle you will have certain good qualities and certain bad qualities. If you live in the temperate regions you will have another set.

No doubt climate and physical conditions do have something to do with the development of history, but the other view is that history is made by personalities.

The more we study history the more we are convinced of God's method of making history. We think of Moses and what he did, of Alexander the Great and what he did, of Cæsar, and the apostle Paul, and such a personality as Oliver Cromwell, and John Knox, and George Washington, men who actually almost carved their own personalities into the forces of history of their times and stamped themselves upon their times just as definitely as a stamp leaves its impress upon wax. Certainly God's method, if we are to take the Bible as our guide, as I do, God's method is to use human personalities.

### Personality Plus.

Nobody has ever fully measured all the powers that dwell in a human personality. This has a most direct bearing upon my subject this morning, that is, leadership in the ministry.

The kingdom of God comes by a formula. You cannot state it mathematically, because that would be getting back to natural law and natural forces. But you can state it somewhat like a mathematical formula. You can say that the kingdom of God comes through personal forces reinforced by intelligence and character.

If you study the history of Christianity you will see that nearly all the great epochs

*The late Dr. E. Y. Mullins of Louisville.*

are introduced by some personality. But in Christian kingdom-building the personality must always be not merely a forceful personality: it must be reinforced with intelligence and character.

In politics a forceful personality can often accomplish results without much character, unfortunately. In the ministry that is not possible.

Personal force without intelligence does not get far either in religion or in politics. There has got to be intelligence, certainly, and in the ministry there must also be character.

Personal force combined with intelligence and character is the most tremendous of all the forces in the kingdom of God in the world today, because it is the chosen medium by which the Spirit of God does his work. The whole genius of our evangelical Christianity is seen in that.

All that we do, all that we accomplish, comes in that way. The evangelical preacher's influence is not official. It is not sacerdotal. In the Roman Catholic church the priest has a certain leadership and power due to his office, due to his sacerdotal relation to the people. He holds the keys to the kingdom, in a way. But we do not, in the sense they do. We only hold them in a spiritual sense. Our authority, therefore, is never an official authority. Our leadership is not a merely official leadership.

Of course, there is a limit there. People respect the office and revere the man in the

office without taking into account his personality. But when it comes to the great accomplishments and achievements in the ministry it is not always through the office, not through any sacerdotal relation, but through the thing I have mentioned, forceful personality combined with intelligence and character. That is a formula of leadership.

### Without a Rival.

I stand here today to say, brethren, that if the ministry understands itself in that sense, and is discharging its function along those lines, there is not any rival to it.

We sometimes hear discussion as to whether the ministry is waning in influence, whether it occupies a place in society today that compares with the ministry of the older days. We have heard much said to the effect that it does not occupy the place today that it once did. That is true, in one sense. The minister is not now the only educated man in the community. We might just as well recognize that and rejoice in it. The fact is largely due to himself. He has helped to create the ideal that has taken some of the influence away from him that he used to have, and that is all to the good and to his credit.

One of his great ideals has been to cultivate the universal priesthood of people.

If we understand our function and the message we have, and then think of this element of leadership that I am trying to define, the minister has no rival at all today. There is not anybody else in the world who is trying to do what he is trying to do.

Sometimes a minister will merge his ministry into writing or into reforming, but if he is doing the work of the minister as such he has no competitor, no rival at all. That is the glorious opportunity of the minister.

He has a sphere all to himself, and so much the greater reason why he should cultivate the elements of leadership in his ministry.

I thought it might perhaps be useful if I were to point out a few of the things connected with leadership in the ministry, some qualities or characteristics, and then dwell upon some of the particular needs of our time in the direction of leadership.

Did you ever realize that all the great achievements in all departments of life are based on the same elementary principles? Sometimes preachers forget that that is true. There are certain elementary virtues that are successful in any sphere. Then there are certain things that are peculiar to the ministry, and especially to efficient leadership.

### Efficiency for the Practical Ends of the Ministry.

One of them is this: that a man should conceive of his ministry along the lines of efficiency for the practical ends of the ministry.

Modern education, theological education, tends more and more to equip men in the ministry for the particular sort of a work that preachers are called upon to do. I give you an example out of my own experience.

When I left the seminary,—I graduated in 1885, and have had three churches during my ministry,—when I went out to deal with the church I found some problems that were as awkward as you can imagine them to be.

One of the problems was in the Sunday school. In those days there was not much thought given to the handling of the Sunday school. One of the first things I did as president of the Louisville Seminary was to introduce a course in Sunday school work. By and by we got an endowed chair of Sunday school pedagogy. The idea was to train young preachers to know how to handle a Sunday school.

When I started I tried all sorts of experiments, and I seemed to myself to be like a boy in the bowling alley that set the pins up. I would set them up, and they would be knocked down. Then I would set them up again, and they would be knocked down again. Every invention that I devised and put on in the Sunday school would run for a little while, and it would fall down. The reason was that I had not yet mastered the problem of how to run a Sunday school, how to grade it, how to generate esprit de corps in it.

Now the students that go out from my school do get that. The pastor who knows how to handle his church and his Bible school as a practical proposition is the true leader. His ministry, I think, ought to be safe from the standpoint of mastering situations, as well as from the standpoint of mastering books.

The old theological education was too much devoted to mastering books. The new

and better theological education is devoting more attention to mastering situations. And a man cannot be a leader in the best sense unless he does know how to master situations. There is the problem of finances, the problem of evangelism, the problem of religious education. There are numerous problems that pertain to every church and every congregation in greater or less degree. If the pastor does not know how to handle situations he is apt to be defeated every time he turns his attention to one of the situations.

An old Negro in the western part of Virginia went down to tidewater. He had never seen a crab, and when he saw them eaten he said:

"I'll never eat one of those things as long as I live! They are too ugly."

But he saw the people eating them.

One day somebody took a bit of crab and tempted him with it without letting him know what it was. When he ate it it tasted so good that he wanted to know what it was, and they said it was crab.

He said: "Is that so? How do you catch them?"

They said: "Go down to the pier, tie a chicken leg on the end of a string, and the crab will take hold! But be careful, do not let him bite you, because crabs bite mighty hard with those claws of theirs!"

He went down to the pier, and by and by they heard a great shout. They looked and saw him jumping all over the pier. He said:

"I came down here and done like you said. I tied a chicken leg on the end of a string, and the crab catched hold, and I pulled him out, and while I was looking for his mouth he turned and bit me with every foot he had."

I have seen many a pastor who had exactly that experience with his church and the problems. It was a thing with many tentacles. He has got to master situations and problems if he is to be a leader in the highest and best sense of the word.

### Knowing Men.

The second thing is this: he must know men.

Many a man knows books, but does not know men. Some are gifted with a power and insight and sympathy for people more than others. They have an ability to deal with men,—I mean men in the generic sense, including women, too,—there is no need to differentiate human nature. It is to know where they live, spiritually and intellectually and commercially and every other way.

The man who studies the newspapers, and especially the man who keeps in contact with the business men of his community and with the men in all walks and grades of life, and who absorbs their points of view into his own, gets a power that is tremendous in the ministry.

I was spending a summer in Connecticut. There is a lake above the town. The pastor of the church asked me if I would like to go fishing. He said the people in the community said one could not catch any fish in the lake that summer. But he said:

"I believe we can succeed."

(Concluded next month.)

# The Mind of the Master:

## III. About Man: Am I Lost? (Concluded.)

Rev. Paul Scherer, D. D., New York City.

### Lost, and Don't Know It!

However that may be, the one proposition I want especially to make is just this: There are people in the world who are lost and don't know it.

Adam, in John Erskine's book, was one of them after he learned to know Eve. They need help, and they aren't conscious of needing any. They are farther away from the kingdom of God than some of those with whom they wouldn't be seen on the street, and they think they are in the very nook and chimneyside of God's favor.

We are touching here on what is perhaps the most dangerous tendency in modern religion: I mean the tendency which some of the less thoughtful show to get away entirely from that sense of human sin and helplessness which brought our fathers to their knees and made them pensioners on divine grace. They had to have a Saviour: it was the deepest conviction of their lives. Today we still have the offer of one, but some of us aren't

sure he is necessary. We have a gospel which is distinctly a gospel of salvation,—that's all it is: and there are those among us who aren't keenly impressed with the necessity of being saved!

The average Christian leads a fairly decent sort of life. He has his failings, of course, but they are more or less the common failings of humanity. He is sorry for them, perhaps, in a mild and general sort of way, but they do not occasion him any undue anxiety. He believes that God is a merciful sort of God. He doesn't believe in hell much, except the kind he makes around him now and then for purposes of his own. He sees a good deal of suffering in the world, but has little sense of his own personal responsibility for it. Life doesn't seem so bad, even at its worst.

It is a perilous mood to get into, this feeling that sin isn't so terrible. And I suppose all of us fall into it now and then.

"Jesus was a good man certainly. He gave us a fine example. He taught us many essential truths. But why keep harping on what he said about seeking and saving that which was lost? I am not lost. Take your gospel to the down-and-outers! I am up-and-in. Let those be found who need to be found! As far as I am concerned I will acknowledge Christ as my Master, but I am not so sure that I know what you mean when you say he is my Saviour."

Now it is a significant thing that it was always that sort of person that put Jesus about most. He never felt that the sinners offered any real difficulties: it was the righteous that he didn't know how to rescue. It was the man who thanked God that he wasn't as other men were that the Saviour said was beyond his reach. It was the elder brother who stayed at home, and said to his father, "Lo, these many years have I served thee, neither transgressed I at any time thy commandments." He was the hopeless case.

### What It Means To Be Lost.

So it seems to me we had better ask ourselves just what it means to be lost. It may be that we haven't had the right notion of it.

We had thought that it meant to be damned, almost visibly damned, I suppose. We had thought of unbelievers, and drunkards. We had thought of ruined, unclean lives, of sin-cursed families, and shattered hopes. Of course, with that kind of filth we will have nothing to do. We sin with more refinement. And we shall perish with more dignity,—not in haste, but at leisure,—our souls grown common and profane, like a marketplace where no one worships, and the prayers are white uneasy ghosts, flitting aimlessly about past broken altars.

To Jesus, being lost simply meant being satisfied,—a selfish alien spirit in a world of God. It meant to be self-centered, and so out of touch with the infinite, out of harmony with the divine mood and purpose. "He was angry, and would not go in." It meant to be wrapped up in yourself. It was a condition you could get into even though you should remain all your life within the strict confines of the father's house. You could be lost without ever going away,—and the more hopelessly you were lost, the less likely you would be to know it!

One of his students writes of how the sainted Dr. Charles Hodge of Princeton one day announced a hymn in the Theological Seminary:

"As he read he came to the lines—

> That blood can make the foulest clean,
> That blood availed for me!

But he could not read them, try as he would. 'That blood availed'—he could not get beyond that. The strong man bowed before the storm, and dropping into his chair, buried his face in his hands. But we students had no difficulty singing the whole hymn."

It isn't so hard to judge who was out of touch with God, Dr. Hodge or the students. Almost always a man's need is in direct proportion to his lack of any sense of it.

The remedy for such a situation, if there is any remedy, lies in the realization that the sin of all sins is the sin of being self-satisfied. The only kind of salvation worth mentioning, to anticipate something of which I shall have more to say tomorrow, is the salvation which saves you from yourself.

It isn't fundamentally a matter of having the right kind of belief. The priest and the Levite had that, and they passed by on the other side with it. The good Samaritan was wrong in his, but he forgot himself into God-likeness and immortality.

It isn't fundamentally a matter of obeying the commandments. The rich young ruler had obeyed them all, and yet—"One thing thou lackest." He couldn't lose sight of himself and give his goods to the poor.

When you come to analyze the world's distress you will find that it is almost all due to the selfishness of ordinary lives like yours and mine. It isn't the Neros, the Borgias, the Napoleons that cause the trouble. It isn't the profligates, the thieves and the murderers that make the anguish. It is the average sins of respectable people.

Human life can protect itself with some moderate measure of success against the frankly vicious elements that crop up within it. It can deal with the great, flagrant evils that show themselves. What it cannot handle is the common, daily wrong of contented souls. It cannot handle the output of the lives that call themselves Christian and think they do not need to be saved.

That is the one fact I cannot get around when I am tempted to think pretty well of myself: that if it were not for the sort of thing I am guilty of, if it weren't for just such selfish desires as I have, just such mean motives as activate me now and then, —if it weren't for these things the world would be a paradise.

Life is what it is not because there are so many extraordinary sinners in it: life is what it is because there are so many ordinary sinners in it like you and me! It is the kind of things that we do, multiplied by all the millions who do them, that throws the machinery out of gear. That is the background of the cross,—not outrageous depravity, but respectable selfishness. That is the curse of the world,—not crime,—a crime wave is less important than some of us seem to think it, —but the daily, sordid meanness from which Christian lives still need to be saved. "He was angry, and would not go in."

Why may we not too come to ourselves, we who have never gone away from the father's house,—we who these many years have served him, neither transgressed at any time his commandments? Why may not we come to ourselves and realize how far out of touch with him we are, how far out of sympathy with his purpose, what leagues there are which stretch between his spirit and ours?

I like to think that the elder brother came at last to make his prayer:

"Father, I too have sinned against heaven and in thy sight! I too was lost, lost the more because I was not conscious of being lost at all! Give me that grace for which I have never asked before, being content with what I had! Give me the blessing which I have never found because I have been satisfied without it!"

Perhaps he did come to it. I don't know. If he did, life was what it should be thereafter in that home. If he didn't, there was always a discord in the music, and a cloud in the sun,—the figure of one passing in and out and yet lost,—a stranger to the father's mood, an alien spirit in the father's house.

II.

One thing is certain. You feel it as you close the book. A happy issue is still possible for him. Hopeless as he seems, he is still capable of redemption.

When the talk is of the mind of the Master you cannot afford to forget that. With all the facts in front of him Jesus never for a moment lost sight of what could be for every living human soul. He knew the worst, and yet never gave up his confidence in the best.

He was conscious of that filial something in human nature,—even in the human nature which grinned and cursed as it nailed him to his cross,—that filial something which would still answer to God if given a chance as readily as the echo answers to a shout.

It was not that he had any faith in man. He had none at all,—until men should give themselves to him: then he had an absolutely boundless faith in them, a faith that knew and acknowledged no limits. Eleven such he left with the whole burden of the world's salvation resting in a real sense on their shoulders, and it gave him no single tremor of anxiety.

I do not see why there should not be some measure of confidence in the soul that takes for its calling, wherever it may be, what every soul should take for its calling, what Christ did take for his, the betterment of human life; confidence just because human life has shown itself to be capable of responding with a miracle to the Spirit of God at the touch of his hand, capable of serving no matter what the odds as the manifest channel of his staggering power.

I confess to you that as I have thought of it time and again a great peace has settled down over my soul. When it comes to winning victories over myself I too, like you, am the veteran of many defeats. And the prospects of redemption abroad, when I look on the life around me, do not seem much more favorable than at home. I wonder sometimes

what the point is in keeping up the struggle for a kingdom that comes so slowly in me and in everybody else. And then some memory of a life consecrated to God and of its shining victory, some one of his great doings through a quiet soul that has allowed itself to be filled and made radiant by his presence, steals across the threshold, gives the lie to all such dismal blindness.

Human nature may not be pretty to look at, but it has within it the most amazing capacities for godlikeness, and century after century the Saviour's faith in it, as it should come under his hand, has gone on being justified. Poor nameless folk, men and women, weak and afraid, and weeping too, have sprung to splendid, heroic proportions. Ignorant profligates have been transformed into saints, with thousands thanking God that they lived. No, thank you, I shall keep my faith!

Life is no barren unresponsive desert where it were nothing short of folly to toil and sweat and pray. It is alive and quivering wherever you or I will suffer God to touch it. Your own soul can be purified, uplifted, strengthened, far past your hope for it; and there is no soul that cannot!

I remember my privilege in ministering to one. Sensitive it was, and crushed, broken by the thought of another's betrayal,—a dear one's utter faithlessness. And I remember the light that shone in those eyes when the sudden realization came that that other could yet be redeemed into unimagined loyalty and devotion.

Yes, I shall keep my faith,—faith in this that I am and all that God can do with it,—my faith in the spirit of man as it goes stumbling within the reach of the Spirit of God. God grant that no failure may ever hurt my sight of what can be! And in that vision, without shutting my eyes to any of the ugly facts of life, I hope I shall go on finding my inspiration and my peace.

Christ washed the feet of Judas!
Yet all his lurking sin was bare to him,
His bargain with the priest, and more than this,
In Olivet beneath the moonlight dim
Aforehand knew and felt his treacherous kiss.

This belief in the best is not our modern temper. Men everywhere seem rather inclined to sneer at the little goodness they find. If there is a fragment of saintliness anywhere, mingled with something of a lower sort, smash the saintliness by howling the baseness abroad! That is the doctrine. They call it the demand for reality. I wish it were. I can't help being afraid lest too much of it be the demand for a tasty bit of uncleanness masquerading as holiness in order to justify the considerable greater amount of uncleanness that doesn't even pretend to masquerade!

By all means let's have them out, if they are true, these ugly stories about Washington and Sir Galahad and all the rest, but don't let us wallow in them, and lose our belief in the virtues a few saints did have, until at last we come to lose our belief in virtue itself! Don't cry down what faith I can muster, what purity is mine, my attempts at honesty, my gestures toward uprightness,—don't cry them down and label them all counterfeit because they have in them an alloy of sin! I confess the alloy. If there weren't any I should not be trying so pathetically to keep in the neighborhood of him who said, "They that are whole have no need of a physician, but they that are sick."

The thing that every right thinking man or woman of today has to quarrel with is the effort to discredit such genuine goodness as does exist by smearing its face with the evil that hides itself in the dark corners of every human life.

If you ask me what it is just now that I choose to believe in, I shall tell you that I choose to believe not in the bad that is in the best of us, but in the good that is in the worst of us. And if you will not join hands with me in that, let us shut up these churches of ours and undertake a more profitable business!

It is not hard to sneer. It is no noteworthy achievement. And men lose their souls by it! Paul knew what danger there was in it. That is why he wrote as he did to those Philippians:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things!"

That is not shutting your eyes to facts: that is opening your eyes to all the facts,—and believing in the best of them, not in the worst! And it is a lesson which even a brief acquaintance with this good thing that came out of Nazareth will teach you, and teach you thoroughly. If you are on the road with

him, life is not going to turn bitter at its source because there is so much that's hateful in it: it is going to keep sweet because there is holiness and purity in him, and in whatever his cleansing hands have touched.

And so I leave him with you. His eyes were the clearest eyes that ever swept around the circle of human life. He saw it steadily, and he saw it whole. He saw every ugly fact that it had to reveal. He saw every radiant possibility that it had to offer. And keeping them both in view he walked down the way toward his cross. It was the only solution that he could find.

I wonder if there are any here who, seeing as he saw, will follow him ever afar off?

(Series to be continued.)

# The Lord's Prayer—V.

## "Give Us This Day Our Daily Bread."

Rev. Donald Fraser, D. D., Central Africa.

Some of the old expositors draw our attention to the fact that this petition is joined to the next by the word And,—"And forgive us our debts," as if the mere asking of food were so small a nibble we must add also a spiritual desire so that we may have a big bite in our petitions. I am not going to say for a single moment that the material is as great as the spiritual, for it seems to me what we need to emphasize today more than anything else is the real values of the spiritual,—that what is spiritual is eternal, and it alone is truth. Yet I see nothing in Christ's words that leads me to think that God is careless about our bodily needs. On the contrary, he knows well enough how material needs press upon us day by day, and he cares for our bodies with the completeness that he cares for our souls.

The fathers try also to spiritualize this prayer, and they explain that it is the bread of life we are asking for. But when Jesus used the word bread he meant bread. He meant the food that sustains the body.

Here and there in the New Testament there are one or two lovely human touches that make us feel our kinship with Jesus Christ, and I want to draw your attention to one.

It is in Luke 10. 40. With this idea of spiritualizing everything we make the phrase "But one thing is needful," to mean that faith for the spiritual life is the one thing necessary. But I don't think that is the meaning of the passage at all.

Moffatt makes it plainer by his translation. Martha grew worried, and she came up and said:

"Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand!"

Our Lord replied: "Martha, only one dish is necessary!" (That is not in Moffatt's translation. He leaves out the last phrase, but that seems to be the meaning of the word.) "Mary has chosen the best dish, and she is not to be dragged away from it."

I think Jesus was just the perfect gentleman, and he did not like to see Martha worrying about so many dishes. One dish only was necessary. He did not despise food, or Martha's care for his body. But a simple meal was enough for him.

Dr. Andrew Bonar used to say in his quaint way that he liked Martha best before supper and Mary after supper.

### Our Lord and the Body.

Jesus recognized that the providing for the body was a necessary and beautiful act. He feeds the five thousand because they are hungry. He reminds us of God's care for the birds, and for the world to make it beautiful with flowers, and how much more does he care for this most precious temple of the Holy Ghost. Spiritual life and force are not independent. In some measure they rely on contributions of the body and of the mind.

I know there have been wonderful examples of burning spiritual forces that were housed in poor weak bodies, and that some men possessed of God have had little education. But it is a striking thing to notice how much the work a man can do in this world depends on a sound body and an active cultivated mind. That is why St. Paul prays (1 Thessalonians 5. 23), "May your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ!" For these three react on one another.

*A winter picnic on the Northfield hills.*

Think over the great men who have moved the world, and you will see how they have been men of intellect, of strong bodies, and flaming souls! If the body is the temple of the Holy Ghost surely it becomes us to care for the temple, and make it healthy and beautiful, that God may have every physical power we possess as an instrument by which he may express himself. And more so should we discipline and train the mind, by which we search into the deep things of God and express them to men.

There is an old heresy of the early church which despises the creation and neglects the body. Discipline is good for the body, and on the other hand luxury is bad for body and soul too. How often an unhealthy outlook upon religion and life have come from sheer bodily ailments! Morelli, the modern Italian painter, must be right when he makes the temptations of St. Anthony arise from the hallucinations of a tired and sadly misused body.

See that beautiful passage about Elijah in 1 Kings 19.4! After his great day, and fleeing for his life, he is so tired and so hungry that he is in the mood of black despair, and he says:

"O God, it is enough! Take away my life, for I am not better than my fathers!"

God who knows human nature causes a deep sleep to come upon him. When he awakens there are cakes to eat and water to drink. Then he lies down to sleep again, and then he wakens and eats again. Now he is ready to hear the still small voice and know the will of God. The body has been refreshed, and the soul can respond.

An elocution teacher in Scotland used to impress on young ministers that they must never preach on plum pudding. It is much too heavy a diet.

A young minister who was to serve with Mr. Spurgeon in the afternoon said to him: "I feel the Spirit of the Lord has left me."

Mr. Spurgeon answered: "Not a bit of it! You have eaten far too big a dinner."

Many a depression of spirit and misconception of God's work in the world is solely due to physical conditions.

(Concluded next month.)

## PERSONALIA.

**Dr. F. B. Meyer,** famous British preacher now in his 82nd year, is planning another visit on this side of the Atlantic this spring. He contemplates spending a month in Canada and several weeks in the United States.

**Professor William Lyon Phelps of Yale University** recently celebrated the 40th

anniversary of his licensing as a Baptist preacher by being ordained as honorary pastor of Calvary Baptist Church, New Haven.

Professor Phelps was licensed as a preacher in Hartford in 1888.

### Next Month.

**A Study of Aaron**—Rev. Morgan P. Noyes, Brooklyn.

**Debts or Trespasses: A Problem of Translation**—Prof. James Moffatt, New York.

**Leadership in the Ministry** (Concluded)—Dr. Edgar Y. Mullins, late of Louisville, Ky.

**The Lord's Prayer** (Continued)—Dr. Donald Fraser, Central Africa.

**The Blood of Christ**—Pastor Mallis, India.

**"Do This in Remembrance of Me!"**—Bishop Dallas, New Hampshire.

**The Joy of Jesus**—Dr. T. J. Gaehr, Brooklyn.

**Immortality**—Dr. J. D. Jones, England.

**Isaiah: Daily Readings** (Continued)—Dr. F. B. Meyer, London.

And others.

### Among Forthcoming Articles.

**Peter: The Training of a Disciple** and **The Work of an Apostle** (two addresses)—Prof. Charles R. Erdman, Princeton.

**The Colleges Must be Redeemed**—Rev. Arthur L. Kinsolving, Amherst, Mass.

**The Mind of Christ**—Dr. Louis A. Sweet, New York.

**Canon Gairdner of Cairo**—Arthur F. Pierson, New York.

**Is It Wrong to Doubt?** and other addresses—Dr. George A. Buttrick, New York.

**The Mind of the Master about Salvation—Life—Religion** (three addresses)—Dr. Paul Scherer, New York.

**Also** addresses by Dr. Moffatt, Rev. Samuel M. Shoemaker, Dr. J. D. Jones, Rev. James Reid, Dr. John A. Hutton, Bishop Dallas, and others.

**Jubilee of Northfield Seminary**—May number.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21272..$ 1 00 | 21273..$ 1 00 | 21274..$ 2 00 |
| 21275.. 1 00 | 21276.. 1 00 | 21277.. 2 00 |
| 21278.. 5 00 | 21282.. 10 00 | 21283.. 2 00 |
| 21284.. 2 00 | 21286.. 2 00 | 21287.. 50 |
| 21288.. 10 00 | 21289.. 50 | 21290.. 5 00 |
| 21291.. 2 00 | 21292.. 2 00 | 21293.. 1 00 |
| 21294.. 25 | 21295.. 10 00 | 21296.. 2 00 |
| 21297.. 2 00 | | |

### Mrs. Dan Crawford's Work in Congo Belge.

| | | |
|---|---|---|
| 21204..$25 00 | 21207..$10 00 | 21210..$20 00 |
| 21211.. 2 00 | 21220.. 10 00 | 21231.. 3 00 |
| 21255.. 5 00 | 21260.. 5 00 | 21285.. 12 00 |

### Dr. Sam Higginbottom in India.

21218.....$1 80 21257.....$1 30

### Porto Rico Hurricane Fund.

21279.....$2 00 21280.....$2 00

American Mission, Cairo.

Dear Friend:

I have not been careful enough to write and thank you for sending me the **Record of Christian Work.** I enjoy reading it much, and giving it to others afterwards. Today I received a letter from one of our Egyptian pastors who was named for our Dr. Andrew Watson. His congregation is across the river to the East of Assiut. I will send him my October number.

Yours gratefully,

(Signed) (Miss) Anna Y. Thompson.

My dear Mr. Moody:

I want to thank you for sending the Northfield Calendar for 1929. There is nothing on my desk I appreciate so much as this, with its room for notes and for the most helpful thoughts and suggestions for each day.

You cannot know how the sending of the Northfield monthly **Record of Christian Work** is appreciated. Not only does it keep one in touch with the world field, but it is filled each month with food for soul as well as mind.

With thanks and prayers for richest blessings,

(Signed) John Z. Moore, Korea.

## Some Great Christian Teachings.

### February 3, 1929.

### The Holy Scriptures.

**Lesson portion: Psalm 19. 7-14; 2 Timothy 3. 14-17. Study also Deuteronomy 6. 4-9; Joshua 1. 8, 9; 2 Kings 22. 8-20; Nehemiah 8. 1-8; Luke 24. 25-32; Acts 17. 10-12.**

*David's appreciation of his Bible, Psalm 19. 7-11.*

The first six verses of Psalm 19 describe the heavenly bodies in their proclamation of the glory and handiwork of God. Besides the witness of nature there is also the written

revelation of God. Some see here science and religion uniting in worship of God.

Six names are given to his Bible here by David: law, testimony, statutes (precepts), commandment, fear (that is, awe implanted by the law), judgments (ordinances).

Six qualities of it are designated: perfect (sound, free from error), sure (trustworthy), right (just), pure, clean, true and righteous.

Four activities of it upon man are mentioned: converting (restoring, renewing) the soul, making wise the simple (instructing the open-minded), rejoicing the heart, enlightening the eyes (the mind). Also it endures forever.

No wonder such a revelation should be more desirable than the most precious and the sweetest things known to the psalmist! Moreover, they contain warning and reward: preventive of danger and attractive in what they offer.

*His consequent prayer, 12-14.*

But sinful man cannot obey such a law. The thought of it overcomes David and drives him to prayer.

Man cannot always discern his accidental, unconscious errors and faults. The Mosaic law provided atonement for these, so David prayed to be cleared of them.

But wilful sins, there was no provision in the law for them: so David prayed to be restrained from committing them, to be saved from their domination. "Well may we desire and pray to be free from this inner slavery!"

Having thus sought divine cleansing and restraint David next makes positive request that outward expression by his mouth and inner meditation in his heart might please God. Meditation lays hold of truth in its fulness, and so influences our words and our conduct.

Do you need reviving of soul, illumination of mind, joy of heart, enlightening of eyes? Every such need is met by the devout study of God's word.

*Timothy's use of his Bible, 2 Timothy 3. 14-17.*

Paul is writing his last known message to young Timothy. He is anxious that Timothy shall have a useful career. What will Paul say about the Bible?

Note that he calls it "sacred" and "God-breathed,"—significant words!

First Paul exhorts Timothy to stability in the Bible convictions he had learnt in childhood: for already apostasy was poisoning the church. Not only were they sacred, but Timothy's teachers added support to their worth. Who were Timothy's teachers? Grandma Lois and his mother Eunice: for Timothy was a 3rd-generation Christian (see 1. 5). What a word for parents and Sunday school teachers today! Our character built on God's Word should be such as to commend it to our scholars.

Next to this personal responsibility to "abide" is Timothy's official responsibility as a man and minister of God. Here again the God-breathed Scriptures are his great resource in service and in self-equipment.

Only the Bible is able to produce spiritual results in one's life and service. For no other book in the world has such a claim ever been made. Its justice has been proved by myriad experience.

Is the Bible as influential in people's lives today as it was in Bible times and with our fathers?

America needs more Bible preaching, more Sunday school teaching, and above all it needs parents who shall restore the Bible to its rightful place in life and in the discipline of the home. We have a bigger Bible than David or Timothy had.

*Golden Memory Text—Open thou mine eyes that I may behold wondrous things out of thy law! Psalm 119. 18.*

---

## February 10, 1929.

## Repentance and Faith.

**Lesson portion: Acts 2. 32-39; Luke 15. 11-24. Study also Isaiah 1. 10-20; Ezekiel 18. 20-23, 27-32; Mark 2. 1-12; Luke 3. 1-14; Hebrews 11. 1-10.**

Study each of the above passages for its particular aspects of the fundamental spiritual experiences of repentance and faith! These are major topics in the doctrine of man all through the Bible.

Repentance is a change of mind about sin and God, leading to a change of conduct. It has a backward, negative aspect, changing from what one has thought and done to a positive, future attitude realized by faith in the Son of God.

*Repent and receive! Acts 2. 32-39.*

What a scene this passage describes! It is the birthday of the church. The Holy Spirit has been given by our risen and ascended Lord. Peter is preaching the first gospel sermon, and the Spirit coöperates with convicting grace and power.

What produced conviction of sin? The recital of God's dealings with their fathers, backed by quotations from the prophets, culminating in the declaration that Jesus of Nazareth was their long-awaited Messiah, and they had rejected his claims and crucified him!

Such straight preaching struck home to their hearts and consciences and overwhelmed them by a sense of guilt. "What shall we do?" Sin is personal. We must do something about it. It does not spend its force like a fire or a disease that burns out.

What could they do?

They could adjust themselves to Messiah Jesus by a change of mind regarding him and his claims, to be followed by confession of faith in him in baptism. Thereupon they would receive remission of sins and the gift of the Holy Spirit.

Some would hesitate, so Peter renewed his testimony and exhortation. He knew by bitter experience what repentance was, and could drive home the message. Three thousand souls were baptized and enrolled that one day, forming the first Christian church.

*Repent and return! Luke 15. 11-24.*

This passage is usually called a parable, though the Bible does not call it such. It reads like a true story which has been repeated in essence over and over again all down the centuries to the present day.

It pictures a home scene where the younger boy gets feeling independent, secures his share of his father's estate and leaves home. He goes a speedy gait as long as his money lasts. Then famine and want, and menial work to keep body and soul together.

In this wretched down-and-out condition the boy has time to think. Reflection reveals his faith in his father, his penitent mood ("I have sinned . . . ."), his change of heart ("Make me . . . ."). Such reflection and regret were the first step in repentance and reformation.

Acting on his good resolutions he finds reconciliation and rejoicing.

It is a vivid picture of the way of sin under the figure of that Near East setting. What the boy at first thought was independence he soon saw to be selfishness and sin. The end of that road was misery and degradation. But repentance and faith brought him back to home and happiness.

Is American youth parallel with the prodigal in its prevailing restlessness and independence of parental restraint? Is that what underlies the break-up of so many American home ties?

It is always a bitter road from "Give me!" to "Make me!"

*Golden Memory Text—Repent ye and believe the gospel! Mark 1. 15.*

---

## February 17, 1929.

## Prayer.

**Lesson portion: Matthew 6. 5-13; Luke 18. 9-14; 1 John 5. 14, 15. Study also Genesis 18. 23-33; Exodus 32. 31, 32; Nehemiah 1. 4-11; Daniel 6. 10; John 17; 1 Thessalonians 5. 17.**

*Where pray? Matthew 6. 5, 6.*

Our Lord was speaking to praying people who needed instruction as to the place of prayer and the purpose back of prayer. Some chose the street corner or the synagogue in a spirit of ostentation, making their prayers a public performance. This our Lord forbade, and advised rather the privacy of one's room.

Not that he condemned all public prayer as mere acting, or regarded only private prayer as true prayer, as we shall see in a moment. It is sincerity that gives character to Christian prayer. The Father is found in a special sense more surely in solitude and privacy than otherwise. True, one can be alone with God even in crowded streets and churches, but a Quiet or Silent Time is found by most people to be of great assistance in the prayer life.

*How pray? Matthew 6. 7-13.*

Pagans in that day—and even some Christians in this day,—prayed by rote, repeating over and over again words often meaningless to themselves with the idea that they would be heard by their gods the more they prayed. (Compare 1 Kings 18. 26 and Acts 19. 34.) This too our Lord condemned since our Father knows our needs already and there is no necessity for reiteration. Then he gave his disciples a model or pattern of prayer.

Not that it is a strict form of words to be used always, but it sets an example of simple yet comprehensive prayer, embracing adoration and petition. It approaches God as our heavenly Father, and puts divine interests first,—God's name and kingdom and will. Then it takes up man's temporal and spiritual needs,—the forgiveness of sins, divine leading, the avoidance of testing, deliverance from evil. And it is always "Our, us, we," never "My, me, I."

Take these clauses one by one and explain them, remembering when the prayer was given,—before the cross and the coming of the Holy Spirit,—so that it does not include considerations for prevailing prayer revealed through Paul and the other later writers.

*Contrasted pray-ers and their prayers, Luke 18. 9-14.*

What our Lord taught in theory in the above passages as to the place and spirit of prayer he illustrated by this story addressed to certain self-complacent persons who scorned other people.

The place was public, the Temple. The Pharisee stood where he could be seen and heard. The tribute-collector stood afar off in humble isolation.

The Pharisee's so-called prayer was nothing but a boastful soliloquy, advertising his superiority over the rest of men, especially over the tribute-collector. No supplication to God, no confession of sin or need, just a flattering self-satisfied recital of his own virtue! The other man kept smiting his breast in spiritual anguish, crying to God for mercy as if he was the only sinner.

Our Lord's verdict was in favor of the tribute-collector's prayer. Short though it was it got immediate answer. One cannot always tell by appearances on seeing an audience leaving a church who among them goes home with God's approval.

*How get answers to prayer? 1 John 5. 14, 15.*

An inspiring passage! Confidence is what we want, but note it must not be confidence in prayer, nor in ourselves or our efforts, but in HIM,—the Son of God (13).

There are two stages.

First we have confidence in him that he listens to us whenever we ask anything in accordance with his will. God will not entertain any request outside his will. Such requests get nowhere.

Secondly, if he listens to whatever we ask, that is, if it is within the circle of his will, we know we obtain it,—present tense,—not "shall obtain it," future.

If, then, we are living and praying within the will of God we may expect immediate answers to our prayers.

*Golden Memory Text—If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you! John 15. 7.*

---

February 24, 1929.

### Christian Growth.

**John 1. 40-42; Matthew 16. 15-18; John 21. 15-19; 2 Peter 3. 18 a. Study also Luke 2. 40, 52; Ephesians 4. 11-16; Philippians 1. 6, 9-11; Colossians 1. 9-11; Hebrews 6. 1-3.**

Of the four passages in our lesson portion the first three relate to incidents in the life of Peter, while the fourth is from his second epistle. Evidently the lesson committee intended us to study Christian growth in the flesh-and-blood case of Peter, who became leader of the apostolic band.

The other passages to be studied give several conditions of Christian growth. It is an understandable and true figure of speech to regard the Christian life as a growth, a progressive development, from the new birth to full stature and maturity in Christ.

*Peter growing in character, John 1. 40-42.*

How? By learning of Messiah Jesus and coming to him. This was Peter's first step. It will result in the growth of impulsive Simon into rocklike Peter: "Thou art . . . . thou shalt be!"

*Peter growing in faith, Matthew 16. 15-18.*

How? By learning more and more of Jesus' true nature during the two and a half years he has been with him, hearing him speak, seeing him perform miracles, until at last by revelation direct from the Father Peter recognizes and confesses Jesus of Nazareth as the long-promised Messiah and Son of the living God.

*Peter growing in love, John 21. 15-19.*

One's loyalty to Christ and labor for Christ depend on one's love of Christ. In this incident we see Christ examining Peter's love. Did Peter love him devotedly (Greek, agapein)? No, Peter would only confess a less exalted and more familiar love (Greek, philein, to be friendly). But we find that in his two epistles written years later Peter used the higher word five times: once of loving Christ (1 Peter 1. 8), and twice of loving one another (1 Peter 1. 22; 2. 17).

*Peter urging believers to grow, 2 Peter 3. 18.*

Grow in what? In the grace and knowledge of our Lord and Saviour: that is, grow in heart and in head knowledge in Christ. Since Peter had himself grown in these ways as we have seen above we are the more ready to heed his exhortation. If he could grow, surely we can too!

Christ himself is the secret of growth. He supplies the grace and the knowledge that enable us to advance toward Christlikeness, our goal.

*Golden Memory Text—Grow in the grace and knowledge of our Lord and Saviour Jesus Christ! 2 Peter 3. 18.*

## Mrs. Ida Q. Moulton.

### The Challenge of Christ to the Youth of the World.

**Matthew 10. 16-42. February 3, 1929.**

"That's pretty dirty work," said a bishop as he watched a man covered with slime and dirt working on the abutments of a bridge. To which the man with glowing face replied:

"We are not thinking about dirt, Sir, but about the bridge."

Have you, O youth, a vision that will help humanity? If you have, you have accepted Christ's major challenges. God be with you!

* * * * *

Does Christ challenge you to apply the Golden Rule to all phases of life? He certainly does, nor is it a hard challenge.

A young aspirant for the study of law went to consult a judge renowned for his just verdicts about the vocation he was interested in. The judge encouraged him, and in closing the interview he said:

"And I will tell you how to become a good lawyer, as good a lawyer as anybody. Just look over your side of cases carefully, then put yourself in the other fellow's place and look at his side just as carefully, then do what you think is right! In nine cases out of ten you'll be on the side of law as well as justice."

This is the simple meaning of the Golden Rule.

* * * * *

Christ challenges you, O youth, to C—ampaign for world evangelism, world

peace, and citizenship,—the three great commissions of Christian Endeavor.

**H**—old on to truth in spite of all opposition. For "above all things truth beareth away the victory."

**A**—ccept adversity. "God's corrections are our instructions."

**L**—ove your enemies. "If ye love them that love you what reward have ye? Do not even the publicans the same?"

**L**—abor. "Work is God's ordinance as truly as prayer."

**E**—arnestness. A wavering, vacillating, dead-and-alive young man or woman soon loses the respect of humanity.

**N**—onconformity to the world's standards. "A Christian kneels only to God."

**G**—ive of your material substance. "Is there hope for a man when it is reported, Behold he prayeth? How much more when it is said, Behold, he payeth also!"

**E**—quip yourself thoroughly for the work at hand. However, remember this: A poor equipment which teaches self-denial is better than the best which teaches everything but self-denial.

**S**—teadfastness. To bear cheerfully and manfully the shattering of the best hopes of your life is to become a martyr.

---

## Jesus Teaching Us to Serve.

**Matthew 20. 20-28. February 10, 1929.**

Professor Peabody's lecture at the University of Tokyo on "Liberty, Culture, Service" was so highly praised that the emperor wished to read it. The man chosen to translate the lecture found great difficulty in finding the right word for "Service" in the title of the address, because the idea was not found in Japanese thought.

The advent of Christ brought also a fuller meaning of service.

* * * * *

A physician from a rural district went to the city to visit his son, also a physician. The father asked:

"Well, son, how are you getting along?"

"I'm not getting on at all," was the answer.

The father spoke to him of courage, patience and hope, and when the son started out for his afternoon in the free dispensary the father accompanied him, and watched him administer successfully to 25 patients.

When the door closed upon the last one the old man burst out:

"I thought you told me you were doing nothing! Why, if I had helped 25 people in a month I'd thank God my life counted for something!"

"But there isn't any money in it," explained the son.

"Money!" shouted the old man. "What is money in comparison with being of use to your fellow men?"

Which of these two had caught the spirit of Christ's teachings on service?

The service of God does not always require big things, but—

"Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little graces meekly worn,
Little slights with patience borne:
These are treasures that shall rise
Far beyond the shining skies!"

Then let us thank God that his Son exemplified in precept and example the value of little things!

* * * * *

Christ taught us to serve by prayer.

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea:
If the petaled white notes
Of a violin
Are blown across a mountain,
Or a city's din:
If songs like crimson roses
Are culled from thin blue air,
Why should mortals wonder
If God hears prayer?"

---

## How Much Should We Strive for Material Things?

**Luke 12. 13-31. February 17, 1929.**

When a whaling captain was asked to give his heart to God he said:

"Give my heart to God? I have no heart. If you were able to dig down into the place where my heart ought to be you would find the image of a whale."

Surely this man had striven too much to get whales. But do not smile! There is more than one kind of a whale.

* * * * *

There is such a thing as too much of a good thing.

The diary of George Fox contained this entry in 1650:

"And I went to Chesterfield where one Britland was a priest. He was beyond the common sort of priest, for he had been partly convinced and had spoken much on behalf of the truth before he went to Chesterfield. But when the priest of that town died Britland got the parsonage and choked himself with it."

Material things we must have, but when they begin to choke the Word we should beware, for that Word has given us a fair warning.

* * * * *

A young minister said at a student conference:

"There are two young college graduates in my community, husband and wife, who could help me in my work more than any other two people I know of, but they won't help. I wondered why until in a conversation one day

I discovered that their goal was to own ten farms, the price of which was from $300 to $350 per acre. To that ideal they had dedicated themselves."

These young people deliberately dug a trench between acres and character-building in which some day they would be buried. Then whose shall those things be for which they had striven?

* * * * *

Too much attention paid to money, the outstanding representation of material things, is but a stepping stone to covetousness. "The Song of Silver" runs like this:

"Dug from the mountain side,
Washed in the glen,
Servant am I, or master of men.
Steal me, I curse you;
Earn me, I bless you;
Grasp me and hoard me, a fiend
Shall possess you!
Lie for me, die for me,
Covet me, take me,
Angel or devil, I am what you make me!"

### Why is Christianity the Only Adequate Religion?

Acts 4. 8-12. February 24, 1929.

A scholarly Chinese recently said:

"The seed of the church was sown long ago in our land. It was in a hard soil. The thrusting out of its roots seemed almost impossible, but it has taken hold, and the great rock of Chinese conservatism is breaking into a thousand pieces. Though the seed sown by the ambassadors of the Christianity may lay dormant, though its rootlets find the soil almost impregnable, it will come into its own because it contains a personal Saviour."

This is not an isolated testimony from one of a pagan nation.

* * * * *

The adequateness of Christianity calls not for defence, but for proofs or fruits. "Beginning at Jerusalem." What proofs are you personally giving to make good Christianity's claim to superiority over other's religions?

The ethics of Christianity as manifested in the lives of good people are a reflection of the great doctrines of Christianity.

* * * * *

Christianity offers

**C**—hrist, who sets up God himself as a model to be followed.

**H**—eaven.

Eye hath not seen it, my gentle boy,
Ear hath not heard its deep song of joy,
Dreams cannot picture a world so fair,—
Sorrow and death may not enter there,
Time doth not breathe on its fadeless bloom,
For beyond the clouds and beyond the tomb
It is there, it is there!

**R**—eligion (A) that magnifies goodness, morality and truth, Ephesians 4. 17-32.

**I**—mmortal hope. "Eternity is the divine treasure house, and hope is the window, by means of which mortals are permitted to see the things God is preparing for us."

**S**—ocial uplift, of which there is practically none outside of Christendom.

**T**—ransforming power. Would any of us recognize ourselves in the pictures of our old British and Saxon ancestors?

**I**—deals, not bound by time, place or circumstances.

**A**—bundant opportunity for greatness and goodness. The only place where you can get away from its offers is to lie down and die.

**N**—ot merely a creed, but life. Something to be lived. An imitation of the life of Jesus, and that life has never been surpassed.

**I**—nstruction in things divine.

**T**—rust in the supreme being.

O holy trust, O endless sense of rest,
Like the beloved John
To lay his head upon the Saviour's breast,
And thus to journey on!

**Y**—ou and all mankind, a divine Christ, an inspired book, and a living and active Holy Spirit to guide us in all our ways. Is there any religion known to humanity that offers as much?

## SELECTED THOUGHTS FOR THE QUIET HOUR

*Learn a Text a Day.*

### FEBRUARY, 1929.

FRIDAY, 1st. *When I awake I am still with thee! Psalm 139. 18.*

Still, still with thee when purple morning breaketh,
When the bird waketh, and the shadows flee!
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee!

SATURDAY, 2nd. *The multitude of the people followed after crying, Away with him! Acts 21. 36.*

Paul is the only cool man in this circle of murderous hatred. He seizes an opportunity to testify. He tells of his conversion. The transformed life is the best argument for gospel truth.—Howard A. Banks.

SUNDAY, 3rd. *Woe unto the world be-*

*cause of offences! . . . . Woe to that man by whom the offence cometh! Matthew 18. 7.*

No doubt it is wrong for a weak brother to be weak, no doubt it is wrong for his conscience to be so easily defiled or his moral equilibrium to be so easily upset: but if I contribute to his upsetting I am responsible. —J. Russell Howden.

MONDAY, 4th. *Serve the Lord with gladness: come before his presence with singing. Psalm 100. 2.*

Self-sacrifice is so commonly looked upon as a species of surgery. The word has gathered round about it all the gloom of an operating chamber. It is quite other than this. Self-sacrifice enshrines the principle of vitality, and not only vitalizes others, but vitalizes self. It is active and reactive.—J. H. Jowett.

TUESDAY, 5th. *With long life will I satisfy him! Psalm 91. 16.*

Life is sweet. I never liked death: I like life. It would be a pretty dark world if death were eternal, and when our loved ones die we were to be eternally separated from them. Thank God, it is not so! We shall be reunited. It is just moving out of this house into a better one: stepping up higher and living on and on forever and ever.—D. L. Moody.

WEDNESDAY, 6th. *Watch ye! Stand fast in the faith! Quit you like men! Be strong! 1 Corinthians 16. 13.*

Do not pray for easy lives: pray to be stronger men! Do not pray for tasks equal to your powers: pray for powers equal to your tasks! Then the doing of your work shall be no miracle, but you shall be a miracle.—Phillips Brooks.

THURSDAY, 7th. *A certain Samaritan as he journeyed came where he was: and when he saw him he had compassion on him, and . . . . Luke 10. 33, 34.*

The emphasis of this parable lies upon the generous and loving help given by the Samaritan. We can read between the lines, however, and find the joy which must have filled the heart of the wounded man. Somebody cared! And the sympathy of the angels must have joined the song of the sufferer as he lay on his bed at the inn and recalled the loving service of one whom he had been taught to despise.—Floyd W. Tomkins.

FRIDAY, 8th. *Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth! Luke 15. 10.*

Hark, hark, angelic hosts are singing
A song of joy untold:
One soul redeemed, one life reclaimed,
One more new name enrolled!
—Flora Kirkland.

SATURDAY, 9th. *Ye shall receive power after that the Holy Ghost is come upon you. Acts 1. 8.*

Christ did not only found a new philosophy: he brought into the world a power to destroy the works of the devil.—Mark Guy Pearse.

SUNDAY, 10th. *Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much! Luke 7. 47.*

She was not forgiven because she loved. She was forgiven because HE loved much, and then she loved much because she was forgiven. Her faith saved her, not her love. —W. Y. Fullerton.

MONDAY, 11th. *The flesh lusteth against the Spirit, and the Spirit against the flesh. Galatians 5. 17.*

The battle of Christian with Apollyon lasted three hours, but the battle of Christian with himself lasted all the way from the wicket gate to the river Jordan. Fear not, you shall overcome!—C. H. Spurgeon.

TUESDAY, 12th. *In your patience possess ye your souls! Luke 21. 19.*

No life need be without guidance. We must restrain impetuosity, and self-will, and defiance which spoils everything, and be quiet, solemn, expectant. Lose self-control, and the battle is lost. The quiet, waiting man always wins,—in religious phraseology, is brought to his desired haven, and is blessed with an abundance of benediction.—Joseph Parker.

WEDNESDAY, 13th. *Men ought always to pray, and not to faint. Luke 18. 1.*

If I make my history a continuous prayer I shall cease to be troubled. Christ's "Always" is the right word.—Alexander Smellie.

THURSDAY, 14th. *Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts 14. 22.*

If you aspire to be a son of consolation; if you would partake of the priestly gift of sympathy; if you would pour something beyond commonplace consolation into a tempted heart; if you would pass through the intercourse of daily life with the delicate tact that never inflicts pain,—you must be content to pay the price of a costly education,—like him you must suffer.—F. W. Robertson.

FRIDAY, 15th. *Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty! Judges 5. 23.*

"I never cut my neighbor's throat,
My neighbor's purse I never stole,
I never spoiled his house and land,
But God have mercy on my soul!

. . . . . .

"For I am haunted night and day
By all the deeds I have not done:

O unattempted loveliness!
O costly valor never won!"
—Marguerite Wilkinson.

SATURDAY, 16th. *Fervent in spirit, serving the Lord! Romans 12. 11.*

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are,—little acquainted with the Lord. Why live halfway up the hill and swathed in the mists when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of his face?—Alexander Maclaren.

SUNDAY, 17th. *Now therefore fear the Lord and serve him in sincerity and in truth! Joshua 24. 14.*

God is spirit, and must be worshiped in spirit and sincerity. The will of God must be done from the heart. No substitution of any activity or profession for passionate and sincere loyalty to him can be acceptable. And insincerity is a recoiling force. It brings back upon any man the certain nemesis of deterioration. The insincere man unconsciously but surely loses all power of sincerity, and becomes self-imprisoned.—J. Stuart Holden.

MONDAY, 18th. *Rejoicing in hope. Romans 12. 12.*

Let us remember that phenomenon,—the concurrence in Christianity of a faith of eternity with a life full of common duties! The Roman Christians somehow while looking for the Saviour from heaven attend to their business, pay their debts and taxes, offer sympathy to their neighbors, and yield honest loyalty to the magistrate.—Bishop Moule.

TUESDAY, 19th. *And when we had found out the disciples we tarried there seven days. Acts 21. 4.*

It must have been a great unexpected joy to the local disciples in this ancient city, which once gave a Jezebel to Israel, to find the great apostle actually looking them up, but it illustrates the spread of Christianity under Pauline methods.—Howard A. Banks.

WEDNESDAY, 20th. *Finally, brethren, pray for us! 2 Thessalonians 3. 1.*

There is no surer way to help others than to pray for them. Such prayer must be real, personal, and constant. Most of our prayers are horribly selfish. We would be startled if we studied our private prayers critically. —Floyd W. Tomkins.

THURSDAY, 21st. *Covet earnestly the best gifts: and yet I show unto you a more excellent way. 1 Corinthians 12. 31.*

When we read this marvelous 13th chapter we do not wonder that Paul turned from gifts to love, for how infinitely greater than the mere gifts of the Spirit is the love of the Spirit!—Thomas E. Stephens.

FRIDAY, 22nd. *And when they had lifted up their eyes they saw no man save Jesus only. Matthew 17. 8.*

"Jesus Only" is our captain.
'Neath his banner we will fight:
Fully clad in God's whole armor
All our foes we'll put to flight.
We must fight the powers of darkness,
We must fight the world and sin:
We must fight in strength of Jesus:
In his name we're sure to win!

SATURDAY, 23rd. *Who can forgive sins but God only? Mark 2. 7.*

Sinner, come to "Jesus Only"!
He has died to save thy soul.
Risen now, enthroned in glory,
See he waits to make thee whole!
Jesus only, Jesus only!
Not thy doings, not thy tears:
Sinner, he alone can save thee:
Trust in him and have no fears!
—A. McCaig.

SUNDAY, 24th. *We wrestle not against flesh and blood. Ephesians 6. 12.*

First, wrestling is not properly fighting against a multitude, but when one enemy singles out another and enters the list with him, each exerting his whole strength against the other. Satan has not only a general malice against the army of saints, but a spite against thee. He will single thee out for his enemy. As God delights to have private communion with his single saints, so the devil delights to try it hand to hand with the Christian when he gets them alone. Secondly, it is a close combat. Armies fight at some distance, wrestlers grapple hand to hand.—William Gurnall.

MONDAY, 25th. *Now unto him that is able to . . . . present you faultless before the presence of his glory with exceeding joy . . . . Jude 24.*

Revolve in your mind that wondrous word "faultless"! Sin gone, Satan shut out, temptation past forever, and ourselves faultless before God, that will be heaven indeed!—C. H. Spurgeon.

TUESDAY, 26th. *Thus saith the Lord, the holy one of Israel and his maker, concerning the work of my hands command ye me! Isaiah 45. 11.*

Our Lord spoke in this tone when he said: "Father, I will!" Joshua used it when in the supreme moment of triumph he lifted up his spear toward the setting sun, and cried, "Sun, stand thou still!" Luther used it when kneeling by the dying Melanchthon he forbade death to take his prey.

What a difference there is between this attitude and the hesitating, halting, unbelieving attitude to which we are accustomed!

WEDNESDAY, 27th. *Where there is no vision the people perish. Proverbs 29. 18.*

If we do not get back to visions, peeps into heaven, consciousness of the higher glory

and the larger life, we shall lose our religion. Our altar will become a bare stone, unblessed by visitant from heaven.—Joseph Parker.

THURSDAY, 28th. *And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. 2 Kings 19. 14.*

In Israel that day some laborer breaking the clods in the hot sun in some field away on the hills wiped the perspiration from his brow and sighed, "Oh dear, how hot it is! I wish I were the king!" And poor bewildered Hezekiah read the letter and said, "Ah me! How gladly would I change places with the poorest laborer in the land!" All men have their troubles.—Mark Guy Pearse.

## Green Pastures and Waters of Rest.

### Rev. F. B. Meyer, D. D., London.

### FEBRUARY, 1929

**Friday, 1st. John 20. 11-18.**

Mary's experience has been ours! We have often looked down into the grave of our early dreams and hopes, of treasured memories, also of vanished friendships, and have missed the one presence which would have turned tears into songs.

The two sentry angels who sat where the body of Jesus had lain sought in vain to comfort her.

"Woman," they said in effect, "there is no need for tears! Didst thou but know, couldst thou but understand, thy heart would overflow with unspeakable joy, and thy tears be exchanged for the laughter of a happy child!"

But what could angels do for her who longed to hear the one voice that could charm away her paroxysms of anguish? Hers was a special form of sorrow, because with a special emphasis she could say, "They have taken away MY Lord!" Had he not cast out of her seven demons?

Some slight movement behind her—or perhaps, as Chrysostom finely supposes, because of an expression of awe and love which passed over the faces of the angels who confronted her,—led her to turn back: and she saw Jesus standing there! In the excitement of the hour she thought he was the gardener. When he spoke her name in the old familiar tone she immediately understood it all, and answered in the patois of Galilee, which they both knew and loved. She might not touch him because she had to learn that their fellowship must be lifted to a yet higher sphere; and she forthwith entered into a relationship with the Lord which was consummated in his ascension, and was still further indorsed and accentuated at that great Pentecostal unveiling of the eternal which made the love of Jesus the common heritage of his church.

That the intonation of the voice of Jesus awoke Mary's soul suggests that in that new life which is on the other side of death we shall hear again the dear ones who were familiar years ago in our childhood and youth. As is the heavenly, so are they who are heavenly, and as we have borne the image of the earthy we shall also bear that of the heavenly. We shall find that as their voices, so their hearts have not changed toward us. Meanwhile, let us like Mary tell of what we have seen and heard! It is our personal testimony that the world needs most urgently today.

*Lord Jesus, we pray thee to reveal thyself to us as not to the world: that having a sure knowledge of thee we may go forth to convince those who know us best that we have seen and heard and handled the Word of life, and that the Saviour awaits them!*

**Saturday, 2nd. John 20. 19-31.**

The Lord appeared to others, to the women, to Peter, to the two who walked to Emmaus, and finally as here to the whole company of the apostles as they sat at meat. Cleopas and his companion were in the midst of their story when unannounced and unexpected the Saviour's presence was visualized before them. Their dread was only quieted when they beheld the marks of the nailprints.

His words were significant. Three times we find in this paragraph his message of peace.

The first time that he uttered those significant words he showed them his hands and his feet. This was the peace of forgiveness, the first step into the blessed life. "Look to the wounds of Jesus!" said Staupitz to Luther: and there is no other sight that will give rest to the awakened penitent. After this he opened their understandings that they might understand the Scriptures, and revealed to them the sublime event which would bind them presently in a holy unity and equip them to meet a world in arms. "He breathed on them, and said, Receive the Holy Spirit," and this was a prelude to the sound of the rushing of the mighty wind of Pentecost.

The second time that he said, "Peace be unto you!" he was anticipating their mission to the world, in which they would encounter opposition, suffering and death.

The third time was when he came to dispel all doubt and hesitation even from the heart of Thomas.

Let us appropriate that peace in the midst of all the storms that break on us! It makes the atmosphere in which service is easy and the strife of tongues cannot penetrate.

Whatever is contained in the words recorded in verse 23 we are sure that nothing was exclusively reserved for the apostles and their successors. Those same words were also uttered when the two from Emmaus were present, as is evident from Luke 24. 33, 35, 36. All of them had been witnesses of the great events that had transpired, and all were now to proclaim repentance and remission of sins. Besides, the essence of these words is contained in Matthew 18. 18, which was addressed to all the disciples present. As we point souls to Christ we are able to declare definitely the grounds on which God can forgive.

*Lord Jesus, some of us like Thomas love thee passionately, but we find it so difficult to believe all that thou art willing to be to the wounded heart! Come near to us, we pray thee, with special adaptation to our case, and make it possible for our faith to cry in triumph, My Lord and my God!*

**Sunday, 3rd. John 21. 1-14.**

It was a night of failure. They caught nothing. They knew their business, and tried every method, but not a single fish in their nets!

There was good reason for it. Had they been successful it would have been harder to renounce their craft and step out into world evangelization. And did not the Lord desire to teach them that they might always count on him to supply their needs? Moreover, was it not in his heart to show them that without him they could do nothing? Our failures to realize our plans frequently prove to be opportunities in and through which profound lessons as to the Christian life and ministry are being taught.

It was customary for fish-dealers to go down to the shore in the early morning to purchase for the day's demands, and such an one seemed to be standing there until the Master's voice revealed his presence. This was recognized by John, for love is ever keen to recognize the beloved; but instead of keeping the secret to himself, and being well aware that it would mean everything to Peter, he said:

"It is the Lord!"

Surely this was a beautiful act of self-denial. Peter immediately availed himself of his friend's vision, and made straight for the Saviour's side. It is not surprising to find Peter and John linked at Pentecost in a profound fellowship!

Like these men we are embarked on a great fishing enterprise,—we are fishers of men. Our aim is to catch men alive for Jesus Christ, and for this we must toil and pray and wait. But our success depends wholly on his companionship and coöperation. There is a right side of the ship and a wrong one. If we are left to ourselves we may cast the net on the wrong side of the ship, but when we are living in union with him we can make no mistake, and when our service is in union with him we shall find him awake to the supply of our every need.

*Help us, O Lord, to see thee and recognize thy presence when the morning mist hangs as a thick veil and our hearts are discouraged! We are full of failure and sin. Have pity on our mistakes, and forgive us, and supply our need for guidance, help and encouragement according to thy riches in glory!*

**Monday, 4th. John 21. 15-25.**

That catch of fish symbolized the work on which the apostles were to be engaged, but there was one amongst them who must have wondered what part he might take in that great enterprise. True, he had repented with bitter tears, but would he be allowed to serve in the great cause? The Lord read his heart, and that morning he singled him out of the rest with the question:

"Dost thou love me?"

This startling question revealed the essential element in Christian service. In Christ's teaching and in our service love is the master-key.

Peter dared not assume his old priority. He did not dare to affirm his love, but threw the matter back on our Lord's reading of his heart. Nor did he dare to use the same word for love that Jesus used, but another word which expressed the human side of love in contrast with the full-orbed love of Christ. He could not, dare not, say more after all that had happened, but he could appeal to Christ's infinite knowledge that at least he had that! In his third question our Lord stooped to this level and used this word which meant respect, reverence, devotion. But even this was enough to justify his choice of his erring servant to feed his flock. In 1 Peter 1. 8 we find Peter rising to the Saviour's level and using the same phrase as the Master had employed in his first two inquiries.

We all need a fresh baptism into the love of Christ, and there is no way of obtaining it save by fellowship in prayer and Bible study and the service of all who need our help. It is as we work in fellowship with him that we become imbued with his Spirit.

Let us not be inquisitive as to our future! It may be that we shall not see death, but tarry till he comes. He came in the fall of Jerusalem, and will come again to call his own to himself. But there is a distinct work to be done by each of us whether as in Peter's case through the fire of suffering, or as in John's case through deep insight into truth and love. Our paths diverge, but our one

permanent aim and choice must be to follow Jesus and serve his church.

*We know not what may await us, O Saviour, in the course of thy providence, but we know that thou lovest us, and hast prepared each step in the great future! Only fill our hearts with love and faith, and bring us at last to see and serve and be with thee forever!*

## 1 JOHN.

**Tuesday, 5th. 1 John 1. 1-4. (Read also John 17. 1-12.)**

We may have known of a relationship between father and son which has been extremely attractive. They were all-in-all to each other. A common interest may have bound them together with an absorbing unity of thought, feeling and purpose. They discuss their plans in the quiet of their home, which they carry into execution in the great world outside. What an honor it would be to be admitted to that home circle, to hear their conference, notice their mutual love, and share their effort!

Such is our privilege in respect of the fellowship between the Father and the Son.

Dr. Candlish, from whose treatise on this epistle we may often draw illumination, says that the comparison so fails as to be almost ludicrous: and yet the apostle does not hesitate to affirm, "Our fellowship is with the Father and with his Son Jesus Christ." The Father's purpose in eternity; the Lamb slain from the foundation of the world; the creation of the worlds; the self-emptying of our Lord for the purpose of our redemption; his death, resurrection and ascension, his intercession and second advent,—in all this we are called to have some share. Listen to the apostle's story:

"We tell out what we have heard in secret. We draw on the divine resources. Our one aim is to inform others that as they hear the wonderful story of the partnership into which they have been called their joy may brim to the full."

Is our joy full? If not, there is something more to learn, and a further step to take. Ask yourself these questions, to make sure: Do I realize my lost and helpless condition apart from this blessed unity with the Father and the Son? Have I received the forgiveness which comes on confession of sin, the joy which springs from childlike faith, and the consecration of my whole nature to God for the incoming of the Holy Spirit? Do I daily say No to my self-life, not only in its worst aspects, but in its higher experiences? If we can answer such questions in the affirmative, then we may share in the exuberant joy of the apostles and the early church.

*O Holy Spirit, wilt thou graciously perfect thy work in our hearts and lives, so that there may be a fulfilment of our highest hopes and a fellowship with the Eternal which shall fill our earthly life with abounding joy! May we know all that can be experienced of God this side of heaven! In Christ's name.*

**Wednesday, 6th. 1 John 1. 5 to 2. 2.**

Light is silent, and after its immense leap from the sun breaks on our earth so gently as not to hurt the eyes of a newborn babe. It hides within itself the sevenfold prism of color. It is crystal-clear, transparent, inviolable, though it falls on the impure and unclean. It ministers happiness, healthy vigor and growth to all living creatures, plants and animals alike, and man himself. In light there is the wonderful charm of blessing all without money or price.

Such is the nature and work of God! God is light, and in him is no darkness at all. Let us stand in the light, and be searched, cleansed and purified by it! Let us absorb and reflect that light as Moses did! Bathing in its fellowship will impart to us something of God's beauty. So shall we be transfigured into his likeness!

Notice the six couplets which follow. Each is introduced by "If." In each couplet there is a supposition. In each couplet there is also a necessary result of our mistaken boast. In each couplet there is a blessed alternative, —the cleansing blood, the cleansing from all unrighteousness, and the Advocate with the Father.

By these let us test ourselves! Are we living up to the standard of our Christian profession, or are we only imagining that we are doing so? Let us see to it that we avail ourselves of each of those blessed alternatives! The blood of Christ is adequate to cleanse from all sin, the Spirit waits to enable us to fulfil all righteousness, and the Advocate pleads for us.

It becomes us to open our hearts to our Saviour and spread out our case before him, telling him of our yearnings and our conflict with inward corruption. Let us confess the fluctuations of our love and the feebleness of our faith! Let us trust him with all our secrets! We shall find him faithful. He will always keep covenant and mercy. He will requite our trust a hundredfold. With the charm of true love he will work out in us and for us God's perfect will. Thus shall our walk be close with God. The light of his face will be reflected in our demeanor, and the purity and wisdom of his Spirit will breathe through our conversation. The beauty of the Lord our God will be upon us.

*Grant us, O Lord, more and more to know thee in thy various offices of prophet, priest and king, that we may listen to thy teaching, be cleansed by thy precious blood-shedding, and ever obey the least of thy commands!*

**Thursday, 7th. 1 John 2. 3-11. (Read also 1 Corinthians 13.)**

Life is not a game, nor a pastime, nor a random flight, nor a groping in the dark, but should be full of purpose, determination, and

progress. So our Lord walked! See John 7. 1; Luke 13. 33; John 12. 9, 10! It is said of him that he set his face steadfastly to go to Jerusalem. His walk through this world turned the wilderness through which he passed into a garden, and though his path was hemmed in on either side by distress, suffering and sorrow he left behind him health, hope and joy.

Notice that he was always abiding in God! While his heart was set on each incident which he met, to use it to its best advantage, he was ever abiding in fellowship with God. It is thus that we should walk. Before answering a question, or writing a sermon, or ministering to need, there should be a momentary uplook into heaven.

Such a life will be characterized by two things.

First, we must keep God's Word. It is so between man and man. We must be in absolute agreement with this august and dear companion of our daily life. His Word must be precious to us, and must be literally and carefully obeyed. We cannot afford to treat as unimportant the dotting of an "i" or the crossing of a "t." God will keep his word on his side: we must not fail on ours.

Then we shall know that we are in him,—in his mind, for he will think for us; in his heart, for he will love us; in his guidance, for he will not let us make a mistake, or lose our way. He will be as a father unto us, and we shall be his sons and daughters. Then his light will shine on our faces, and a trail of light will linger when we have passed on.

The condition and atmosphere of such a walk must ever be love. Suppose that some one has ill-treated you, the first thing is to pray for him till your heart gets softened and charged with the love of God. You are then in the light of God's love, and must let that light break through the clouds of suspicion and hatred till they roll up and disappear. By all means, if there is a dispute which needs adjudication, use Matthew 18. 16, 17! Finally, let the Spirit of God bring about the interview, inspire the letter, and repeat in you his forgiving love to sinners.

*Lord, shed thy love abroad in our hearts! Teach us to be the channels of thy pleading, yearning, forgiving love; and go before us to make crooked places straight and rough places smooth!*

**Friday, 8th. 1 John 2. 12-17.**

The apostle divides his audience into two groups of triplets, little children, fathers, and young men. The one set is introduced by "I write," the other by "I have written." The former deals with the present hour, the second deals with those who shall read his words after he has been taken home. When I am gone, for I am becoming an old man, please consider this as my last legacy, my dying charges!

At the beginning of the Christian life we are as little children and we dwell on the forgiveness of sin, but at the next stage when our Saviour takes us by the hand and brings us into the Father's presence we come to know the eternal Jehovah with the intimacies of father and child. There is a distinct advance!

The "fathers" represent those who have reached a deeper and more satisfying knowledge of Christ as "from the beginning." They have a clear, calm insight into the relationship of the Father and the Son which was from the beginning. And supposing years should pass and experience grow from less to more there would be still the same knowledge, only deeper, fuller, richer.

The "young men" are those who have overcome in their early years because our Saviour has given them the clue to victory; but notice in his second address to them he admits that they are strong, as if their constant conflict and victory had led to a strengthening of their entire being. Let us all remember that the secret of victory depends on the Word of God abiding in us. It was so with our Saviour. Every challenge of the evil one led to the Saviour's quotation of the words of Scripture.

"The world" is all that we comprehend within the range of our five senses. Probably it would not be amiss to say that it is the spirit of the age. The apostle classifies the world under three divisions. "The flesh" stands for the needs of the body. "The eyes" stand for the attractions of the earth. "Life" stands for our power of appropriating and enjoying the opportunities of service and interest.

There is no necessary evil in any one of these. Sin comes in where we put them between ourselves and God!

*Lord Jesus, we beseech thee to help us by thy grace to live as thou didst live in the body of thy flesh, prepared for thee by the Father, that we may be as a pure temple, dedicated to the service of God, and not polluted by selfish indulgence and greed!*

**Saturday, 9th. 1 John 2. 18-29.**

The present dispensation began with the advent of the Holy Spirit. It is now drawing to a close. It will be known in the world's record as the era of the Holy Spirit.

The "holy one" referred to here is surely our Lord (Mark 1. 24; Acts 3. 14). He anointed at Pentecost, and he anoints today. The Holy Spirit witnessed that he was the Son of God when the dove descended at his baptism. He was ever in touch with him, amid his toils and tears comforting him with fresh assurances of his Father's love and nearness, and enabling him, as he said in his first sermon at Nazareth, to preach glad tidings to the meek, to bind up the brokenhearted, and to give his life a ransom for many.

The name Christian implies that we also are anointed ones. We must be holy as he was holy, responding to his inward impulses

and giving ourselves to the work that occupied him. Oh to be consecrated to his sublime ideals and wholly yielded to his holy will!

When the apostle says that we know all things he is surely referring to that intuitive knowledge which does not reach truth by syllogisms or elaborate logic, but by direct vision. Eye hath not seen, nor ear heard, nor the heart of man conceived the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit.

Now we can understand verse 19! They have been for the moment enamored with the person or program of Christ, but they have never been truly regenerated or grafted into him. They therefore fall away when persecution arises. They resemble the nautilus, that basks on the surface of the Mediterranean till the least puff of wind breathes over the waves, then it sinks to the bottom. In all the storms that may sweep the sky the anointed children of God remain steadfast and immovable.

*We pray thee, O Saviour, to anoint us more and more with the unction of the Holy One that we may live in touch with thee, our Saviour, and that when we speak for thee there may be a simultaneous affirmation of our testimony in the hearts of those who hear!*

**Sunday, 10th. 1 John 3. 1-3.. (Read also John 17. 20-26.)**

That such as we are should be called sons of God is a wonderful instance of the Father's love. We were lost and guilty. We had forfeited through our sins any claims on God. If we had been left to ourselves we must have remained estranged for ever. Yet his Spirit has subdued our stubborn wills, and has so wrought that we may be to God what his own Son is to him, the sharers of his love, his home, his inexhaustible wealth. Such we are through the new birth and by the grace of the Spirit of adoption. Nothing can account for this except the love of God. Behold, what manner of love!

The crowning glory and joy of our sonship is that we are to become like our Father God. This does not yet appear. The likeness is broken and imperfect. The features of resemblance are faint at the best, and marred by the recurring traces of our evil self. We are as little children still at school. We often fall asleep over our lessons. We find them hard to acquire, and often incur the stripes of stern discipline. The lesson is only half or a quarter learnt! But some day Jesus will present us to the Father without spot or blemish or any such thing. We shall tread the glowing aisles of the heavenly palace, and reach the throne room, and shall discover that he has not only put the impress of his likeness on us from without, but has wrought it from within.

The result of this prospect is stimulating! Each of us who has at heart the hope of seeing God as he is and becoming like him naturally seeks to purify himself as the Saviour himself is pure. How shall we do this? It seems impossible that we should become like our glorious Lord, and yet the thing impossible shall be! It shall be if we live in the Spirit, walk in the Spirit, and keep in the cleansing grace of Christ.

*Cleanse me with hyssop, and I shall be clean! Wash me, and I shall be whiter than snow! Blot out my sins from the Book of Remembrance, O merciful high-priest, and fill me with an insatiable desire to be pure as thou art pure, and holy as thou art! Work in me and for me this sublime miracle!*

**Monday, 11th. 1 John 3. 4-12.**

The effect of Satan's temptation of our first parents has been passed on to all our race. The virus of that poison being dropped into the well-spring of human nature has spread to all the human family. As a race we have descended from the spirit level of fellowship with God to the devil's level of whatever pleases the senses. The woman saw that the fruit of the forbidden tree was pleasant to the eye, and to be desired to make wise. Forthwith the whole human race stepped down from the level of the spirit to that of the ego under the spell of time and sense.

But our Saviour was manifested to destroy the works of the devil. He does it by setting a perfect example. He does it by coming to live in our hearts. He does it by quickening our awareness of the approach of the tempter. He does it by substituting the opposite grace to the sin which besets. In moments when we are tempted to vanity, pride, anger, impurity, and such like, as we look to him he not only saves us from yielding to the temptation, but communicates the opposite grace. In moments of pride, "Thy humility, Lord!" In moments of anger, "Thy gentleness, Lord!"

This earth is the scene of extraordinary events. It is the laboratory of the universe, where God is dealing once and for ever with sin—in the world and especially in ourselves. He creates clean hearts, renews right spirits, and changes us into his own likeness. But Satan is his grave antagonist.

We are told that as Cain talked with his brother his anger was aroused. Their talk may have turned on the recent incident of worship, when Cain's altar remained untouched by the heavenly fire. That one who was his junior in age should surpass him was more than he could stand. Envy, jealousy, hatred frenzied him. Alas that through all the centuries this spirit has animated the ungodly in the home, the business house, and the state! But herein is the marked characteristic of true religion, that directly we have received the divine life through our

Saviour's intercession our heart begins to burn with a strange new love, even for our enemies!

*O Son of God, who wast manifested to destroy the works of the devil, put forth thy mighty power on our behalf, we humbly beseech thee! Thus shall we be steadfast, unmoved, and pure.*

**Tuesday, 12th. 1 John 3. 13-24.**

The key to this passage are the words "We know." The child of God is not at the mercy of every wave of hesitancy or doubt as to his acceptance with God. We know that we have crossed the frontier line, and have passed from death into life. Obviously one symptom of that is the peace of God which keeps the heart, but another symptom is our love to those who also have passed over the line of separation and become partakers of the new birth and the Christ-life. We know that we have passed into the life of God because we love the brethren. People who were once an annoyance, or outside our sympathy, suddenly awake our interest, and we open our hearts and purses toward them. Hereby we know that we love! It is his love possessing and cleansing our hearts.

But there is another step. We know that we are being judged by One who reads our inmost heart. We have many reasons for judging ourselves harshly. We are so changeable, so fickle, so easily ruffled and vexed, that we almost despair. Are we, after all, right? But God is greater than our heart. Like Peter we may go even to the length of denial, but what a comfort to be able to say, "Lord, thou knowest all things, thou knowest that I love thee"! Amid much failure there may be a real thirsting for God, a genuine and strong desire for his face and favor, a love for fellowship with himself through the Word. God is greater than our hearts, with their forebodings and questionings. Hereby we know that we have passed from death unto life.

There is yet a third step. We have experienced again and again great movements of the Holy Spirit in our hearts. We have been led out in intercessory prayer. We have carried the burdens and sorrows of others. We have dared to do things which would have been impossible unless we had been wrought upon from above. We have borne scorn, hatred, jealousy, without remonstrance or retaliation. Surely these things confirm our faith, and we know that we have passed from death to life by the spirit he has given.

Have you, my friend, passed that border line?

*Grant us the assurance of salvation, O Spirit of God, by those inner marks and signs which prove that we have passed into the family of God! May we have an inner consciousness of union with God! In Christ's name.*

**Wednesday, 13th. 1 John 4. 1-6.**

Clearly the last sentence in the previous chapter belongs to this first paragraph. In the apostle's time he was called to meet the Gnostic heresy which held that the Son of God came gloriously, graciously, and condescendingly in his divine and eternal nature, but assumed only the outward semblance or appearance of the human body. We need more than this! We need a Saviour who, without sin, knows the uprisings and downsittings of our human nature because he has hungered, thirsted, been sleepless and weary, and has experienced the limitations of humanity. But having really come in the flesh, and in the flesh having suffered for sin, our blessed Lord has raised it to the highest capacity of holy and happy being.

This is accordingly the secret of present victory amid the insidious poison of anti-Christian teaching and the pressure of Satanic temptation. We can overcome the seductions of a false philosophy and the brunt of temptation from the world, the flesh, and the devil because ours is no phantom Christ, but the living Saviour who has taken up his abode within our hearts. We are little children, weak and ignorant, but we can overcome because we are in union with him. Our fresh springs are in him, and his Spirit is more than a match for the whole power of hell!

What a wonderful phrase that is, "We are of God"! Our body was made by his creative fiat, our mind by his infused thought, our spirit lighted from his enkindling Spirit. We came out of God's workshop not only by his creation, but by regeneration, and therefore we may be God-possessed, God-filled. This gives us an easy victory over the world of sense, which is the mask and screen behind which the tempter hides. He is the god or prince of this world, offering seductions and suggesting specious promises and baits destined never to be realized. It is an unceasing conflict between appearance and reality, falsehood and truth, the transient and the eternal, heaven and hell!

*We thank thee, O Father, that we are not of the world, even as our Lord was not of this world, and that thy Holy Spirit abides in us. May we so live that ours may be a victorious faith over the seductions and allurements of this passing world! In Christ's name.*

**Thursday, 14th. 1 John 4. 7-13. (Read also 1 Samuel 26. 1-25.)**

The burden of the remainder of this Epistle is love. "Beloved," says the apostle, "let us love!" and this exhortation is enforced positively, because every one that loveth is born of God and knoweth God, and negatively, because he that loveth not knoweth not God. Love is the nature of God,—God is love; and if we are to receive, enjoy, and live in that love it must be God-given and God-inbreathed. It is deeper than the love

enjoined in the royal law, "Thou shalt love thy neighbor as thyself." It is the love which subsisted in the eternal Trinity before the world was made. It is the love that yielded to the cross, the grave, and the resurrection. It is the love which will ultimately overcome hate and sin. God alone is its source, and we are only capable of it, in so far as God communicates himself to us not only by the process of creation or example, but by the impartation of himself through the Holy Spirit.

The Son of God came into the world to manifest that love. Not otherwise could we have realized what it was in essence, or what it was capable of doing. It is only they who are united with Christ, who are in him as the limb is in the body, who are born from above, that can understand not by reasoning but by participation what that love is. We must be born of God, we must be in union with his Son, we must be ever open to the incoming of the Spirit.

If that love is in us we shall not wait to be loved, for it must overflow to the unloving and evil. Thus it was with the Saviour's love when he gave himself to be the propitiatory sacrifice for our sins. We must seek an identity with the objects of our love. If we cannot love with our heart, let us begin by loving with our strength! Many whom we may be called upon to bear with and love may be unattractive and repellent, but that must not arrest the outflow of the pitying love and help of the Spirit of Christ.

"Not that we loved God, but that God loved us." Beloved, if God so loved us, so ought we to love! It seems impossible, but it will become possible if we are always standing aside, allowing God's love a free passage.

*O gracious Father, we cannot attain to thy love by any effort or resolution of our own, but we open our hearts to thee that thou shouldest breathe into us thine own holy passion for others, that where argument and persuasion fail love may conquer! In Jesus' name.*

**Friday, 15th. 1 John 4. 14-21.**

The question before us is how are we to KNOW that God is really indwelling us, and that we are manifesting his love. There are two tests. We must first acknowledge the historical fact that the Father sent the Son to be the Saviour of the world, and in the second place we must be prepared to confess this sublime truth. It is not enough that we should have a tacit belief. Our faith, if it is what the divine demand implies, must never shirk confession. So far from this it will compel a life of sacrifice and devotion fed from the everlasting springs of eternity. Great God, let thy love be in us as a fountain!

The 16th verse is beautiful. We have all known the love of God by its warm comfort to our heart, by the assurance of his Spirit, by the peace we enjoy even when in touch with his infinite holiness. We would not lose it for all the world. Apart from that love, that holy love, that love in all its purity, reaching us, filling us, indwelling, teaching, and transforming, what hope, what health or peace have we? It is the mainspring of our life, the rock-bottom on which we build, the source of peace and strength. But there are times when clouds arise on the horizon and clothe our sky with blackness. Our brother Lazarus draws nearer and nearer to the last ebb of life, and Jesus has not come. We step out on what seems to be empty space, a void. But at such times we must still believe in the love of God. He cannot forsake or fail, and amid this darkness he is as near and loving as at any time. He was black night to the Egyptians, but the pillar of light shone for Israel!

Let us go forward without fear! The valley may be dark, the waters high, the perplexities great, the enemies many, but do not fear! He that feareth is not made perfect in love. Your Father is there thinking of and for you. His nature responds to yours. His voice whispers assurance.

Is there a feud between you and another? This will give you the opportunity of taking in a still greater portion of God's love and giving it forth in streams of tender sympathy and help. "I cannot, but he can."

*O love divine, how sweet thou art! When shall I find my longing heart all taken up by thee? I long to be a channel through which love's living waters may flow.*

**Saturday, 16th. 1 John 5. 1-5. (Read also John 17. 11-19.)**

We all aspire not only to be saved but to love God. It is wonderful that he should love us. In our original state we were like an unwanted, unpitied child, but when he passed by he said, "Live! I have loved thee with an everlasting love." It is almost incredible, and equally incredible that he should still love us. Surely we must love him back, we must be able to say truthfully, "Thou knowest all things, thou knowest that I love thee!"

There is always a danger that we should love in a vague and dreamy manner, that we should credit ourselves with more love than we really possess. Therefore a searching test is put to us. We must love those whom we daily see, with whom we live, and who may be awkward and even hostile. Such is the teaching of the closing verses of the previous chapter and the opening ones of this. Ours, therefore, must be no idle sentiment, but a love that seeks, and bears, and knocks, and waits and prays, and will lay down its life to save. This is the supreme test. We can never meet it except by a miracle of God's helping grace. Before we can have this love to others, even to our enemies, a greater love than ours must have already entered our hearts (2).

Of course "the world" cannot understand

such love. It derides it, criticizes it, counts it impossible. This seductress appeals to our self-life. She is governed by what is pleasant, profitable, successful, and attractive in the universal judgment of society. She seeks to cast her spell over us, the spell of time and sense. What wonder, then, that she makes us feel that God's commands, or any of them, are grievous! There is only one way of overcoming the world: we must be begotten of God, and must overcome by faith in the unseen. We must draw on the indwelling Spirit, and exchange our microscope for a telescope. It will be a lifelong business but a prolonged and continuous triumph in a long and continuous strife.

*O Lord, it sometimes seems impossible to love our enemies and to win over those who despitefully use us and persecute us! Indeed, we must surrender the struggle unless thou wilt thyself perfect that which concerneth us. Help us to live with eternity in our heart!*

**Sunday, 17th. 1 John 5. 6-12.**

Faith gives us the victory over the world of time and sense because it knows that Jesus, the Son of God, has also been a denizen of our earth and conquered its seductive influences. In him we also may conquer. But we have the still greater advantage because we may count on the threefold verities which were his final gifts. When his side was pierced there came out blood and water. This is not only an historical fact, but it bore and bears a profound significance. The water, or serum, bore witness to his death by a broken heart. The blood bore witness to his sacrificial death. The Spirit is the inspirer of that new life which issues from the cross, death, resurrection and ascension of our Saviour. We may draw heavily on these and so conquer all the foes which must be encountered on this side of the gates of pearl.

This suggests a deeper and more intense Christian life than is in vogue among professing Christians. The loose kind of piety with which too many are satisfied is far below these standards. We do not make enough of the water of John 13, the daily washing of the soil of sin which may have been committed during previous hours. We do not realize the price wherewith we were purchased, the blood that was shed on Calvary for our redemption, nor the Spirit who waits to help our infirmity and work in us the fulfilment and realization of our ideals. These are the requisites of a truly Christian life. Let us avail ourselves of them!

When we begin to live like this we have the inward consciousness that we are accepted by God. We know with profound conviction that old things have passed away never to return, and that henceforth all things are new. We are accepted in the Beloved, sealed by the Spirit, adopted into the family, and assured of an intimacy which surpasses that of the firstborn sons of light.

*Words fail us, heavenly Father, as we hear thy voice testifying within to our adoption and our access to thy secret place! It seems incredible, but we know by the inner testimony of thy Spirit that it is true, and we shall thank thee for ever in that world where we shall see thee face to face!*

**Monday, 18th. 1 John 5. 13-17. (Read also Matthew 6. 1-15.)**

The apostle here gives the clue to the final end which he has had in view. It was that we should know certain things. Therefore he uses the word know some six or seven times.

One of the earliest symptoms is our power in prayer. We pray no longer by rote, or after the habit of past years, but in earnest and confidential dealing with God. We are lifted into a new unity with him, as though there was an identity of interest between him and ourselves. We view things from his standpoint, and pray from union with his divine purposes.

When we realize this we become identified also with the objects that he is endeavoring to realize, and the methods and agents whom he is employing. This gives the point of contact with other children and servants of the king. We are led by the Spirit to the same conclusions, get the same viewpoints, use the same arguments, and with great assurance receive by faith the same divine replies. All envy, worldliness, selfishness melt away in the presence of such praying. Each servant of the king respects and loves all other servants.

You may love some one dearly who is to you much as a brother or sister. You cannot look on the mistakes such an one is making, or the sins he is committing, without deep compassion and yearning for his salvation. He may turn the deaf ear, and your entreaties will not reach his heart. But another ear is open, the ear of your Father in heaven. You go to him. You lay before him the whole case. You ask that eternal life may be given. You grow importunate as though your own soul depended on the reply. You know that you have God's ear, God's goodwill, God's even greater yearning for his salvation. There is only one restriction: we cannot ask that our loved ones be saved whilst they continue in their sins. This may involve our direct dealing with the erring one, warning him with tears. Such agony of love is dear to God, and when the evil is renounced eternal life can be given.

*Lift us, O Holy Spirit, into this atmosphere! Grant us this yearning passion over the souls of others, and may we be the means of their salvation and eternal blessedness! In Jesus' name.*

**Tuesday, 19th. 1 John 5. 18-21.**

The whole world lieth in the wicked one, as a drifted boat may sink in the quicksands, as a lost sheep may be caught in the marsh,

or a Samson may be bewitched in Delilah's lap. To yield to the spell of things that please the senses is to starve the spirit and to fall out of the arms of God into the embrace of the wicked one. The worldling is misled by the mirage which promises what it cannot give. It is the fate of the child of time and sense to be beguiled from the things that abide. In Ephesians 2. 1 and 6. 12 we have Paul's view of the world, and it should be our daily prayer that in no sense and to no extent we shall be allured by the world. Ask the Saviour, as the Revised Version puts it, to keep us that we may be hidden from the lure and power of the world! Not appearance, dear Saviour, but the realities of eternity!

We owe everything to our Saviour. He has come forth from the infinitely true God in whose bosom he dwelt from eternity to reveal him to us. He gives us vision, and understanding, and perfect knowledge. Mark these wonderful sentences! Do not read them cursorily and superficially, but thoughtfully, reverently, and in the spirit of appropriation! First, we are in him that is true, that is, in Jesus Christ, as members of his body and branches in the vine. But our Saviour is in God, in his embrace and in his heart; but if he is "in God" we also are "in God." He is the secret place in which we hide. He is our strong fortress and tower. In this divine quest we may descend to the depths to save others without being hindered for want of air. "I am a reality," says our Lord, and whilst we are in him we have immunity from our foes, we are also in hourly touch with reality as contrasted with the passing shows of time. Let us see to it that we are not tempted out of this blessed fellowship by the worship of idols, that is, by the lust for the outward, fashionable, and hollow!

*O Spirit of truth, come into our hearts and dwell with us that we may hear thy slightest whispers and obey! Mould our thinking, our praying and our speaking that we may be the sons and daughters of him who is light, and in whom is no darkness at all! In Jesus' name.*

## 2 JOHN.

### Wednesday, 20th. 2 John.

It is thought by some commentators that the elect lady here refers to a church for which the apostle had a special affection. But there is no reason why we should not view it as expressive of love to some holy woman who like Lydia at Philippi entertained the apostle.

Throughout the epistle we have love and truth entwined, and indeed they are one. For love is impossible where there is falsehood in act or thought, and troth or truth is possible only when there is the transparency of mutual love. In point of fact, truth is troth. "I pledge thee my troth" is tantamount to a solemn pledge of sincere attachment.

When the windows are clear the sunshine will freely enter. Such is the relation between truth and love. They are stars revolving around the same center. If we are true to God his love will shine into and through us. This is the condition on which we can live in God, and God in us. First we must be absolutely true to him. Nothing must be held back, nothing concealed from his searching eye! No subterfuge, no pretence! All things must be naked and open before him with whom we have to do. When that condition is fulfilled the love of God enters the heart. There is a sense of his personal favor, a nearness of approach, and a consciousness such as filled the apostle's heart as he cried, "He loved ME, and gave himself for ME!" Yes, truth and love blend inextricably in each faithful follower of the Saviour!

Why should there not be from this day forward this closer union between each hungry soul and Christ than ever before? The necessary conditions are those two vital elements in the religious life,—consecration in which there is nothing held back, and faith which finds its fresh springs in God and receives its direction, wisdom, strength and all else from the eternal source. Live thus in God and for God! Then God will be all in all to thee, thy first thought in waking, thy last thought ere dropping to sleep!

*Draw nigh unto us, O Holy Spirit of truth! May no falsehood dim the light and strength of thy entrance! Only fill, rule, guide and possess our souls so that we lose not the things that we have wrought, but receive a full reward! In Jesus' name.*

## 3 JOHN.

### Thursday, 21st. 3 John.

Some simple-hearted people had gone forth on a gospel-preaching tour, and in the course of it, because they would not receive the gifts of the Gentiles, had reached the hospitable home of Gaius penniless and homeless. They had been most kindly entertained, and on again reaching Ephesus had much to tell of the manner that they had been dealt with at the home of this Christian brother. The apostle wrote this personal letter to thank Gaius.

Notice that phrase, "For the sake of the name"! "The name" stands for Jesus Christ as the Messiah, the Saviour, and the Son of God. It comprehends the sweetness of his life, the patience of his forbearance, the propitiation of his sacrifice, the might of his resurrection and ascension, the work of intercession, and the glory of his advent. All these may be summed up and included in his name. His name epitomizes his nature and his work. When all other names have faded from memory and are written in the dust that name will outlast them all and shine for ever.

Our whole life should be full of that dear name. Let us be ready, as Paul was, not only to be bound, but to die on behalf of the name of the Lord Jesus! Let us see to it that it shall never be soiled by our lips or use, but that it shall be the touchstone of trial and the rallying cry of sacrifice and service! Let us see to it that that name may not through our inconsistencies be blasphemed among the nations, and that with simplicity and devotion we may print it on our hands and feet and forehead, our heart and life! Cherished in life and fragrant in death!

In contrast to Gaius was Diotrephes, who probably had shown a bad spirit to these simple missionaries. Though the apostle was the beloved and the lover he did not hesitate to use strong words against the man who neither did good himself nor encouraged those who were humbly seeking to do the will of the Saviour. There is a righteous indignation which like anthracite coal burns clear, and which is consistent with the holiest love. Do we not read of the wrath of the Lamb?

*O blessed Saviour, thy name is as ointment poured forth! We love thy charming name. 'Tis music in our ear. Fain would we sound it out so loud that all the earth might hear! May we live worthily of thy great name, which we bear, and may we ever go forth beneath its sanctions and inspiration!*

## ISAIAH.

### Friday, 22nd. Isaiah 1. 1-20.

This chapter is a majestic introduction to one of the noblest books in Scripture. It has been fitly designated as a trial at law, or "The Great Arraignment." Jehovah is plaintiff, and charges his people with their sin and folly in breaking away from his statutes and laws.

It is impossible in these brief paragraphs to deal with the national aspects of this great controversy between Jehovah and his people. It will be wiser and more profitable to apply the general pleading of the prophet to our individual case.

We owe everything to God. He has nourished us from childhood and tended us through our early years. To the vast majority he has given not only their life and breath, but comfort, ease, and in many cases luxury. How much we owe, also, to the peace and prosperity of well-organized society! Our homes may be rich, cultured, and refined. We may have dear and happy children filling them with love and joy. But perhaps we are not as earnest as we used to be. We still maintain the habits of our earlier and more earnest days, but there has been a distinct cooling in our love, and a relaxing of strenuous consecration. The holy love of God is too sensitive to be unaware of a growing estrangement. The dumb animal creation gives a lesson of persistent attachment to their owner and his homestead, but though God has not altered by a hair's-breadth from the holy, happy past the drift on our part has become considerable. We may have almost unconsciously been drifting out to sea.

To such God draws near in tender love. He says, "Come!" Though he is the high and holy One, inhabiting eternity and filling space, he condescends to reason and plead with us. We are still his children, and he cannot allow us to drift into complete estrangement. Though our sins are deep-dyed as crimson and scarlet he is waiting to blot them out and make us as white as newly-fallen snow. Do not refuse his offer! Claim its fulfilment now!

*Fulfil, O Father, thine own gracious promise, even now, as we wait before thee! Cleanse our hearts and blot out the memory of our sins! Cause our filthy garments to pass from us, and clothe us with change of raiment! Let this glad moment find us clasped in thine arms as the prodigal in the parable! In Jesus' name.*

### Saturday, 23rd. Isaiah 1. 21-31.

The scene changes from the personal to the general, and we are brought face to face with the demoralization that had befallen Jerusalem and the state. These Hebrew prophets loved their capital city as patriots all down the ages have loved, and they dreaded the inevitable disaster that must arise if the claims of religion were neglected. Is it not thus that we should view the present condition of our fatherland on either side of the Atlantic lest the silver should become dross? Let us specially plead that God's Spirit should breathe on human society, and that the coming generation should yield men and women animated by the noble principles which inspired the patriots and leaders of the past! Oh that our universities and seminaries may nurse a holy passion not for the supremacy of naval or military forces, but for those characteristics of purity and righteousness which are the surest and strongest safeguards of national integrity and influence!

But what of ourselves? Bunyan has taught us to regard our nature as the City of Mansoul which may be captured by Diabolus or emancipated by Emmanuel. What of that inner city? Who rules in it? Is thy judgment on men and things well balanced? Do purity and righteousness reign within? Is there an alloy of worldliness or selfishness warping judgment and lowering the standards of righteousness? Let us go through this inner city with lighted candles saying, "Search me, O God, and try my heart, and see if there be any wicked way in me, and lead me in the way everlasting"! Let us also plead with him to purge away our dross and take away our alloy, to restore to us the first joys of our Christian experience, and to hold us faithful to right-

eousness and judgment! Then we shall be ashamed of our past delinquencies, and become as an oak with its unfading leaf and a garden well supplied with water.

*We thank thee, heavenly Father, for thy willingness to deal with our failures and to deliver us from our sins! Let thy Spirit be graciously granted, that we may walk worthily of the Lord unto all pleasing and increase in his knowledge and love! In his name.*

**Sunday, 24th. Isaiah 2. 1-9. (Read also Micah 4. 1-9.)**

We all have our ideals. Moments come to us full of inspiration and hope. We catch a vision of what we may be and wish to be, but sometimes as we regard it it fades into the air, and we return to our prosaic environment only to realize the contrast with infinite regret.

An illustration of this disillusionment is furnished in this paragraph. Isaiah and Micah quote this description of the ideal Jerusalem. It may have been borrowed from the vision of some older prophet, but it captivated the imagination of both. Jerusalem should be the world's metropolis, all nations coming to her for their worship, their ideals, and especially for instruction in the ways of Jehovah. All war should be abolished, and its weapons turned into instruments of peaceful industry.

But in the following paragraph (verse 5 and onward) we find the sad disclosure of the actual condition of the city under the reign of Ahaz. His father and grandfather had bequeathed to him the result of years of successful government, but these were being rapidly dissipated. The king and his court had become enamored of the demon-worship of Assyria with its idolatry and immorality, its soothsayers and demonology. The Holy City was rapidly descending to the level of Sodom.

It was a bitter disappointment: yet it has its counterpart in human lives. How many look back on the blessed past as a lovely dream never destined to be realized! If any of my readers are in this plight let them turn at once to Christ, confessing their failures, seeking out and renouncing the cause, and turning once more to the shepherd and bishop of their souls!

The signs of our time suggest that this glorious forecast is on the eve of fulfilment. The revival of the Jewish nation is one of the miracles of history. From all parts of the world this scattered people are returning to occupy the ancient sites where their fathers worshiped God. Jerusalem has shaken off the Moslem yoke, and is arising from centuries of degradation, exchanging beauty for ashes and the oil of joy for the spirit of heaviness. The yearnings of the nations for peace presage the realization of this ancient forecast that the nations shall learn war no more and at this very hour we meet with symptoms of the fulfilment of this prediction.

*We thank thee, Lord, for thy faithful word, and that the herald rays of the dawn of peace are now in the sky! Oh come quickly to effect what man yearns for, and do thou, O prince of peace, hasten the accomplishment by thy personal presence and reign!*

**Monday, 25th. Isaiah 2. 10-22.**

This is a most remarkable chapter. The prophet suggests a vision of what might and will be in human society when God's will is done on earth as it is done in heaven. Then follows the overcasting of these fair hopes by the dark shadows which were gathering over the Holy City and which were fulfilled in the succeeding decades.

What made this contrast between the summer of blessing and this winter of bitter suffering? The obduracy of Ahaz and his counsellors. So we are told in 2 Chronicles 28. 16-23. Their lofty looks and haughty disregard of divine sanctions brought on the doomed city this avalanche of misery.

But is not this a true picture of the manner in which God, the eternal judge, is ever weighing the nations in his scales and teaching mankind that the only guarantee of stability is not armies or navies, but righteousness? Such is the main lesson of human history as empire after empire has risen, been weighed in the scales, and passed.

In point of fact, our earth has been the scene of that great conflict between good and evil which began in the morning of creation. Our Saviour saw Satan fall as lightning from heaven,—an emblem of his final defeat as narrated in Revelation 20 and 21. In Isaiah's time as in our own the conflict was in progress. During the reign of Ahaz Satan had a temporary victory which set back the cause of righteousness, but it was immediately followed by the reign of the good king Hezekiah and the overthrow of Sennacherib.

Isaiah in the closing verses catches sight of the final scene when in response to the strong cryings and tears of his people the Almighty will arise to scatter his enemies and establish his kingdom. Then men, as Isaiah foretells, will cast away their idols of silver and gold to the moles and bats before the terror of the Lord and the glory of his majesty when he arises to shake terribly the earth. Cease ye from men, therefore, be reassured by the promise that ere long the Lord will arise mightily to shake and save the earth! Never for a moment doubt that ultimately good will triumph over evil, and that our earth shall one day sing God's song without a jarring note!

*O Saviour Christ, thou knowest full well how distracted are the politics of our world! Everywhere the spirit of evil strives against the good. Men's hearts misgive them as they look out on the future. Oh hasten thy coming, and the final triumph of righteousness and truth!*

**Tuesday, 26th. Isaiah 3. 1 to 4. 1.**

It is only by careful reading of the Books of Kings that we can realize how terrible was the lapse in the city of David during the reign of Ahaz. He was smitten with love for all things Assyrian, and sought to introduce its fashions. Gold and silver idols glittered in every part of the city. The worship of sun, moon and stars was adopted by royal authority. Crowds of heathen priests ministered in the temples of Ashtoreth, Chemosh and Moloch.

It was under such circumstances that Isaiah sprang into notice and delivered the terrible remonstrances of this chapter. The results of this religious lapse were evident in the anarchy that reigned throughout the city and was likely to increase. The prophet was, therefore, compelled to turn from the radiant vision of what Jerusalem had been and might be, to remonstrate with the wickedness that had alienated God's favor.

The climax seems reached in the picture of a man being chosen to rule because he alone happened to have a coat on his back, and in the bitter scorn heaped on the women of Jerusalem. What a vast contrast yawns between that vision of the Lord's house in the previous chapter and the bitter reproaches here! Isaiah might well repeat the closing words of the previous chapter, "Cease ye from man!"

Similar disappointment has broken the hearts of thousands of patriots who have loved their country more than themselves. We must look beyond human help to him who was not content to weep over Jerusalem, but who died for her, and will one day make her sing as in the days of her youth.

What shall we do if we see signs of similar deterioration in our own time? We may, of course, adopt Isaiah's earlier method of denunciation, but we shall do even better when we follow his lead to the Temple at the hour of prayer in Isaiah 6. There we see the seraphim engaged in worship and service, now worshiping, now bringing fire from heaven to kindle ardent love. It is good to protest against the evils of our time, but it is better to wait before God and receive the coal of fire. If only the whole church of God were to take up that attitude the power of evil which threatens civilization today would be arrested. A worldwide revival is the urgent need of the hour. Let us take no rest and give God no rest until once more waves of salvation and healing go forth!

*O our Father, grant us this yearning love for thy glory and this bitterness of sorrow for the evils which threaten our peace! Let thy constraining love and thy Holy Spirit so possess thy church that she may stem and resist our national perils and inspire our times with the great ideals of our fathers! In Christ's name.*

**Wednesday, 27th. Isaiah 4. 2-6. (Read also Jeremiah 33. 14-26.)**

As we have seen, the reign of Ahaz not only substituted heathen practices and worship for those of David and his immediate successors, but dragged the nation down to anarchy and confusion. The people were oppressed one by another, the child behaved himself proudly against his elder, Jerusalem was ruined, Judah had fallen, the wealthy filled their houses with the spoils of the poor, and the womanhood was wanton and mincing. Isaiah seemed to hope that his protests and those of his fellow prophets would suffice to save their nation from drifting further and resuscitate its ebbing life. But the hurt of the daughter of Zion could not be cured so easily. There would have to be a more drastic remedy. The day of the Lord would have to dawn, in which he would deal with the evils that soiled Jerusalem's fair fame. There must be a carrying into captivity, and only a handful would be left in Zion and enrolled among the living in Jerusalem.

Is there not a lesson for us today? There are grievous things in our modern cities which cannot be arrested by the voice of the preacher or the pen of the writer, and which only God can purge out.

Note what Isaiah anticipated as the result of God's interposition! His spirit of judgment acts as a purifying flame. The filth of the daughters of Zion is washed away. Woman regains her place, and instead of the ornaments named in the previous chapter is arrayed in purity and truth. The ancient experience of the brooding cloud resting on the city, as once on the Tabernacle in its desert march, is renewed. Compare verse 5 with Exodus 3. 21. And finally the faithful are invited to find in God protection from the scorching heat by day and shelter from storm and rain.

Here let us stay to ask ourselves, What of my home? What of my life? Is my home sheltered beneath the brooding canopy of God's presence as the Tabernacle of old? Are my movements directed by the shekinah cloud? Do I live under God's protection and abide in his secret place? Am I guided by the inner witness?

*We thank thee, O Father, for the godly example of our fathers, and pray that thou wouldest by thy spirit once more revive their custom of family prayer, that once more we may have thy guidance of our family movements by day and thy care by night! In Jesus' name.*

**Thursday, 28th. Isaiah 5. 1-17.**

In the beautiful parable of the vineyard Isaiah describes the care which Jehovah had shown in the location of the Chosen People. Palestine, small though it is in extent, is one of the loveliest countries in the world. The misgovernment of centuries has not altogether succeeded in robbing it of its beauty. Twice over Ezekiel describes it as "the glory of all lands" (20. 6 and 15). Obviously this description is meant to include those spiritual blessings with which God's people were

endowed from the first days of their settlement. But when God blesses an individual or community with extraordinary gifts it is with a view to ministry for others. It is the method of providence to select a certain nation or individual for an especial endowment, that it may use its treasures for those who need. But we only possess so long as we administer.

In the case of the Jews they failed to realize their duty to the race, and God's purpose in choosing them. So far from being the organ of divine love and help, Jerusalem disseminated poisonous influences, and divine judgment became inevitable.

This suggests a serious question for the United States and for Britain. That these nations have been signally blessed is undeniable, but what is the nature of their influence on the world of today? That is the gravest consideration for statesmen and religious leaders to ponder. National stability is dependent not on navies and armies, but on the fulfilment of God's purposes for the race.

The special sins of that age are here set out with strong and unflinching emphasis. Apparently the rich landowners were constantly buying up lands adjacent to their estates, and so driving the peasantry from their little holdings and violating the ancient enactment that all lands should return to their original owners at the year of jubilee. The sin of drunken revelry is described as reaching such a pitch that hell itself had to be enlarged to receive its victims, which included honorable men of high rank with their glory and pomp as well as the multitude of the mean and poor. We may well ask what the unseen scribe is chronicling about our modern civilization.

*O God of the nations, who art ever weighing them in scales, thou seest the manifold sins of our age, which we deplore and are unable to stem! Wilt thou not pour out of thy Spirit on our modern world and call our people back to thyself? We humbly pray for the outpouring of thy Spirit on thy church, that she may be the organ of a worldwide revival! In Christ's name.*

(To be continued.)

*SUCCESSFUL MEN AND WOMEN READ WIDELY AND WISELY.*

### Is This Preaching of a High Order?

**High Faith of Fiction and Drama (The),** by William Stidger. Doubleday, Doran & Co., Garden City, N. Y. 254 pages. $2 net.

A book of sermons interpreting 15 novels, dramas, and movies.

This kind of sermon is not new. Is it a passing fad? Can it be termed great preaching?

Dr. Stidger handles "The Fool in Christ," "Hell Bent for Heaven," "One Increasing Purpose" among others, and also the motion pictures "The Big Parade," "The Way of All Flesh" and "Seventh Heaven."

Used as occasional themes for sermons these no doubt serve to catch the crowd and interpret to them the moral truths which elude them when they see the movie or the drama, but for steady diet they seem like husks. They might make good Monday lectures after the manner of Dr. Joseph Cook. Yet Dr. Stidger has been called to teach a Boston school of theology how to preach, therefore this method is likely to be widely adopted by young ministers.

The idea that preaching is "the ministry of the Word," or "truth through personality," cannot be pressed too far. It is claimed there are sermons in stones, if one only has the wit to get them out. However, this is a movie age, resulting in the multitude living in the unreal world of entertainment rather than in the real world of their work and calling in life. One wonders whether all these figures in the novels, dramas, and movies presented by Dr. Stidger do not convey the impression of romance, fiction, and unreality. Does not the multitude get enough of unreality in the theater, novel, and moving picture? Is the gospel romance? Are the characters in Scripture fiction? Is the Christ a real and historic person, as well as a living presence?

Some claim the church has made a mistake in staying away from the theater, that it should go to the theater and lift the theater. Dean Inge claims that the new prophets will be dramatists. But hardly anyone holds that preaching the gospel consists in the bare narration of the unreal events of the novel, the drama, or the movie with now and then the quotation of a text of Scripture. Perhaps this serves to entertain the crowd, but

it takes little virtue out of the preacher, and it is hard to see how it can edify or comfort saints, convert sinners, or be considered preaching of a high order.—T. C.

### Debunking Fake Philosophers.

**Misbehaviorists (The): Pseudo-Science and the Modern Temper,** by Harvey Wickham. Dial Press, New York. 294 pages. $3.50.

A remarkable and a timely book! It attempts to do a work which somebody ought to do, and to do it quickly,—namely, to call the bluff of a pseudo-philosophy which is poised on a narrow base of proved physiological science, and spreading a shallow scepticism through our classrooms.

It is in the field of psychology perhaps that the worst scepticism is now found, since a doubt about the soul, if allowed, carries down with it in wreck every other interest of man. Harvey Wickham with trenchant pen and wit shows up the pretentious falseness of the behaviorists and the Freudians when they pass beyond the limits of anything proved and try to slip over on the public an "ism" essentially materialistic and mechanical. He vigorously defends ancient ideals of worth and the manhood of man against the destructive manipulations of the behaviorists and the nauseous sexisms of the Freudians. We have been waiting for such a brilliant critic to puncture the bubbles that have been spun by these sceptics, and, he thinks, even by some others such as McDougall, Dorsey, Wiggam and Lewis Browne, although McDougall with his acknowledgment of "purpose" and Browne with his recognition of religion may appear to be more on the side of the angels.

The sceptical temper is no newer, it is pointed out, than the doubt of Pyrrho, who attained notoriety by his remark that "nothing is more one thing than it is another. . . . ." That is nescience, but how much better is the science that affects to tell us of lower things and robs us of the higher values? Mr. Wickham proceeds to debunk this preposterous, unproved pseudo-science, which assumes its facts and espouses a mechanistic explanation (sic!) of phenomena.

Not content with marshaling arguments which show that it is now as possible to believe in religion, the soul, and immortality as it was in the first century, he pierces with the weapon of irony the pretences of the "scientific" high-fliers. The following are examples:

Watson teaches that "the gut-reactions, or the stir of the unstriped muscles along the intestinal tract, are what the child feels when it loves its mother, or would be if it could feel anything." Objections to the Freudian theory are vain. "The theory bends to accommodate whatever it encounters, then straightens out and goes its way as if nothing had happened." "Freud hates to abandon anything altogether. He likes to keep a little fear, a little shame,—not enough to control conduct, but just enough to lend a thrill to transgression." "McDougall is a born reconciler of irreconcilables, so he seeks to retain both his will and the law which forbids it." "In an unclaimed desert anyone may erect fences. McDougall introduces us to a region where there is not even sand,—only words. And nothing is required of these words, whether they be conveniently Latin or less conveniently English, except that they follow one another in grammatical order. He makes distinction after distinction, and as they are verbal distinctions merely all that ensues when they contradict each other is a conflict like that of several contending currents of air." Some attention is paid to G. A. Dorsey, a popular rather than strictly scientific writer (who is described as "a minor misbehaviorist"), and a number of his inconsistencies are pointed out, as well as such absurdities as his contention that thinking is a bodily act, like scratching one's head. As Wickham paraphrases it, "The rumbling of the bowels is thinking. The stomach thinks. Everything thinks but ourselves." The conceits of A. E. Wiggam, who expects so much from Eugenics, and in particular his irreverent references to Jesus, are criticized, and the deficiencies of Rabbi Lewis Browne, with his condescending attitude to Christ and uncritical view of the Gospels, are exhibited. Praise is given to Will Durant for certain good qualities, but a frank disappointment with his "stories"—the paragraphs of personal opinion with which he usually ends his chapters, and his method of using environment to explain belief,—is expressed. Numbers of other names are mentioned for criticism in this book.

Certain of its headings are breezy or spicy, as, The Missing Mr. Mind; An Undecided Synapse: Eliza Does Not Cross the Ice; Tinks! Tinks! Kwaks! Kwaks!; Psyche Wields the Broom; Are Monkeys People?; and Burbanking the Human Race.

There is need for a book of this kind to call the bluff of the smoke-screen-making "scientists" who are fooling the public with the idea that eternal values, such as religion and a true soul, cannot any longer be held now that Watson, Freud and a few other select ones have consented to be born. In the course of the discussion much plain language—quoting the indelicacies of the Freudians and of some of the behaviorists,—is used, so that the volume is not for general reading, and is to be used discreetly. Moreover, there is more good to be sifted out from the confusions of McDougall, Browne and Durant than from other would-be instructors of the patient public. The disillusionments of Mr. Wickham's trenchant book are decidedly in the interest of a valid science. And this too should be added,—he knows what he is talking about!—C. A. S. D.

### Mother and Child.

**Child on His Knees (The),** by Mary Dixon Thayer. Macmillan Co., New York. 131 pages, with frontispiece. 75 cents.

We have never known a child whom we can imagine thinking these prayers, but it may be a matter of unique bent or of practice. They are all versified, and mostly 8 to 12 lines long. The spirit is intimate and reverential, and the literary quality high, else so many of them would never have been printed in high class magazines. Here is a quatrain which fairly expresses the whole contents:

REMEMBERING.

How nice it was of You to be
A little Child, dear God!
I love to think my feet are on
The same world that You trod!

**Problems of a Little Child,** by a Mother. Pilgrim Press, Boston. 102 pages. $1.25.

A mother of four boys, wife of a theological seminary professor, herself trained in the study and teaching of children, gives here the cream of her judgment and experience. Chapters are entitled:

The Fear of Darkness
Fear among Strangers and Homesickness
The Puzzle about Santa Claus
Disquieting Ideas of God
Ignorance about the Coming of Life
Fears about Death.

Her object is to forestall these fears so as to save young people from unwholesome experiences that must later be undone. Her style is clever, her findings admirable.

### Money and the Church.

**Administering God's Gifts,** by George Louis Rinkliff. United Lutheran Publication House, Philadelphia. 99 pages. 50 cents.

The particular slant in this book dealing with Christian stewardship, its motives, means and methods, is that its meaning can be understood by understanding the gospel teaching. Stewardship is implied in the priesthood of believers. It is not what we can do for God, but what God can do with us, for us, in us, through us.

The author's assumption that all that has hitherto been written on stewardship is incomplete, and that he can speak finally in this brief book, is rather unfortunate and over-pious.

**Church Finance: Raising, Spending, Accounting,** by William H. Leach. Cokesbury Press, Nashville, Tenn. 224 pages. $2.25.

Mr. Leach has specialized in ways and means of church administration. This book gathers any number of ideas and tested plans in the field of church finances. The Scriptural basis of stewardship and its history since the early days of the church are briefly recalled, but the bulk of the book is up-to-date.

Mr. Leach assembles his matter in 15 orderly chapters, with four Appendices that continue the information. So many successful plans and devices are described that the reader will have to choose carefully.

**Not Slothful in Business,** by Herbert A. Bosch. Doubleday, Doran and Co., Garden City, N. Y. 208 pages. $1.75.

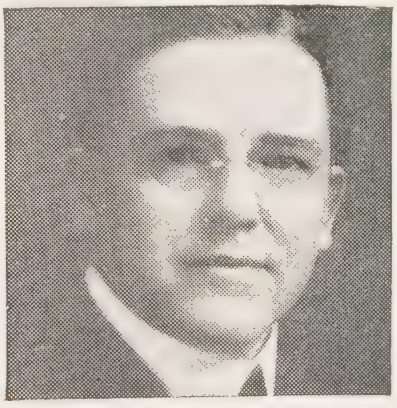
The author believes in the supreme value and power of the church. Its prime work is to win souls to Christ. The chief offender in obliterating the real work of the church is the money problem, which consumes so much time and energy of the church.

From this start the author discusses all angles of Christian stewardship. He is evidently suspicious of mere machinery in raising money, and holds that it is the well informed believer behind and beyond mere plans who is the vital factor.

### New Material for Church Workers.

**Adventures in Visitation Evangelism,** by A. Earl Kernahan. Fleming H. Revell Co., New York. 125 pages. $1.50.

A few years ago Dr. Kernahan wrote a book "Visitation Evangelism, Methods and Results." It set forth his plan and outlined



*Dr. A. Earl Kernahan.*

suggestions for getting under way. In this book he assembles data from his own experience and statements from those with whom he has worked in many cities to establish the success of his method.

One chapter is entitled: "The Growing Conviction While Winning 158,109 People to be Christians and Church Members."

**Ambassador (The): Yale Lectures on Preaching for 1928,** by James Edward Freeman. Macmillan Co., New York. 212 pages. $2.

Bishop Freeman's standpoint in these lectures is that the preaching office must be considered essentially related to the pastoral and priestly ministry in order to achieve fulness.

*Bishop Freeman of Washington, D. C.*

Successive chapters have to do with the ambassador's credentials, fitness, assignment, equipment, loyalties, technique, perils, opportunities. These topics are trite, but Bishop Freeman handles them with freshness and vitality. And he has vision broader than mere Episcopalianism, so that every ambassador for Christ can learn from him.

**Bowing the Preacher out of Politics,** by George Mecklenburg. Fleming H. Revell Co., New York. 141 pages. $1.25.

A vigorous declaration of the propriety, yes, necessity for the prophet of God to have his say about current life outside the church walls. He dips into the Bible to see how the Old Testament prophets and our Lord himself behaved. He follows his survey from Paul to John Wesley and the colonial preachers. He enunciates problems of the day that need Christianity to solve and save them. He buttresses his own thoughts on the matter by liberal quotations in support of his views, or by adverse quotations which he demolishes.

A minister who reads this book ought to feel his backbone stiffening.

**Building a Christian Character,** by Blanche Carrier and Amy Clowes. Doubleday, Doran and Co., Garden City, N. Y. 252 pages, illustrated. $2. Pupil's book, 40 pages, 25 cents.

A manual for the 4th or 5th grades in a church school, based on an extensive test of material in the weekday school system of Dayton, Ohio, where the authors have worked as supervisor and teacher for the past ten years.

Stories, poems, pictures, projects, hymns, are used in shaping the life of the child by the standard of the Master. There are 36 lessons grouped under "Learning How to Live," "Learning to be Trusted," "To Love and Worship God," etc.

**Churches at Work,** by Charles L. White. Judson Press, Philadelphia. 187 pages, illustrated.

This book is edited by the department of Missionary Education of the Northern Baptist Convention. Its purpose is to show how the highly organized Christian forces of this country could succeed if they had the consecration and personal enthusiasm of the early Christians.

The style is rather doctrinaire even when giving specimen cases, but the matter is divided into short sections, each with a title, which makes it easier to get the point.

**Church in Action (The),** by Thomas Alexander McQuiston. Marshall Bros., London. 116 pages. 2/6.

The church in action is the hope of the race. Chapters discuss power for action, prayer, church and home opportunities, evangelism, in 60 pages. The rest of the book deals with the minister,—his faith, gifts, message, soul-winning zeal, personality, and his views of the person of our Lord.

**Enlisting Laymen,** by Frederick A. Agar. Judson Press, Philadelphia. 79 pages. $1.

About nine-tenths of present church methods have no Scriptural background, says Dr. Agar, and many methods prove by their failure that they cannot be the will of the Lord.

*Dr. Frederick A. Agar.*

Hence they may be changed to produce better results. So he has gathered many approved and tested methods used in local churches on all sorts of church plans and problems, spiritual, material, and organizational.

The book is brief, but every word counts.

**Finding A Religion to Live By,** by Charles Emerson Burton. Pilgrim Press, Boston. 101 pages. $1.

Ten chapters, beginning with "Enrolling in the School of Jesus" and working through the usual religious experiences and practices.

It is a constructive effort, condensed but clear, and is concerned primarily with the faith that underlies and motivates noble living.

**Girl's Problems of Today,** discussed by Mother Ruth. Bible Institute Colportage Association, Chicago. 223 pages. $1.50 net.

Articles that have appeared in a weekly paper and which are thought worth preserving and propagating in book form. Fifteen chapters discuss school life, friendship, reading

and music, spiritual difficulties, and other "problems,"—quite a lengthy list as given in the Subject Index.

Mother Ruth's viewpoint is sensible old-fashioned Bible evangelicalism, and she is thoroughly in sympathy with the young today.

**Gospel Wagon (The),** by Charles Forbes Taylor. Fleming H. Revell Co., New York. 96 pages. $1.

A great little book! Racy as a novel, and full of good things.

It is the brief story of the author's father's life,—his godly ancestry, his early years and conversion, his experiences on a Gospel wagon, or Bible carriage as they used to call it in England where the story is located. Humorous incidents and sayings bubble up in the prayerful soul-saving work it narrates.

It is not often that a live book like this comes to light nowadays.

**Human Nature in Christian Work,** by A. H. McKinney. W. A. Wilde Co., Boston. 216 pages. $1.50.

Dr. McKinney is too tried and experienced a Sunday school worker and leader and author to need any introduction. Whatever he writes wells up out of practical experience.

This manual for ministers, directors of religious education, church school workers and social organizers investigates rather a new phase of Christian work. It is a study of personalities, including topics like tact, freedom from grouchiness, etc. "People on Stilts" are those who are ill, over-nice, oversensitive, offended, and otherwise hard to get along with. This chapter shows the value of the whole book.

**New Midweek Service (The),** by Edmund E. Prescott. Cokesbury Press, Nashville, Tenn. 119 pages.

The value of the oldtime prayer meeting is recognized, but having lost its appeal the midweek service must be made popular and interesting. The new plan does not dispense with prayer, but would have a more catchy program. Church nights, community nights, a forum, specialized Bible study, and other devices are given in detail, so that a pastor has a large fund of ideas to draw upon.

**Prayers for the Way,** by John S. Bunting. George W. Jacobs & Co., Philadelphia. 55 pages, with frontispiece. $1.25.

The author, a St. Louis rector, says this collection was born in the course of the work of a class in religion and health during a long period of years in a metropolitan parish. Few of the prayers are over a page long, and only nine pages are directly on healing topics. The remaining 40 pages have varied themes, always deeply devotional and uplifting.

"The Way" is derived from the New Testament use of this expression for the Christian profession.

**Primary Plans for the Smaller Sunday School,** by Elizabeth Williams Sudlow. Union Press, Philadelphia. 167 pages.

The Union Press is the American Sunday-School Union. Anything on the Sunday school with their imprint ought to be worthwhile. This is especially true in relation to small pioneer and rural schools.

The primary department should care for children six to eight years old, according to this author, who tells all about the equipment, program, music, offerings, handwork, memory work, etc., and also about the teacher and his or her inner life.

**Programs for Teacher's Meetings,** by Erwin L. Shaver. Pilgrim Press, Boston. 98 pages. 50 cents.

Mr. Shaver is an expert Sunday school man who keeps his feet on the ground. In this pamphlet he deals with 23 practical questions such as an efficient corps of teachers ought to have well in hand. In each case he states in a sentence the purpose of the study, suggests advance preparation, offers material for devotional exercises and discussion at the meeting, and foresees possible outcomes of the gathering. He closes with meditations and prayers.

All this is admirable in spirit and content. It puts teachers' meetings on to a new high level.

**Stories for All the Year: Everyday Life Stories Religiously Interpreted,** by Sara Ward Stockwell. Judson Press, Philadelphia. 293 pages. $1.50 net.

Our first thought was that this was a gift book for children, but on examination we find it rather a book for parents and teachers to use with children. The subtitle, the Preface, the Topical Ethical Index, the indexes of stories adapted for different ages, are all useful, but remove the volume from the class of children's books.

There are 108 stories, seasonally arranged, none over four pages long and mostly only a page or two long. The stories are good, and the religious applications laid on thick. There is great variety in subject, and they are all original.

## A Sheaf of New Hymnbooks.

**Church School Hymnal for Youth (The).** Westminster Press, Philadelphia. $1 a copy; 80 cents in quantities.

Compiled by a committee of Presbyterian leaders for use in the Young People's division of the church school. It endeavors to make hymnody and worship an inspiring factor in the development of Christian character. In arrangement and contents young people were kept in view.

There are 386 pieces, topically arranged, and 20 instrumental pieces from the great composers. A new feature is 13 pages of religious poetry added to the usual helps for worship,—responsive readings, prayers, etc. Included in the contents are many of the best recent hymns and poems.

The book should certainly be examined by

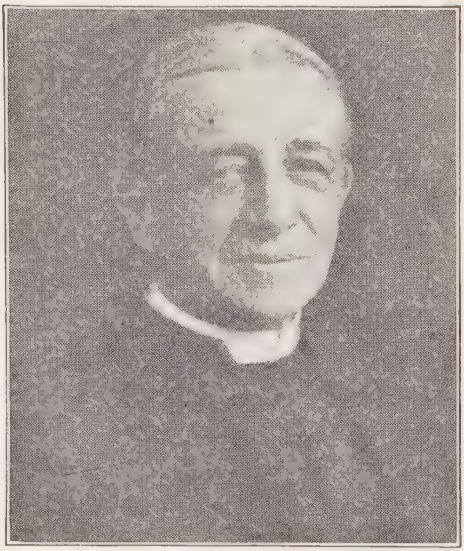
those who are looking for a serviceable hymnal adapted to young people.

**Instrumental Music for School Worship,** selected by Edward Shippen Barnes. Presbyterian Board of Christian Education, Philadelphia. 47 pages. 75 cents.
Thirty-three piano pieces for use by the Sunday school pianist, together with a selection of responses. The compositions are mostly by great composers, but include 10 by the compiler.

**Songs for Men,** edited by Calvin W. Laufer. Westminster Press, Philadelphia. 104 pieces. 35 cents.
This is more than a song book. It also contains responsive readings, several orders of worship, and other usable material. The hymns are from the larger books, but there are 28 "Community Songs" and choruses, words only, at the end.

**New Cokesbury Hymnal (The),** edited by Charles C. Washburn. Cokesbury Press, Nashville, Tenn. 35 and 50 cents.
The editor is professor of Church Music in Scarritt College for Christian workers. The book is consequently of that select standard that is bought for churches,—and that lacks the kick that a hymnbook prepared by an active evangelist sees the value and need of.

There are 290 musical pieces, 45 responsive readings, a section giving suggestions for public worship, 10 Programs of Worship, and other features.



*Dr. Louis F. Benson.*

**Smaller Hymnal (The),** edited by Louis F. Benson. Presbyterian Board of Christian Education, Philadelphia. $1.25 a copy; $100 a hundred.
Designed for use in gatherings where simpler music is desired and a less cumbersome book than the larger church hymnal. It contains 387 pieces, topically arranged, and 57 responsive selections from the Psalter. The musical standard is that of refined simplicity. The make-up of the book is the best.

Dr. Benson is an expert in hymnology. He gives the hymns as the authors wrote them. Brief notes give dates and other desirable information.

### Worthwhile Fiction.

**Ghond the Hunter,** by Dhan Gopal Mukerji. E. P. Dutton & Co., New York. 205 pages, illustrated. $2.50.
Any one who has read one of Mukerji's books —Dutton publishes eight earlier volumes,— will not need much persuasion to get a copy of this. It is the autobiographical recital of Ghond's experiences in his Indian village home and in the adjoining jungle where he hunted. The jungle animals and snakes and insects pass before the reader in the 19 successive chapters, often involving hairbreadth escapes and adventures.

There is Indian lore and wisdom all along, and the illustrations and decorations are distinctive. The literary finish of the book increases its appeal to older readers, though it is written primarily for young people.

**Pat and Pal,** by Harriet Lummis Smith. L. C. Page and Co., Boston. 291 pages, illustrated. $2.
Pat is a Boston terrier, and Pal is his collie friend, both belonging to Miss Priscilla. It is Pat who tells the story of his mistress' love affair as it seemed to work out from his standpoint. Pal is a wise dog given to speaking in epigrams.

The author is an accomplished and successful writer of pleasing stories. The novelty of the plan of this one adds piquancy to the tale.

**Pioneer Boys of Kansas (The): or A Prairie Home in Buffalo-Land,** by Harrison Adams. L. C. Page and Co., Boston. 301 pages, illustrated, picture cover. $1.65.
The flower-dotted prairie of Kansas is the home of a pioneer family whose Virginia ancestors had pioneered in Ohio and on the Overland Trail. Two of the boys are the heroes in this story, which takes in incidents and adventures that were common in that early Westward movement. Work in the fields, hunting and fishing, friendly contact with Indians, and the rest, compose the plot.

Six full-page pictures and several line drawings recall things as they were.

**Ranch of the Golden Flowers (The),** by Constance Lindsay Skinner. Macmillan Co., New York. 192 pages, illustrated. $1.75.
A stirring tale of California before it was acquired from Mexico, when Spanish life predominated and Americans first began to settle there.

A boy and a girl, whose mother had died back in Kansas and whose father died on

the trek to California, have the good fortune to land at the estate of a Spanish family of the best aristocratic type. Their mutual experiences make a pretty story.

**Royton Manor,** by Caroline Atwater Mason. Fleming H. Revell Co., New York. 302 pages. $2.

Royton Manor near New Haven was the home of a patrician family the Duanes, the father a judge, the son in Yale, and the daughter Deborah a beautiful character. Warner Kennedy comes on the scene: a forceful personality, self-centered, and he turns out to be a brute. After a while he marries Debby and makes her life a hell. The plot brings the characters to Italy, and religion plays a large and critical part. Things mend before the book closes.

**Secrets Inside,** by M. M. Dancy McClendon. L. C. Page & Co., Boston. 315 pages, illustrated. $1.75.

Esselly Moss is a lovable, old-fashioned 10-year-old orphan girl in North Carolina who is sent down to Texas to her uncle. Adventures and mishaps begin even on the train, and keep coming until a happy ending is reached. Wiggles, the child's mongrel pup, wiggles his way through the plot and helps to mix things up. A locket heirloom contains the secrets.

**Standfast Macrea, by** Wallace Dunbar Vincent. Union Press, Philadelphia. 177 pages, illustrated.

Rob Macrea and his mongrel pup step out of a ramshackle farmhouse as the story begins. Rob's mother is dead, his father has just died, and a crook lawyer and money-lender is about to foreclose on his estate. Not until the last page are the papers found which uncover the fraud.

Meanwhile Rob has a hard time of it, but he has several good friends who encourage him and stand by him.

The narrative is vividly told, and with much humor,—one will keep on reading until he has finished.

**With Dog and Canoe: A Story of the Big North Woods,** by Dillon Wallace. Fleming H. Revell Co., New York. 269 pages, illustrated. $2.

This time the hero, Stanley Burton, is a young New Yorker, son of a wealthy father and a mother who pampered him so that he was beginning to plunge selfishly and dangerously into city night life. To develop his better parts his father sent him, much against his will, with the boy's uncle on a summer trip to the great interior plateau of Labrador and the Northern barrens.

The first night out on the great adventure Stanley tried to desert and return home, only to get lost in the woods. However, by chance he shot a bear, and the excitement of it changed his mind about going home. From this point he has several thrilling adventures ere he returns to civilization.

A couple of guides are prominent in the story, while Eskimos and liveyeres and port traders and others of the Labrador coast folk contribute to the fast-moving and well knit plot.

### Various Themes.

**Beginning to Garden,** by Helen Page Wodell. Macmillan Co., New York. 104 pages, illustrated. $1.75.

The large print and pictures do not make this book like a manual or textbook on gardening, but that is what it is. In 20 short chapters are given brief hints and directions on planning a garden; securing tools and other things needful; planting, growing and tending vegetables and flowers; how to get the best of weeds and insects. Also on things a girl can make out of garden things, and things a boy can make for his garden; how and when to pick flowers; how to plan a flower show; attitude toward wild flowers and other things; indoor gardening; and finally "When Winter Comes."

The author is evidently in love with gardening, and fully posted about its ways and means: and she has the happy knack of writing simply and clearly.

**Fiery Crags (The),** by F. W. Boreham, Abingdon Press, New York, 285 pages. $1.75.

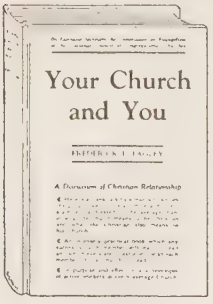
As we lay down this book we wonder whether the reviewer should criticize the author or the author the reviewer. It seems to us that this volume is not up to the standard of the other and previous Boreham books. The same felicity in the choice of titles is here, the same clear and friendly English, the same wealth of illustrations, but the personal pronoun seems unduly emphasized, the literary allusions, especially to poetry, a bit too frequent and too long, and the points of connection are often awkwardly spliced. But still this is a Boreham book. No one can mistake it for any other, and that is to say that it will be found both interesting and stimulating.—H. P.

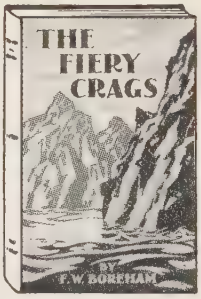
**Jewish Library (The): First Series,** edited by Leo Jung. Macmillan Co., New York. 374 pages. $2.50.

The union of Orthdox Jewish Congregations of America is back of this series of life messages of Judaism. The present volume contains 12 essays which had previously been issued separately as pamphlets. Succeeding volumes will reflect the dreams of Judaism and its romantic history in ancient and modern times, thus building up a monument of Jewish lore.

This book gives chapters (among others) on "The Care of Animals in Jewish Life and Lore," "Evolution and the Faith of the Jews," "Marriage in Judaism," "The Hebrew Bible." The editor contributes the first chapter, "Essentials of Judaism."

**Methods of Private Religious Living,** by Henry N. Wieman. Macmillan Co., New York. 219 pages. $1.75.




Here is something good! Prof. Wieman has systematized certain areas of Christian thought and practice in such a way as to see their rationale and proper relation in building Christian character and conduct.

The book displays clear thinking, precision in diction and arrangement, and a brilliant flair that is not always present in religious books. Read this and let your own imagination spread its wings: "Our central theme is worship: for worship is the way we ride the winds that lift the highest!"

There are ten chapters full of original ideas, or at least ideas newly stated and coordinated. All is in the best spirit, and singularly personal as you read, though the matter exhibits scholarly technique in its orderly display. The chapter titles are—Private Worship, Religious Release of Energy, Reconstructing Society, Dealing with Common Things, Meeting a Crisis, Public Worship, Fellowship, Finding Joy in Life, Methods of Mysticism, Method in Religion.

The methods Prof. Wieman suggests are not intended to be final. They are methods tested and found helpful by himself and others. But the underlying principles seem to be sound.

### Among Reviews Next Month.

**Japan in the World of Today** (Revell).
**The Soul of the Bantu** (Doubleday).
**The Motives of Men** (Scribner).
**Charles W. Eliot** (Harper).
**The Case for Christianity** (Harper).
**Christ and Society** (Scribner).
**The Drift of the Day** (Willett).
**Fundamental Christianity** (Macmillan).
**Reinspecting Victorian Religion** (Macmillan).
**Science in Search of God** (Holt).
**Paganism in Our Christianity** (Putnam).
**New Sermons and Essays.**
**Some Romanist Volumes** (Macmillan).
**Anthropology and Modern Life** (Norton).

### ALSO RECEIVED.

**City Churches in Social Action,** by James Myers. The Commission on the Church and Social Service of the Federal Council has recently issued an 8-page pamphlet entitled "City Churches in Social Action," describing the social and industrial activities of the Los Angeles Federation of Churches. It is highly suggestive of what can be accomplished in the field of social service and industrial relations by a local council of churches under courageous and skilful leadership. Copies of the pamphlet may be obtained from the Commission, 105 East 22d Street, New York City, at 4 cents each, postage included.

**"My Kingdom—Not of This World,"** by Keith L. Brooks, 536 So. Hope St., Los Angeles, Cal. 15 pages. 10 cents.
A study of every passage in the New Testament containing the word "Kingdom" and of every passage bearing in any way upon the purpose of our Lord in his first advent.

**Walking with God,** by Harvey Farmer. Bible Institute Colportage Association, Chicago. 32 pages. 25 cents.
A devotional expository essay on Genesis 5. 21-24 by the field superintendent of the North Africa Mission.

**Should a Catholic be President?** Calvert Publishing Corporation, New York City. 42 pages. 10 cents.
No. 4 of "Commonweal Pamphlets," containing reprints of editorials, articles and other comment from the weekly Romanist paper "Commonweal."
We read this exchange carefully and consider it quite false to its pose of liberality and bigness in its religious attitude. The articles on the late presidential campaign were specially narrow, ill advised, and—judged by results,—foolish.—F.

**The Higher Critics' Hebrew,** by B. A. M. Shapiro. Hebrew-Christian Publication Co., New York. 14 pages.
A defence of the Word of God by an examination of attacks made upon certain passages, exposing the incorrectness of the critic's views.

**"Life of Faith" Almanac, 1929.** "Life of Faith," London, E. C. 48 pages. 2d.
"A daily reminder of the goodness of God," having texts for every day in the year, short monthly homilies, frontispiece giving a recent picture of Dr. Meyer, and odds and ends and advertisements.

**United for Kingdom Service in Puerto Rico.** 51 pages, with maps and illustrations.
Presenting the combined activities of the Evangelical Union of Porto Rico, embracing seven or eight denominations.
Half of the pages are given to illustrations of people and places. Rather a good idea!

**Back to "The Faith"! Volume I—The Life that Pleases God,** by Harry W. Beach. Pilot Press, Montrose, Pa. 72 pages. No charge.
An effort to "clarify your vision of the Lord Jesus, give you a new rejoicing in him, and lead you on toward a new experience of him."
A familiar message to the Christian reader based on the Bible.

**Liquor Control in Canada,** by Ben H. Spence. Canadian Prohibition Bureau, Toronto. 40 pages. 25 cents.
Crowded with quotations and statistics on present liquor conditions in Canada,—much to the discredit of the supposed control system, which is debauching Canada.

### AMONG NEW BOOKS.

**First Epistle of Paul to the Corinthians,** by Charles R. Erdman. Westminster Press, Philadelphia. 158 pages. $1.

**Foreign Missions Under Fire,** by Cornelius Howard Patton. Pilgrim Press, Boston. 180 pages. 60 cents and $1.

**Heights of Christian Blessedness (The),** by Doremus A. Hayes. Abingdon Press, New York. 393 pages. $2.50.

**Seng Chang Sees Red,** by Mrs. W. Lechmere Clift. Marshall Brothers, London. 212 pages. 5/-.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 49 March, 1929 Number 3

*Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Romans 15. 4.*

## Religious Thought and Activity: At Home and Abroad

**One hundred and ninety-eight cities** in this land each have from a thousand Jews up to two millions in New York, it is said. Besides, there are 518 towns that have between a hundred and a thousand Jews.

**In certain parishes** in Brandenburg, Germany, the parish bell rings whenever any one is baptized.

Is this due to a belief in baptismal regeneration?

**The "New Outlook,"** weekly paper of the United Church of Canada, states that its publishing house will celebrate its 100th birthday on November 21 next.

We believe the publishing house was the Methodist publication house before the formation of the United church.

**Church coöperation and efforts at union** proceed apace. Thus, the Northern Presbyterians are at present negotiating with the Southern Presbyterians, the United Presbyterians, the Reformed church, and the Methodist Episcopal church. The Congregationalists are holding official conferences with the Christian church (distinct from the Disciples of Christ, who are often called Christians), and the Universalists, while here and there local bodies are seeking union with others. The Protestant Episcopalians have held out their hands to the Presbyterians and the Methodists.

**The United Study of Foreign Missions for 1929-30** will be based on the Jerusalem conference of last year.

Mrs. Helen Barrett Montgomery has written the book for seniors, "From Jerusalem to Jerusalem," that is, from Pentecost to the present.

Miss Margaret Applegarth has written the book for Juniors under the title, "Going to Jerusalem."

Then Mrs. Henry W. Peabody has a book for little children, "Little Lord Jesus," well illustrated.

**Practically no maiden aunts** in China is one unexpected result of the murder of girl babies in that land.

In this connection Rev. Edward H. Smith of Ingtai says:

"We shall need, particularly in woman's work, for at least a generation more a full complement of foreign lady workers. China counts among her great lacks single educated ladies. It will take a long time for her to make up what the maiden aunts of America and England have so conspicuously contributed to society."

**September 29 next** will be the centenary of the birth of William Quarrier, founder of the orphan homes and allied institutions at Bridge-of-Weir near Glasgow, Scotland. Special thanksgiving exercises will be held there then.

Mr. Quarrier began his public work among the shoeblacks and newsboys of Glasgow in 1864. Out of this developed the orphan homes, which today provide home and Christian education and training for 1400 orphan boys and girls of all ages every

year. About 20,000 children have been cared for in all thus far. Nearly 7000 of them have been sent to Canada and started in life.

About two million dollars have been received for the support of this work in all. Note this: no one has ever been asked in any way to contribute to the work! The needs are committed to God in prayer. They have never been in debt. The lowest balance they have ever reported was $3 on the right side.

Any reader who wishes to learn more of the romantic history of this work for God should ask Miss Quarrier, Bridge-of-Weir, Renfrewshire, Scotland, for a copy of "A Narrative of Facts."

**Augsburg, Germany,** is preparing for an adequate celebration in 1930 of the 400th anniversary of the meeting of the Diet of Augsburg in that city. A committee, headed by Dean Schiller, member of the executive committee of the Lutheran church, will align the celebration in Augsburg with the celebration that year in Lutheran circles throughout the world of the fourth centennial of the signing of the Augsburg Confession.

Many of the leading citizens of Augsburg have placed themselves at the service of the committee.

**John Bunyan** is highly honored by the testimony of Dr. L. J. Jacks of Oxford. He says he has read "Grace Abounding" twenty times. He recently preached on the book. In his sermon he said:

"I forget I am a Unitarian, an old pupil of James Martineau, principal of a theological college, professor of the philosophy of religion, editor of 'The Hibbert Journal,' and all that. I realize as I read this book that I am just one of 'the weak and tempted children of God' for whom it was written,—just that, and no more. All the Unitarian superiority is knocked right out of me, and I get bowled clean over. But I am sure it does me good."

**The American College of Teheran** is conducting a campaign for much-needed books for its library.

It is extremely difficult to give regular college work in English without adequate reference books. Boys of high school age also are unable to procure reading matter in English. Boys' books of all sorts for the teen age as well as reference books in literature, education, religions, science, history, etc., will be appreciated.

Individuals or societies interested in contributing books or money for the purchase of books should send the same directly to the librarian of the American College, Teheran, Persia. Packages of books should be marked "Printed matter" and sent at the postage rate of one-half cent for an ounce. There is a limit of four pounds and a half a package at this rate.

**Church-building** seems to be one of the big enterprises of the United States today. Dr. Albert F. McGarrah, director of the department of Building Fund Campaigns of the Presbyterian Board of National Missions, has just raised $3,500,000 in 3½ months for 50 churches. This money will be used for the erection of new buildings, improvements to present buildings, or for the payment of debts, and is in addition to funds already in hand or paid out on construction.

His astonishing average income of a million dollars a month for church building campaigns is viewed by Dr. McGarrah as demonstrating that there is no let-down in the great church-building movement which has swept over the country since the close of the World War. Not only are more churches being erected, he says, but they are being planned and built more worthily, more beautifully, and more expressive of sacrifice and reverence.

**A thriving Jewish colony** in the heart of the Sahara Desert was recently discovered by M. Réné Leblond, French consul in Akka, southern Morocco.

While map-making by airplane over the Sahara, M. Leblond was forced to descend in a lonely spot, where he was soon surrounded by tribesmen. Recalling the fate of other French aviators who have fallen into the hands of desert-dwellers, M. Leblond steeled himself for an ordeal. To his astonishment he was received with the greatest honor, and found himself in the midst of a colony composed of descendants of Jews who had fled from the vicinity of the Mediterranean years ago.

The last white man seen in the colony had penetrated there in 1866. Only vague rumors of the World War had been heard.

Although these Jews spoke an Arabic dialect, they used Hebrew lettering in their script, and they preserved their Jewish religious ceremonials.

**"Down with the Jews!"** he shouted, according to the "Jewish Tribune," as he marched along with the anti-Semitic group of a Vienna university. "Down with the Jews!"

Suddenly, he was taken sick. Removed to a hospital, it was found that he must undergo a blood transfusion.

A number of fellow students offered their blood, but only the blood of a Jewish student was found to have the exact qualities to match that of the anti-Semitic patient. The Jewish student readily gave his blood. The anti-Semite student recovered. But he is a sadder and a wiser man. Firstly, he now has Semitic blood in his veins. Secondly, the operation revealed the fact that the blood of the Jewish student was more akin to his own than that of the non-Jews, thus disproving the hokum of superiorities of racial bloods.

He is not likely to march in any more anti-Semitic processions.

**Miss Ruth Woodsmall,** executive secretary for the Young Women's Christian Association in the Near East, has been given leave for a year to do an interesting piece of survey work on the changing conditions among Moslem women. This study, which is on behalf of the Laura Spelman Rockefeller Fund, will bring the Association into touch through Miss Woodsmall with such countries as Irak, Persia and Afghanistan and with groups not yet touched by the Association in the normal course of its work.

An interesting phase of the work done by the American secretary in foreign lands is that her ability is largely gauged by the efficiency with which she works herself out of her job. In other words, she must train a woman native of that country to succeed her, —not always easy in a country where women have by tradition and choice remained in the background of all public service.

The finding, for instance, of each Chinese secretary in the land of early marriages and secluded women has been nothing short of a miracle. For the married woman is immediately drawn into an absorbing and complex family life, and even a few years ago it was difficult to find women free enough to give the time necessary for building an organization such as the Y. W. C. A. of China has grown to be. Strangely enough, it has been the training in self-discipline, in tact, in forbearance and patience that the girl-wife has had in the home of so many of her husband's relatives that has developed the characteristics of leadership needed to make her a leader of other women in this association.

*And I smiled to think God's greatness*
*Flowed around our incompleteness,*
*Round our restlessness his rest!*
*—Browning.*

**Twelve sons of missionaries laboring in East Africa** are at the John Brown College, Siloam Springs, Ark. They came there through the influence of Mr. and Mrs. Westervelt.

These friends were forced to lay down their work in Kenya Colony, British East Africa, because of Mrs. Westervelt's health. Returning to this country they sought service that would replace the missionary service they had relinquished, and they found it at John Brown College, making a home for East Africa missionary boys and assisting them in getting an education. At this school industrial training is given as well as book learning, just what is needed in Africa.

The little colony of boys at the Westervelt home, amid beautiful unique surroundings, form an inspirational group. Reared in Africa, their babyhood spent in the mission station together, speaking several of the native tongues and further allied by their great purpose of returning to the field of their fathers, they go about their work with system and great earnestness.

**A memorial of Dr. John F. Carson of Brooklyn** is proposed for the Stony Brook School, Long Island, N. Y.

The experiment of the Stony Brook School, which was started a little over six years ago to put a fourth R—Religion—into the regular curriculum of a boy's preparatory school, has succeeded. The school, which makes Bible study as important for graduation as geometry, history or English literature, has grown to four times its original enrolment, and now seeks to expand.

Convinced that the remedy for spiritual indifference in our land lies in the abolition of spiritual illiteracy, the late Dr. John F.

Carson, pastor of the Central Presbyterian Church, Brooklyn, in coöperation with the Stony Brook Assembly, founded Stony Brook School as a purely experimental venture. When the school was opened there were 27 pupils and 6 masters. Today the school has 130 pupils, and the faculty numbers 14.

Its all-round success having now placed the school beyond the experimental stage, its directors feel justified in embarking on a policy of expansion. What was sufficient equipment for 29 pupils is not so for 130 and the additional 75 boys whom the school expects to welcome in the near future. Accordingly, a campaign for $500,000 is now in progress to build a memorial hall to Dr. Carson, which will include an auditorium, gymnasium, swimming pool, laboratories, additional dormitory space, etc., and to provide suitable equipment for these objects and an endowment for their maintenance.

### Divers Converts at Singapore.

What is regarded as a typical baptismal service at Singapore is reported by Mr. James Teskey in "Echoes of Service."

First was an old Chinese woman, over sixty years of age, who had been "numbered among the redeemed for years, having heard the gospel from Miss Emmerson, but she has been for years crippled with rheumatism and unable to walk alone. Through visits she has been helped, and she desired to be allowed thus to follow the Lord. Many of her heathen relatives were there, as well as others who have never been to one of our services before. As the old crippled Chinese woman was helped into the water and carried out tears were not far from the eyes of many of us."

Then came a Chinese girl, who was saved some time ago in a Sunday school class, and although living in a home where there is little to help along in the narrow way, yet witnesses a good confession there.

After her came a young Scotchman, an engineer on one of the local steamers. "We first got into touch with him some years ago when he was left behind from a steamer passing through, with smallpox, and we were able to cheer him a little during his stay in the isolation hospital." He was converted about a year ago in Scotland, then came East again, and obtained employment on a local ship.

He was followed by a young Indian gentleman who had been brought up in a high-class Hindu home, "but for three months he had been coming to our gospel meeting with another Indian brother, and trusted in Christ. It was wonderful to listen to his testimony when seen by some about being baptized, his knowledge of the Word of God being an evidence of his growth in grace."

Last of all there came a Chinese lad.

### Universal Religious Peace Conference.

A preliminary meeting convened in Geneva, Switzerland, last September to determine whether or not it is practical to issue a call for a world peace conference made up of representative men and women drawn from the great religions of humanity. Dr. Shailer Mathews of Chicago was chairman, and Dr. Henry A. Atkinson of New York secretary.

There were 191 delegates present, representing eleven religious systems: Buddhism, Confucianism, Christianity, Islam, Shinto, Zoroastrianism, Bahaism, Theosophy, Ethical Culture, Judaism and Hinduism.

Those present agreed with remarkable unanimity that the time is ripe for the holding of such a conference.

The addresses without the designations which mark them as the product of certain religious systems were so much alike in their emphasis on brotherhood and world peace that one cannot with certainty classify the speaker.

It was agreed:

To call a world conference;

To form an executive committee of 70 to have charge of all details. A committee of 17 was set up with the responsibility for naming this executive committee;

To form a world committee of 1000, which will constitute the conference when it meets;

To hold the conference in 1930, if possible;

To leave to the executive committee the place of meeting, with the expressed wish that it be held somewhere in the East.

The assembly was marked by a spirit of harmony and goodwill that was extraordinary. This is said to be the first time that an attempt has been made to organize the different religions for a great coöperative, worldwide attack against injustice and the things that make for war.

The movement is sponsored by the Church Peace Union, of which Dr. Atkinson is sec-

*The Mount of Olives, with Gethsemane in the center foreground.*

retary and which was heavily endowed by Andrew Carnegie.

## NOTES ABOUT THE BIBLE.

**A new Bible House in Peking** was recently opened by the American Bible Society with impressive dedicatory services and in the presence of many guests. The Bible House, consisting of office building, residence and salesroom, is one of the most up-to-date and best equipped structures in that part of China.

It was made possible by a gift from the Maryland Bible Society.

**A Chinese countryman,** who is a fisherman when the farming season is ended, told a missionary that within three months he had read the Bible all through, reading ten chapters a night and taking advantage of an occasional stormy day to read still more.

**The Cleveland Public Library** recently wrote the Bible Society for copies of their leaflets, which were shown in a bulletin board exhibit with book jackets and a handsome gold poster, lettered in purple, "The World's Best Seller—The Bible." The bulletin board used was in the main lobby just inside the main entrance. After remaining there a couple of weeks the material was brought down to a bulletin board in the basement and remained there several weeks more. Numerous inquiries regarding the pamphlets resulted.

**"The next great revival** will be a Bible revival," was the oft repeated prophecy of Charles M. Alexander, the singing evangelist. He, like many other Christian leaders, realized the great need for Bible knowledge and was confident that in the Book of books was to be found the dynamic power to bring about a great spiritual awakening. As Mr. Alexander traveled throughout this country and in other parts of the world he was continually asking Christians by the thousand to join in praying that a great worldwide Bible revival might come soon.

**As the doctors** go through the wards of the Presbyterian Mission hospital in Tripoli, Syria, with their charts and cart of dressings, and the nurses with their clinical thermometers, pills and potions, a missionary or Bible worker follows with wares adapted to various needs,—the Bible, picture books, Sunday school papers, games, cards with Scripture texts, bright postcards, books and magazines in English, French and Arabic.

A Protestant woman was handed a book of Bible pictures and stories for her entertainment, as she could not read. The following day the book was found in the hands of her husband sitting beside his wife. Starting up he inquired eagerly what he must do to get that book, for he wanted it. He was told that it was not available. Two mornings after the man appeared in the clinic. He was quite appealing in his earnestness:

"Oh, lady, I need that book for my chil-

dren! How can I bring them up right if I have no help? I am trying to spread the light, but I do not know much."

### King George's Immense Personal Influence.

Some years ago he allowed it to be stated that as a boy he had promised his mother to read the Bible every day, and that he had kept the promise. That is the source of wisdom which has never failed him.

"If King George V had been a Bourbon, living at Versailles, every courtier would have witnessed these devotions. But in London there is a home within the palace which is as private as any other Englishman's castle. It is in that home where the King and Queen breakfast alone that the Bible is read. It is he who sees in secret that rewards openly.

"If King George V has retained his joy in service, his smile, his tenderness to children, and, in a word, his character, it is because day by day the world around him was excluded from a realm within him over which there has reigned Another than he." —P. Whitwell Wilson in "Christian Herald."

### This Marine Had Never Seen a Bible.

While in Shanghai this summer we held evangelistic meetings among British soldiers and American marines, says a writer in "Pray for China!" We met one of the Americans named Perry who had never seen a Bible until he saw another marine reading one in the billet in Shanghai.

He asked him what he was reading,—a love story? The other man said:

"Yes, the greatest love story in the world." He told him about it, but Perry didn't understand. He later asked another Christian marine if it was a love story, and was told to read John 3.16. He said:

"What is that?"

When this verse was read to him he asked:

"Say, fellow, do you really believe that?"

When the other man said he did Perry asked him for a copy. We later gave him a Pocket Testament.

He came regularly to our meetings and stopped drinking, but did not seem to know how to yield to Christ. His captain promoted him for staying sober, and he was a ten days' wonder to the other marines who had been accustomed to seeing him break the furniture in the Shanghai cabarets. They had only jokingly said:

"Say, Chief, you'd better go over to the meetings and get religion and quit drinking!"

He replied: "I think I will."

Lately he has taken to drinking again, and the struggle is all the harder because he is an Indian, a member of the Choctaw tribe in Oklahoma, and because he is in Shanghai, which one of the marine officers told me is the worst city morally he had ever been in.

One night "the Chief" came into the Gospel Mission Hut and begged Mr. and Mrs. Main to pray for him. He is still having a terrible struggle.

Pray for "Chief" Perry! He is a leader, and his conversion will mean the salvation of other marines, and may mean the conversion of his entire tribe when he goes home. Some of you have been through this fight with drink yourselves: won't you please undertake for this fellow?

### How Should Children Study the Bible?

Much discussion is current in Britain about the Bible and as to how it should be read, according to an exchange. Some observations and recommendations on religious instruction have been made by a committee representing English headmasters and headmistresses.

They consider that religious instruction in schools should be divided into three stages.

For the first stage, for children starting it at the age of about 13½, they suggest special attention to the Christian conception of God, and recommend that this stage should be based on the Gospels. They feel that there is a real danger that "the Old Testament view of God" should be accepted by the young as being the normal, and indeed the orthodox, view, slightly modified by the New Testament, and are therefore anxious to see the foundation of a truer view laid from the first. At this stage they wish to see the Gospels studied not so much from the point of view of the detailed criticism of the text as on broad lines of Christian belief and Christian practice, so that boys and girls may realize that the only Christian view of God is that which Christ held. They suggest that in dealing with the Gospels more attempt should be made to explain and justify the unique character of

the impression made by the personality of Jesus on his contemporaries, as is done, for example, in "Ecce Homo."

The second phase in the view of the committee should be devoted to the Old Testament. Every boy and girl should be taught to recognize that the main importance of the Jewish contribution to the world lies in the prophets and the Psalms, and the teaching of Old Testament history should be kept subordinate to this end. They hold that the earlier books of the Old Testament are better suited for use at a later stage, when they can be more profitably used to explain the growth of the Jewish conception of God. This is not intended to depreciate the use of the great stories therein contained at the preparatory school stage.

For the third stage the committee propose the study of the growth of the early church, based on the Acts and illustrated by the epistles and the first chapters of Revelation. They also advise a study of the influence of Christianity on the world, not in the sense of Church history, but "as revealed in the lives of great Christians of every generation and in the missionary work of the church, particularly in its vast expansion during the last century."

Other suggestions offered are: That there should be a definite attempt before the pupils leave school to give a general idea of the relation of Christianity to other faiths and philosophies; and that in view of the mental atmosphere into which boys and girls will be plunged when they leave school some attempt should be made to ensure that in their last terms at school "they are encouraged to face the difficulties they will meet and to realize how many of them are based on mistaken notions of what Christianity really is."

The committee adds: "As will have been seen, they feel that the danger of what may be called an Old Testament conception of God, though less than it was, is so real and great that at every stage every effort must be made to make it clear that this conception has no authority except where it is in harmony with Christ's teaching. The committee recognize that the effect of any divinity teaching must ultimately depend on the teacher."

We are moved to ask, What of the years earlier than 13½? Also to remark that Christ in his teaching never found it necessary to warn his hearers against the "Old Testament view of God," but himself adopted that view. And so did the later New Testament teachers.

Really?

*If I really, really trust him*
*Shall I ever fret?*
*If I really do expect him*
*Can I e'er forget?*
*If by faith I really see him*
*Shall I doubt his aid?*
*If I really, really love him*
*Can I be afraid?*

—*F. M. N.*

## ON PLACING THE BIBLE IN STATE SCHOOLS.

A clear note on the question of the teaching—as distinct from the mere reading—of the Bible in tax-supported schools in this land has been sounded by the Baptists of South Carolina. At their last convention a committee on the complete separation of church and state reported on the matter of including the Bible in the curriculum of state schools. This report was unanimously adopted. It reads as follows:

First, the Bible is a distinctly religious book, and when properly read and studied is an act of worship which can not rightfully be carried on by the arm of the state. The state's business is to protect not promote religious matters.

Second, we believe that it is against the divine plan for the state to try to teach the Bible as a textbook in state-supported schools, that is, by taxation. It must be free and voluntary. In the Great Commission Christ commissioned the church, not the state or nation, to teach, preach and baptize the nations of the earth.

The denominational school is the only school that can rightfully teach all truth, especially religious or Christian truth.

Third, there are many versions of the Bible. One is known as the Protestant Bible, the King James version; another used by the Roman Catholics, called the Douay version, which contains entire books not appearing in the King James version. These versions differ materially according to the interpretations by the respective sects. Then there is the Jewish people who do not con-

sider the New Testament as part of the Bible at all.

In view of these facts, whose Bible is the state going to teach as a textbook? Who is going to interpret it? All these citizens pay taxes and have equal rights at this point. Their money must not be used to promote a creed they cannot subscribe to.

We do not want these other versions and ideas taught our children. Neither can we afford to take their tax money to teach it to others, even our own. Every man's conscience in these United States is worth more than these United States on the matter of religious liberty. It is not a matter of the majority: it is conscience. The government should keep hands off unless some sect under guise of conscience commits acts which violate the good order of society.

Some may say, Let us leave out sectarianism! But to the Protestant the Roman Catholic Bible is a sectarian book; to the Jew the New Testament is a sectarian book; to the Roman Catholic the Protestant Bible is a sectarian book; and to the man who has no religion all are sectarian. To select any of these textbooks to be taught in tax-supported schools is to confer special favor on that sect. The state cannot show partiality. All sects look alike in the eyes of the constitution, and rightly so. Equality is the word, and special privileges to none.

It is true that the right to worship God according to the dictates of our conscience is well established in America. But that is not all of religious liberty. Religious liberty means absolute equality before the law of all religions. The state cannot have any favorites. Its only relation is to protect its citizens in their rights of person and property. It is declared by the teachers of history that Christianity prospers most under those governments which, as such, seek to help it least. A false religion may need the support of the state, but not the true.

It is true that our children must have religious training, but they must get it at home, in the churches and denominational schools, and not at the expense of those who do not believe it. There was a time when men and women were burned at the stake and forced to support by taxation a creed they could not subscribe to, but not by Baptists.

Baptists would not suffer by the King James version being taught in tax-supported schools, because that is a Baptist book. But it is contrary to the historic position of the Baptist denomination to promote religious propaganda in state schools.

Thus, for Baptists now to show the least shadow of encroachment upon the law of liberty of conscience means that it would put them in bad light and prove that their boasted love for religious liberty and separation of church and state was false.

In view of these facts we therefore recommend that this convention now assembled memorialize the Legislature of South Carolina to enforce the principles of our constitution by forbidding teaching the Bible as a textbook in any school or institution in South Carolina supported by taxation as a whole or in part.

---

## BY WAY OF SUGGESTION.

**"The Fellowship of Prayer"** for the Lenten season, February 13 to March 31, a pamphlet of 30 pages, envelope size, has been issued again by the Commission on Evangelism and Life Service of the Federal Council. A Scripture text and a passage to read, brief meditations and a prayer for each day are presented under the general topics of Myself, My Work, My Home, My Church, My God and Father, My Master and Brother.

Any pastor who sends his name and address to the Commission at 105 East 22nd Street, New York City, will receive a copy of this pamphlet free.

**While Atheistic Associations and Anti-Bible Societies** are making every effort to place their pernicious literature in the hands of boys and girls in our public schools it is encouraging to realize that there are those who are active in distributing the word of truth and salvation. These should have the earnest prayers and active support of Bible-loving Christians.

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, has recently begun a statewide distribution of its Christian literature in the schools of Wyoming. This is a sadly neglected field. The communities are sparsely settled. Many of the people are immigrants, not able to support a paid ministry. With-

*Sewing class, Mary E. Pratt School, Punjaub, India.*

out the free distribution of the gospel in print the people are left largely without any spiritual ministration.

**"Group mothers"** is a term coined by Dr. C. R. Shepherd, director of Chung Mei, the home for Chinese boys in Berkeley, California.

"It has practically the same significance as 'house mother,'" he says, "but as we only have one house, but several groups of different ages living in this house, I use this term. Each 'group mother' is given a group of boys, doing for them everything that a mother would do for her own boys, supervising the housework in a certain portion of the house and being directly responsible to me for the well being and deportment of her boys. Matters of minor discipline they attend to. Serious matters they refer to me. All matters of health they refer to the home nurse. In a word, they are to their group just as nearly as possible what a mother is to her own children. Their names are Miss Anna Dietz, mother of senior group (fifteen in number); Miss Fannie Barton, mother of high intermediate group (twelve); Mrs. Chin Toy, mother of low intermediate (eleven); Miss Margaret Thomsen, mother of juniors (nine)."

**Seven bishops** of the Methodist Episcopal church have issued a statement which includes this paragraph:

"Methodism is doing everything else in the work of the kingdom of God better than securing new converts and establishing them in the faith of Christ and the fellowship of the church. We are convinced that Methodism has gone as far as we can go without greatly increased spiritual motor power."

To encourage pastors to make a concerted effort to do their first works over again, Dr. George B. Dean, of the Department of Evangelism, with the cordial backing of the bishops' committee of seven, is suggesting six objectives:

To develop a greater church loyalty among the members in attendance and service;

To prepare effectively the church for its evangelistic effort;

To cultivate carefully the unsaved and unchurched of the community for whom the church is responsible;

To seek to secure a definite Christian decision from all those in the community for whom the Methodist Episcopal church is responsible;

To conserve properly the new converts;

To maintain an all-year-round program of evangelism.

## RELIGIOUS EDUCATION EXTENDING.

**A department of Religious Education** has been established in the School of Education of New York University.

Plans have been under way for some time looking toward the establishment of such a department. Its purpose is to prepare students for professional work in the administration, supervision and instruction in religious schools, churches and communities either as director of Religious Education or as specialist in various age levels. Second, to give professional teachers and administrators of so-called secular education in public and private schools an introduction to the basic elements of religious education. Third, to prepare for non-professional teaching and supervision in Religious Education those who wish to give marginal time as voluntary workers to educational services in the church and community.

Five courses are offered: Introduction to Religious Education, Principles of Religious Education, Leadership in Religious Education, Organization and Administration, and the Determination of the Curriculum in Religious Education.

In commenting on the newly formed department Dean Withers said:

"The university has started this department in the belief that the next great forward movement of the churches is in the field of religious education. We believe that systematic education in religion is an urgent need of our country at this time. Our unparalleled advance in science and industry and in material growth, we think, must be matched by advance in the moral and spiritual character of the people. New York University wishes to help meet this great need."

**Directors of Religious Education** are in line to receive official standing in the Presbyterian church provided they qualify in certain rather high requirements.

Because of the increasing employment of such directors in local Presbyterian churches and the recognized desirability in Presbyterian official circles of establishing a standard of requirements for such directors, with control by the presbyteries, the Presbyterian general council has voted to recommend favorably to the Presbyterian General Assembly at St. Paul in May a proposed constitutional rule to be transmitted to the presbyteries for their action. Said rule reads as follows:

"Each person desiring to serve as a director of Religious Education or in any position the equivalent thereof in a particular church shall first obtain a license to serve as such from the presbytery having jurisdiction over the particular church. The presbytery shall require of each applicant satisfactory evidence of being a communicant member of some evangelical church and of willingness, if not already such, to become prior to such licensure a communicant member of the particular church. The presbytery shall examine each applicant as to piety, knowledge of the Scriptures, the doctrine and polity of the Presbyterian church, and ability to teach. Each applicant shall also be required (1) to produce a certificate of graduation from a theological seminary with specialization in religious education; or (2) a diploma from some college or university with specialization in religious education and in addition at least one year's specialization in religious education in a recognized institution, or two years' experience in general education or religious education; or (3) the equivalent of either of the above. Said license shall be valid only within the presbytery and for one year unless renewed, and may be withdrawn at any time at the pleasure of the presbytery to which each licensed director of Religious Education shall report at least once a year. Nothing in this rule is to be interpreted as applicable to ministers who are members of, or to men who have been licensed to preach by, a presbytery of this church."

It is estimated that there are already nearly 400 directors of Religious Education at work among local Presbyterian churches, about one-half of whom are women. This proposed new rule, if adopted by the presbyteries, would apply to those already in office.

---

## THE CHINA FAMINE SITUATION.

The story of the terrible famine in China increases in definiteness and volume as the months pass. A recent conference in Tientsin of representatives from 11 provinces came to the conclusion that a minimum of twelve million destitute men, women and

children were at that time facing starvation, and that the number would increase to twenty millions before spring. The amount needed for famine relief before next harvest would be at the lowest estimate some $20,000,000.

A letter from Dr. Charles Ernest Scott of Shantung depicts the terrible conditions. He writes:

The famine waxes ever worse. South of the Yang Tze River, which runs east and west through the heart of China, the great southwestern provinces are in an appalling condition. Hunan, also Szechuen—an empire in itself, with seventy million people,—are in a welter of woe. The people have been well nigh eaten out of house and home by armies of Communists and Southern Nationalists, by rival "generals" who really represent only themselves, by bandit hordes, and by swarms of locusts.

North of the Yang Tze the same fell conditions obtain. The distress is the worst known in many decades. All the factors of a vicious circle, too well known in the Land of the Dragon, are present,—irresponsible governors, bandits raised to great power, rascal civil officials rapidly squeezing the people before a necessary sudden retirement while the getting away is good. Added to these are drought, locusts and other grain pests, with crop failure, impressment of the farmers' sons into the private armies or in desperation voluntarily joining them; the seizure of carts, animals, and wagons by the military; the able-bodied leaving the famine areas which the unpaid soldiers have done much to make so, camping in their houses, devouring their food, burning their fuel, sleeping in their bedding and wearing their clothes. One can scarcely hint at the awful fate of many aged and young, the former often abandoned, the latter killed or sold into a life worse than death. The roads are full of those most lugubrious of all processions seeable,—"Tao hwang ti," "the flee-ers from the famine."

Particularly are Northern Honan, S. W. Shantung, and Shansi and Chihli provinces in the grip of this monster. It stalks in their midst, deliberate, relentless, like the fabled dragon of old. And whoever out here has experience in this relief work, plus strength to do it, and can be freed from other duties, must get in to it and help. This I am planning to do, having had a set-to with it on two previous occasions. It is dreadful business, much mixed with contagion and woe,—distressful, nerve-racking, strength-sapping, depressing; but it has to be done. So the only thing is to go to it in the name of the Lord.

Interestingly enough, the actual administration and the immediate field work—directing the labor of tens of thousands of men in road building, well-digging, embankment repair and deepening silted-up rivers, ditch-digging, etc.,—all fall directly to the evangelistic itinerators. Many others give it the go-by, by preference or by necessity. It is the great and practical way to show an anguished people, in the face of the callousness of their fellow nationals, that Christ's religion, in distinction from theirs, is full of compassion, caring for the bodies no less than for the souls of humans.

---

## CURRENT THOUGHT.

**The New Testament** contains the vitalizing principles for the ethics of all ages.—E. Y. Mullins.

**John Wesley** was a much greater man in his influence on English life than any prime minister that ever lived.—Prime Minister Baldwin.

**Is it our case** that we are so inoculated by a weak dose of Christianity that we have become immune to a severe attack of Christ-likeness?—E. W. Shillito.

**"Suffered under Pontius Pilate,"** says the official Christian creed. What has Pontius Pilate to do with the definition of true religion? This, that he marks a date and a place.—Professor Burkitt.

**Just as a sober, honest man** has a better chance of making and saving money than a drunken debauchee, so the economic waste of sin checks our national prosperity to a degree realized by few of our citizens.—L. F. Bower.

**With too facile tongue and pen** it is asserted today that we preachers are as truly prophets for our generation as Isaiah, Jeremiah, and Ezekiel were for theirs, that all inspiration differs not in kind but in degree, that we are as essentially equipped to be spokesmen of God as these ancients were. Is that true?—R. C. Gillie.

**The victory of prayer** cannot be estimated by "answers" received to definite petitions. If I may say so reverently, God does not advertise, and the most remarkable answers to prayer will always remain hidden and unknown. The success of prayer lies not in what God gives a man, but in what he makes him; and if we could read the secret records we should meet hundreds and thousands and indeed millions of prayers thus successful,—of men and women who by prayer have been delivered from every kind of bondage of sin and fear, of leopards who have completely and wonderfully changed their spots.—Miss Sheila Kaye-Smith.

**Another public institution** kept by the ratepayers and taxpayers is the prison, with its police force, its courts of law, its judges, and all the rest of its expensive retinue. An enormous proportion of the offences they deal with are caused by drink. Now the trade in drink is extremely profitable: so much so that in England it is called The Trade, which is short for The Trade of Trades. But why is it profitable? Because the trader in drink takes all the money the drunkard pays for his liquor, and when he is drunk throws him into the street, leaving the ratepayer to pay for all the mischief he may do, all the crimes he may commit, all the illness he may bring on himself and his family, and all the poverty to which he may be reduced. If the cost of these were charged against the drink trade instead of against the police rates and poor rates, the profits of the trade would vanish at once.—George Bernard Shaw.

**I cannot imagine myself without religion.** I could as easily fancy a living body without a heart. To one who is deaf and blind the spiritual world offers no difficulty. Nearly everything in the natural world is as vague, as remote from my senses, as spiritual things seem to the minds of most people. I plunge my hands deep into my large Braille volumes containing Swedenborg's teachings, and withdraw them full of the secrets of the spiritual world. The inner or "mystic" sense, if you like, gives me vision of the unseen. My mystic world is lovely with trees and clouds and stars and eddying streams I have never "seen." I am often conscious of beautiful flowers and birds and laughing children where to my seeing associates there is nothing. They skeptically declare that I see "light that never was on sea or land." But I know that their mystic sense is dormant, and that is why there are so many barren places in their lives. They prefer "facts" to vision. They want a scientific demonstration, and they can have it. Science with untiring patience traces man back to the ape, and rests content. It is out of this ape that God creates the seer, and science meets spirit as life meets death, and life and death are one.—Helen Keller.

**An Anti-Bible Society: "Without Profit."**

A formal application has been made to the secretary of state in Albany, New York, for the incorporation of the American Anti-Bible Society.

According to the articles of incorporation the purposes of this organization are to discredit the Bible by publication and speech, to promote the repeal of all laws requiring the reading of portions of the Scriptures in schools, and organizing general propaganda against the doctrine that the Bible is the Word of God.

It is stated that the society is to be operated on a nonprofit basis. There is no doubt in my mind but that it will be so operated, if operated at all. Without profit to itself, without profit to the general public, and without profit to any good cause,—this is its destiny. Little wonder that the judge called upon to consider the application turned it back denied!

But while there is no doubt but that it would have been a society unprofitable and unfit it is more than possible that its efforts would have contributed, indirectly at least, toward a wider reading of the Book of books. The fires that were lighted in another time to destroy the sacred volume only carried it on letters of flame to the ends of the earth. Persecution is at last always the friend of a good cause.—Dr. Daniel A. Poling.

---

**Witness of the Spirit.**

John Wesley thus defined the witness of the Spirit. "By the testimony of the Spirit I mean an inward impression on the soul whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that all my sins are blotted out, and I—even I—am reconciled to God."

Later he said: "After twenty years' further consideration I see no cause to retract any part of this."

# Editorial Briefs.

The Step-Up plan for increasing contributions has proved profitable in financial campaigns. One who pledges 10 cents a week is asked to step up to 15 cents, and so on.

The idea is a good one in all one's Christian experience. We recall a convention group that was being photographed on the steps of a public building. The photographer found he could get a better picture if the group was a little higher, so he called out:

"Everybody one step higher, please!"

If believers kept moving higher, one step after another, in Christian experience and service it would mean great impulse to the cause of Christ.

### What's Wrong with This Idea?

Any scientific or medical or pedagogical book is out of date after three to five years. A small residuum of permanent value may be salvaged, to wit, the underlying principles that probably were known, if not defined in modern terminology, before the book was written.

If that is true, why should not we be forehanded by three to five years, and from that advanced standpoint estimate today what is and what is not permanent in it? Such judgment would forestall the popular vogue of many a sham or vicious proposal in science and teaching and reform.

The Bible is full of principles. Because human nature does not change there is no modern problem that has not its equivalent in its underlying principles in the Bible. And it always contains actual flesh-and-blood cases as well as principles. What we need is to know our Bible and see through any case that is presented down to its underlying principles.

Any new reform method should be judged in the same way. Why waste time over theories that will admittedly be outgrown or exposed in a year or two? Why not search for the permanent principles embodied, apply them, and let the rest go?

All true knowledge and progress will be found to have their foundation in Bible truth. Applications differ: what are their foundations?

### Gothic Church Architecture.

The other view of it is now becoming vocal. For some years Gothic churches have been the vogue. Nearly all the great recent buildings have been Gothic, in exterior at least. Denominational church building boards have urged and advocated Gothic designs.

No one denies the Gothic appeal to reverence, beauty, quiet, awe. But its whole system is based upon sacerdotalism, ecclesiasticism. It is not adapted to a freer, non-ritualistic system of worship.

No doubt cases may be mentioned where outstanding Romanist, Orthodox and Anglican divines have in the past centuries wrought wonders by their preaching in Gothic churches: but it needed outstanding eloquence and power to do it. How many of them went out into the fields and lanes? Can one imagine such fruitful ministries as Henry Ward Beecher's and D. L. Moody's if these prophets of God had been confined to Gothic churches?

Where Gothic style has been adopted in non-liturgical churches its interior has been modified or modernized to avoid sacerdotalism and bring the minister into close rapport with his auditors. This has been successfully done in the First Presbyterian Church of Bryn Mawr, Pa., for instance, and in college chapels, and elsewhere.

Cardinal Mundelein selected a Connecticut Congregationalist meeting house as model for the church in his seminary settlement near Chicago. We wonder what interior modifications he adopted to adapt the simple meeting house to the elaborate Romanist practice.

### Ye Have Need of Patience!

Impatience is one of the outstanding sins of the present time. Injustice and wrongs demand righting, and there is the temptation to feel that God is unmindful of the world's evils. "God does nothing," complains Carlyle in viewing the unrighteousness of his own generation.

It is well, when tempted to indulge in such a spirit, to consider the divine course in history. God is never in a hurry, and his method in dealing with men and nations is of one "ready to pardon, gracious and merciful, slow to anger, and of great kindness." The impatience of man is in striking contrast to the infinite patience of God.

This is amply illustrated in the Old Testa-

ment, the greater part of which is occupied in relating the longsuffering of Jehovah with his rebellious and idolatrous people. Though he ultimately permitted them to suffer for their iniquities it was not until after repeated efforts through judges, reformers and prophets to reconcile them to himself. If he surrendered them to victorious enemies and allowed them to go into captivity it was not until all other efforts had failed to achieve their reformation.

But it is not alone with the Chosen People of Israel that God has thus dealt. History demonstrates his longsuffering with many peoples. Nations have risen from obscurity, waxed strong in their might, and then through wantonness and cruelty become decadent.

An ancient writer in his day recognized this, and truly said, "Righteousness exalteth a nation, but sin is a reproach to any people." This is as applicable to the 20th century as of old. It finds fulfilment in the Western world as in Eastern civilization.

Guizot the historian affirms that "time and space are as nothing in the mysterious development of God's designs toward men, and it is the privilege of mankind to get instruction and example from far-off memories of their own history."

Patience is an evidence of faith. He whose confidence is in God patiently waits for him, for—

"Ill that he blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be his sweet will!"

## "Do This in Remembrance of Me!"

### A Communion Meditation.

### Bishop John Thomson Dallas, D. D., New Hampshire.

Things that are sacramental are those things which open up the depths of human nature and the depths of God's heart.

When you come to a service such as we are having now it ought to help us to see all of the sacramental things in life. I am sure each one of you can think of many human experiences wherein those two things meet, the divine and the human, where the depths of human nature well up and the depths of divine love burst upon us.

Sometimes it may be that the unrolling of the clouds in the West makes us catch our breath and stand on tiptoes. Or it may be that sweet and trusting look with which a child looks up into your face. Or it may be, as I and my brothers have so often seen, that look that comes into a woman's face sometimes when she stands by an open grave. Or it may be some such aweful experience as a lot of us remember when the word went around the world that there was peace, and we thought of the sacrifice and pain which ushered us into the greatness of humanity and the awefulness of God. Or it may be that experience which a man has as he sees his mother lying in the regal robes of death. Or these intense and human times on the verge of the beautiful and good and the true that are opening doors and windows into the heart of the Eternal.

And so for us who believe that God is, and that God loves us, and that in his love he sent Jesus to us, this sacrament which we call the Holy Communion has a significance whose depths we never can quite reach, and we do not quite understand all it holds for us.

It is a solemn thought when you realize that Jesus said: "Do this in remembrance of me!" He wanted to be loved, he wanted to be remembered, because he knew us, knew what it would mean to us to remember and to love him.

You worship one way, and you in another, but it is the same love that holds us all, and the same spirit that stirs us. Whether you come from such a background as my own, where the sacrament was held so holy that it was hardly dared to observe it even once a year, or whether, as so many of our friends, you celebrate it every morning, it is all the same love, the same spirit, the same searching after you and me. And this evening the only reason why you and I are here is because Jesus said:

"Do this in remembrance of me!"

---

No philosophy of sin can be sound which finds its sole explanation in the outward act. —Henry Howard.

*Ruins of the Greek section of Smyrna since the desolation of 1922.*
*(Photo in 1928 by R. K. Morton.)*

# Recent Snapshots in Bible Lands.


## Richard K. Morton, Boston, Mass.


In Bible lands! Hopes realized, dreams come true!

What memories, ancient and modern, Smyrna awakens! Even before the steamship has anchored in the harbor, I see the swath which earthquake, fire and massacre cut through the old city.

In 1922 Greece had a mandate over this section, and the Turks became rebellious. They revolted, and when Greece failed to get help drove the Greeks into the sea and burned the Greek section of the city with great loss of life and property.

The city which is identified with an ancient church is now rapidly recovering. It has good hospitals and schools. Its streets are cleaner, its buildings finer, its public utilities more adequate, and the whole atmosphere healthier. With this great city as a center missionaries are ministering to an under-privileged and long-neglected people.

The youth of Asia Minor deserve a chance. The latest disaster, a flood, cannot stem the tide of progress toward the removal of disease, ignorance, hate, disorder, poverty.

The New Turkey shows great promise. The new alphabet will mean much, just as modern customs in dress and business methods will.

. . . . .

Egypt is an enchanting land,—beautiful scenery, luxurious foliage, many fruits, exotic architecture, struggling people.

Cairo today shows promising results under English control,—better order, cleaner streets, more hospitals, schools and public buildings, less disease. The great city is still infested with many evil forces working mysteriously, especially at night. Beggary is ubiquitous and as persistent and ingenious as anywhere in the world. Even the beggars frequently speak flawless English without an accent. Disease and ignorance and poverty are distressingly prevalent even yet. The markets are infested with insects, and full of dirt. Natives roam the streets carrying wares for sale,—they vary from ducks to tapestries!

The American University in Cairo is doing a wonderful educational work among the better-class Egyptian young people. Instruction is adapted to local needs, and a high standard is maintained. Though the king seems to be constructively working for a better Egypt, prejudice is still strong against England.

Great mosques still glisten in all their glory, but the message of religion as we know it is still largely lacking. I cannot resist saying that a Moslem guide, in showing us through a mosque (thus forcing us to walk duck-like in the most ridiculous fashion because we had to wear a kind of overshoe or slipper to keep our feet from touching sacred ground,) remarked that if a Moslem in prayer should catch sight of a woman his prayer was thereby ruined, and he should begin again. Ladies of the party were rightfully indignant when I slyly remarked:

*Filling animal skins with water at a well near the Mosque of Omar, Jerusalem. (Photo by R. K. Morton.)*

"Now, that's pretty good doctrine: hadn't you better tell us some more?"

I visited a Moslem university, where young people are trained in the Koran. The day was very hot. Inside I found a large number of students clad in dirty white outer garments. Each was by himself, or with only one companion. They sat on ragged, dirty straw mats, with dirty bowls and bits of food lying about. They swayed back and forth, presumably memorizing choice bits of the Koran. Somehow or other I did not decide to transfer my college registration from this country to Egypt!

. . . . . .

The wall of Jerusalem, the Holy City, is interesting for many reasons. I was especially interested in the Golden Gate, and in the Damascus and Jaffa gates. From the wall near the Golden Gate one looks down upon the Kidron and the tombs of Jehoshaphat and Absalom, and can see clearly the Mount of Olives, including the German hospice, the Russian church, and the beautiful Garden of Gethsemane, which now has a church. The garden is full of flowers and inviting paths, and the old olive tree still stands in the sun. What thoughts are yours when you stand in this garden and look over toward the wall of Jerusalem!

When one has visited the Mount of Olives he is wise to visit the mosque of al-Aqsa and the Dome of the Rock which lie at the foot of the mount. Both are imposing and beautiful. Because of the early association of Caliph Omar with this site the mosque is often referred to as the Mosque of Omar. The other building houses a rock from which the Moslem prophet was supposed to have ascended on his steed to heaven.

In other places one can read the story of these buildings. What specially impressed

*The River Jordan in summer, not far from the Sea of Galilee. (Photo by R. K. Morton.)*

me was a scene which I saw near by. In the hot sun men and boys were standing on a burning stone pavement and drawing water from a deep well there. They were in primitive fashion filling animal skins with the precious water, which must last for quite a while for people some distance away.

How much in life they never have and will never know! Right in the Holy Land there are today many conditions which we do not like to see near the places which once felt the footsteps of the Master. There are still disease, poverty, ignorance, distress, privation, beggary.

The cool water of the spring is precious to them, but the living Water of Life is even more needed.

The sacred shrines of the Holy Land are now all adorned by the different sects that have exerted some control over them, but still they have not found the real Christ who once was there. They have adorned a shrine when they should seek a life. They mark with marble when they should serve with love. They burn candles in adoration when they often lack the burning light of sympathy and coöperation.

After a beautiful visit in Jerusalem I made my way North toward Damascus and Beyrouth, passing many notable historic places. Soon I came to the Jordan River some distance above Jerusalem. During the hot, dry summer season the river is no larger than a small stream at this point. But how famous are these waters!

Many pages could be written by almost anyone who has been privileged to visit the Holy Land. With these few words, however, I content myself here.

One is glad to see the Holy Land being built up by outside capital, provided with better health and commercial facilities, and with better care for its unique shrines. The natives are being given a better chance for life through hospitals, schools and other similar institutions, opportunities for work, etc.

The automobile is now a familiar sight there, and the land is in close contact with the outside world.

The Holy Land is both a challenge and a responsibility for the Christian whose life has been immeasurably changed and enriched by the Master who once lived there.

## Debts or Trespasses?

### Rev. Professor James Moffatt, D. D., New York.

In churches where the English tongue is spoken there are three versions current of the fifth petition in the Lord's Prayer.

(a) One reproduces the language of the Gospel of St. Matthew, where we read (6. 12):

"Forgive us our debts as we forgive our debtors!"

The Revised Version changes the last five words into "As we also have forgiven our debtors." This is more accurate, but it raises a point with which we are not concerned here. What counts for our present purpose is that the terms "debt" and "debtor" are employed.

(b) In St. Luke's Gospel (11. 4) another version of the Prayer occurs with this rendering:

"Forgive us our sins: for we also forgive everyone that is indebted to us!"

(c) Finally, in the Prayerbook, as anyone knows who worships in Episcopal or Anglican churches, the petition runs thus:

"Forgive us our trespasses, as we forgive them that trespass against us!" Apparently this version was taken over from Tindal's translation (1534), which ran:

"Forgive us our trespasses even as we forgive our trespassers!" It is the liturgical version, and is reproduced in "Church Order, or Euchologion," the manual issued by the Church Service Society of the Church of Scotland.

There is no doctrinal question involved in the variation of renderings. It is simply a matter of translation. What Jesus meant was SIN, whatever word he may have used. If he spoke in Aramaic he must have employed the common term which meant both sin and debt.

The metaphor of debt as applied to sin was not confined to Jewish religion, for we come across it in some pagan inscriptions of Greek Asia Minor; but it was specially common in the days and the land of Jesus. Hence Matthew's version reproduces the original by means of a similar Greek term for financial debts (opheilêmata).

How easy it was for people to understand this of sins may be gathered from the parable of the Talents (Matthew 18. 21-35), which explains the duty of forgiving sins. "I forgave thee all that debt," the king tells the unforgiving servant. To forgive sins was naturally expressed by Orientals in terms of remitting debts.

Between (a) and (b), therefore, there is no difference except in phraseology. Possibly (a) reproduces more exactly the metaphorical nuance of the word employed by Jesus, but its real meaning is sins, as Luke's version has it. Yet, as we see, Luke goes on to use the "debt" metaphor at once, in "For we also forgive everyone that is indebted to us." Indeed, at a later stage (13. 4) the evangelist preserves a speech of Jesus in which he employs the same expression freely: "Or those eighteen upon whom the tower at Siloam fell, think ye that they were sinners above all men that dwelt in Jerusalem?" Here the term translated "sinners" is the same as that which is rendered in the Lord's Prayer (a) "debtors."

In the light of these and of other references it is not unfair to conclude that (a) reproduces the metaphor more literally and precisely, whereas (b) is truer to the thought of the original.

As for (c), it has this in its favor that "trespass" is a good Biblical term for sins against both God and our fellowmen. It occurs in the rendering of Luke 17. 3, 4, for example: "If thy brother trespass against thee and repent, thou shalt forgive him," where "trespass" translates the word elsewhere rendered "sin." In the Gospel of Matthew it is important to notice that after giving the Prayer Jesus proceeds to explain this petition thus: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Here "trespasses" translates the specific Greek term "paraptômata." The fact that it could be used in this connection proves that it was evidently considered an equivalent for debts in the sense of sins.

A careful study of the Greek usage as reflecting the Aramaic suggests (i) that in the Lord's Prayer Jesus employed the common Aramaic term which may be rendered debt or sin or trespass without attaching to it the subtle differences which may be found linguistically in these terms, but (ii) that he employed it often elsewhere in the metaphorical sense of debt because this lent itself to vivid parables and stories such as either that already referred to, or, we may add, the story of the Two Debtors in Luke 7. 41-47.

I observe that the new standard French Version, "La Sainte Bible" (Paris), has dropped the older "dettes" in Matthew 6. 12, rendering the petition thus:

"Pardonne-nous nos offenses, comme nous avons pardonné nous-mêmes à ceux qui nous sont offensés!"

This is a step in the right direction, which is plainly intended to avoid the misleading associations of the debt metaphor. Similarly in English we may argue that the meaning of the fifth petition would be best conveyed by a rendering like this: "Forgive us our sins as we forgive those who sin against us." But as the Lord's Prayer has become a vital part of worship and acquired liturgical associations for many Christians in one or another form it is far too late in the day to advocate any such alteration.

As between the traditional renderings, (a) is often defended on the ground that debts is a good term for offences and shortcomings. It suggests personal responsibility. Besides, it is argued as against (b), that sins brings to the mind of most people only flagrant offences. This, I think, is a moot point. And many people, on the other hand, prefer the use of trespasses or sins to the risk of suffering from the financial associations involved in debts and debtors. They no longer feel devotionally helped by the Oriental metaphor of God as the supreme creditor, "debtors" is not a natural name for those who injure them, and they would rather confine the metaphor of indebtedness to their own duty, recalling "Owe no man anything save to love one another," or "I am a debtor both to the Greeks and to the barbarians."

In short, (b) or (c) is less liable to be misunderstood by moderns than (a), although it is likely that (a) preserves the original speech of Jesus. Verbally, therefore (a) has the preëminence, but the spirit of the petition comes through to us more directly in (b) or (c).

# The Lord's Prayer—V (Concluded).

## "Give Us This Day Our Daily Bread."

Rev. Donald Fraser D. D., Central Africa.

### Cöoperating with God.

When we pray this prayer we are acknowledging our coöperation with God. There is a common materialistic conception of life that what we have is won by our own efforts. Who gives us grain to eat? We think of the hard labor at the plough, the manuring, the sowing, and the rain and sunshine,—all material things. But behind the plant and the ear that spring from the soil there is God the giver of life.

We go into a restaurant or store and with money buy the food we shall eat, and we can scarcely recognize the hand of God there at all. But behind the money there is God who gives power to earn it, and it is God who orders society so that the business of exchange is possible.

It is only as we recognize that behind the ordinary order of life there is God coöperating, and men coöperating with God, that we can have a true sense of order. This hand that earns my living may some day fail, society may change entirely and chaos take the place of order, but God remaineth, and he alone is our trustworthy help. The psalmist said, "Except the Lord build the house, they labor in vain that build it."

In these days we think of our science in building, construction, and engineering, and we say, "Where does God come in?" But behind all these calculations and all these inventions there is God the giver of life and sanity and wisdom, and without him these things cannot be done.

Why is it we always think of God in the realm of calamity? In legal phrases in Britain we speak of certain happenings as "the act of God," and that means hurricane, earthquake, and these awful forces that we cannot control. As if God were simply a mischievous imp passing through the world knocking down the house of cards the children build! We have got to recognize that the act of God is more visible in order than in chaos, and that God's hand moves in the world far more distinctly and more constantly in the ordinary prosperity of the world than in the calamity.

We pray, "Give us this day our daily bread," and this prayer is not the prayer of the indolent. I am not going to say to myself, I have only to pray and my barns will be full. All our Christian conception rather is that our prayer must be a coöperation with God. When St. Paul found the early Christians sitting idle waiting for the coming of the Lord he said, "If a man will not work, neither let him eat!" For indolence has no reward but poverty and famine. "The slothful will not plough by reason of the winter, therefore he shall beg in harvest, and have nothing" (Proverbs 20. 4).

Dr. Kelman used to say of the slacker who would not study and prayed God to help him at his examination:

"But God is always on the side of the examiner!"

The whole will of God as revealed in this Bible is that prayer does not mean passivity, but more active and conscious coöperation with God. It is all wrapped up in that old word of the Puritan commander to his soldiers, "Trust in God and keep your powder dry!" How many a minister has found often in his preaching his spiritual power evaporating, and the explanation is simply in books unopened, study neglected, prayer uncultivated.

This sense of our coöperation with God makes food the holiest thing in the world, and farming the most divine occupation.

Slow up the hill the plough team plod,
  Old Callow at the task of God. . . . .
I kneeled there in the muddy fallow,
  I knew that Christ was there with Callow,
That Christ was standing there with me,
  That Christ had taught me what to be,
That I should plough, and as I ploughed
  My Saviour Christ would sing aloud,
And as I drove the clod apart,
  Christ would be ploughing in my heart!

What a dignity comes to one's life when we recognize this coöperation with God in the common things! There is no room now for scamping work, for unfaithful hours, or even for the sense of drudgery.

When the first great religious movement came among the people in Central Africa I asked one of the teachers what difference it had made to him. He said that formerly they used to teach with diligence when they knew the inspectors were coming, but now they work daily with diligence, for God was their inspector. But the full sense of cooperation comes to a man not because he

thinks of God being the inspector, but because God gives us a sense of the greatness of the trust he has put into our hands. We see with his eyes. We work with a new sense of faithfulness.

In Grayson's "Essays in Contentment" he speaks of the doctor who was having a table made for his office, and his visit to the carpenter Baxter. "When he entered he found the table upside down, and Baxter on his knees finishing off the under part of the drawer slides. Baxter looked up and smiled in the engaging way he had, and continued his work. After watching him for some time the doctor said:

"'Why do you spend so much time on the table? Who is going to know whether the last touch has been put on the under side of it?'

"Baxter straightened up, and looked at the doctor in surprise. 'Why, I will!' he said."

That was the word of a man who had begun to look at work with God's eyes, because he had learned that truth and faithfulness come from holy coöperating with God.

What a wonderful thing a meal becomes when we see that God is the giver! A meal provided by the heavenly Father, something that has come direct from his own hands! Though it is only a temporary gift it is marked with all the goodness and carefulness of the heavenly Father, and that is why we ask a blessing at meals.

I have heard in the Highlands blessings so long that the soup grew cold before the Amen was said, and all the time the prayer was not for the food, but for spiritual things. But I think the blessing that has most moved me is one I hear in the house of a colonel in the army. He just stands before the table and says "Thank God!" That is enough. All the blessing and praising and acknowledging are in that little phrase.

Isn't it a wonderful thing that Jesus has chosen the ordinary meal as the sacrament of greatest significance? He did not choose some elaborate temple worship and ritual, but just the supper table. I know we have almost elaborated this meal beyond all recognition, but in the beginning it was just the common meal. The bread they ate was broken, and the wine they drank was taken, and by this act Jesus Christ made us feel that in common things there may be manifested the most momentous sacrifice of God for man's redemption.

### God Beforehand.

Now I want to draw your attention to a curious thing in this prayer, "Give us this day our daily bread." I don't think that is quite the correct translation. Into these simple words there comes a new Greek word, ἐπιούσιον (epiousion). It is not found in the Greek writers, or in the known Greek speech of the day. The translation of it seems to be "the coming day." Not this day, but the coming day. Moffatt has translated it, "Give us this day our bread for tomorrow."

Do you think that is altogether against our idea of Christ's commandment not to take anxious thought for the things of the morrow? Some have tried to explain it by suggesting that this prayer was made at evening worship. But I see in the phrase our faith in God's forethought. It is wrapped up in our idea of providence, that beautiful word. What do we mean by providence? It simply means seeing beforehand. And we speak of food as "provision," that is, foresight, forethought, things that are prepared before the need arises. For when God's guests would come to his table they do not sit down to an empty table and wait for the servants to bring the food, but in the old-fashioned way sit down with a table laden and groaning with all good things, for God has provided before we come.

We listen again and again to stories of how God fed his people when they were needy and starving, and we find in these narratives something to strengthen our faith. I wish we could see something to strengthen our faith in the ordinary abundant and daily supply which God brings to us. But we will not learn until he startles us and makes us see how he meets us in dire need.

Two of our native evangelists were wandering about in Central Africa. In the villages they had been received churlishly, and they passed into the wilderness on their journey hungry and tired, with nothing to eat. One of them was called Daniel. As the day went on he grew so faint and weary that at last he thought he would die in the bush. Then he said to the other:

"Come, let us pray together and see whether God can feed us in the wilderness!"

They knelt down together, and Daniel said:

"As thou didst feed Elijah, feed us, for we are on thy mission!"

When he rose he saw on a little sacred tree beside him a great bunch of maize hanging. Some worshiper had placed it there in past days. It had been an offering to his god, and God had given it to his servant.

Again, two evangelists were crossing wide bushland where there were no villages and no food. As they grew faint with hunger they prayed God to feed them, though in that sterile land, blackened with fires, there was no fruit or food to eat. As they rose from the ground they heard a honey-bird sing. They whistled in answer and followed its fluttering till it led them to a hollow tree in which they found a mass of wild honey. And they ate, and their eyes were enlightened.

These simple stories tell a simple people how God cares for his children. But it would have been better had they learned to prepare and carry food for the wilderness, and in this provision also recognized God's coöperation in care and forethought. Man's daily need and daily forethought are God's opportunity. Life would be unendurable if we had always to come to this helpless and hopeless pass before God would reveal himself.

No child could have confidence in the foresight and ability of his parent if there was never provision in the house, and the children were daily brought up against staring hunger before the parent produced the food. That is not God's way with men. Otherwise we should fail to see the need to care for the due preparation for life's necessities. God gives all the time, and so freely and so liberally that when we come to him we find he has already provided.

The mission that records those miraculous deliverances from dire need is not the only faith mission. The mission that can tell of a full treasury, which meets beforehand every need of its missionaries, is also a faith mission, and a more honoring faith mission. For God has provided, given today tomorrow's food.

Moffatt translates 2 Corinthians 9. 8 thus:

"God is able to bless you with ample means so that you may always have quite enough for every emergency of your own, and ample besides for any kind aid to others."

God does not mean us to be sponging on the liberality of others, or living a hand-to-mouth existence. He means us to have the quietness of sufficiency, and to share in the joy of being liberal too.

This prayer, then, becomes not only the prayer of the distressed, but also of the quiet and prosperous man, who, coöperating with God, lifts anxiety for the future and provides against the unforeseen. It is the prayer of that most beneficent institution of our day, the insurance companies, which help men and women to look forward to old age with complacency and to lose the anxious care of sickness and accident. We do not deny God's power to meet each need, nor do we take anxious thought for the morrow, when we so provide for the future. We rather help to answer this prayer, and work with God in preparing for the unknown happenings. He will provide is our assurance,—he will foresee and make arrangements. That does not mean that we remain slothful and leave God to work alone, or that the husbandman leaves God to till his fields and reap his corn. If he will provide he means us to coöperate, and prepare—not to live from hand to mouth, but to provide that we have today tomorrow's food.

"Prevent us in all our doings by thy most gracious favor!" we pray. "Prevent" means going before, and all the time we pray we see God ahead and we follow. Tomorrow's need does not find God unprepared. He has gone before. When we arrive we find him waiting and his table spread.

Robert Louis Stevenson tells of how he saw a company of gentle nuns who were going to banish themselves to Father Damien's island of the lepers. As the boat drew near the ugliness of their isolation came upon those refined ladies, and Stevenson saw the tears pouring down their faces. He wondered what he could say to help them. Lifting his hat he said to them with the sympathy and understanding of a true man:

"Ladies, God is here before you to bid you welcome!"

I like to think that all through life God has foreseen and provided, that we never take him by surprise, that our daily food and meat have already been provided for, and where we go God was there before to bid us welcome!

# A Study of Aaron.

Rev. Morgan Phelps Noyes, Brooklyn, N. Y.

*Aaron . . . . shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word. Numbers 20. 24.*

The more carefully you read the story of the life of Aaron, the greater grows your surprise that so brilliant a man should have come to so tragic an end.

To the superficial gaze Aaron seems to be more generously endowed than was Moses. As with so many gifted men, you have to look below the surface to discover the secret of his weakness.

He made a better appearance than Moses. He was an eloquent man who could speak fluently and persuasively. Moses was not quite sure what to say.

Aaron had a bold spirit, and was not afraid to speak his mind in the presence of Pharaoh or the people. Moses was shy and retiring.

Aaron was always doing something, always active, always busy here and there. Moses liked to go off by himself to think and brood and meditate.

Most observers would have picked Aaron out as the likelier man of the two. Aaron also had great gifts of leadership. People were ready to follow him. They asked his advice in their perplexities. He was able to impose his will on them. He was of the stuff of which great leaders are made.

Furthermore, Aaron was a man of spiritual nature. He was chosen to be the priest of the children of Israel. Moses was the prophet who declared God's will to the people, but Aaron was chosen to minister at the altar, to mediate between God and man, to keep alive in the hearts of the people the sense of the divine, to take the common things of their earthly life and make them the symbols of the life of the spirit. Only a man gifted with a spiritual nature would have been chosen for that task.

Yet this is the man whom we see on the summit of Mount Hor, stripped of his priestly raiment, removed from his high office, and told he may not enter into the Promised Land because he has rebelled against the will of God. A tragedy like that is worth studying. Where had he failed?

I.

The first thing which impresses you is that Aaron lacked tenacity of purpose.

When Moses had set his face toward the Promised Land at the command of God nothing could swerve him from his goal. The people might grow weary of the expedition, they might rebel because of their food or their want of water, they might pine for the familiar scenes which they had left in Egypt,—Moses kept his face forward. The journey through the wilderness might seem to every one else a wild, hopeless quest, doomed to defeat before it was begun,—Moses still saw in imagination the land to which the Lord had called him. But Aaron was of a different temper. When Moses went off to Sinai to commune with God Aaron lost heart. The ideals and the faith and the purpose which seemed so commanding when Moses was with him seemed like a fool's dream when he stood alone. What was the use? So with the people Aaron sat down to eat and to drink, and rose up to play. He forgot the great purpose to which he had committed himself. He lacked tenacity of purpose.

Many years before Howard Carter went to Egypt another archeologist was digging in the Valley of the Kings. He came to one bit of territory, decided that it was not worth working, and turned back. Carter came to that same valley for a decade of patient, painstaking work, examining every foot of ground, until one epoch-making day he found himself in Tutankhamen's tomb, the discoverer of the rarest treasures ever unearthed in the history of Egyptian exploration.

The world is full of people who have been on the threshold of great discoveries which they have never made because they lack tenacity of purpose. Many people never find what the Christian life may mean to them because they never go far enough. They take Christ as their Master, but when they find it hard to measure up to his demands they turn back. They want to find out what prayer means, but when they discover that it takes time, and that all the energy of the spirit must be bent to the task, they turn

back. They really want to be of some service to the kingdom of God, but when they find that such service always involves the cross they turn back. Like Aaron they never find the way to their Promised Land because they lack tenacity of purpose.

II.

Furthermore, Aaron was all too ready to substitute the worship of a visible god of gold for the service of the unseen God of righteousness.

The invisible spirit with whom Moses communed seemed unreal in the face of such difficulties as confronted Aaron with Moses absent. The demands which Moses' God made in the way of personal character were far-reaching. Aaron and his friends remembered that back in Egypt there were powerful, selfish, pleasure-loving people who worshiped images that laid no moral obligations on their devotees, and seemed to prosper. Why try any longer to serve the God of Israel who set for them so hard a way? "Up, make us gods!" the people said to Aaron. He made them a golden calf, saying, "These be thy gods, O Israel!" A glittering god of gold took the place of the unseen God, who is the spirit of righteousness and truth!

Aaron was not the only man who has succumbed to the service of the gods of gold! When Paul wrote his letter to the Christian church at Colosse he warned his fellow Christians against "covetousness, which is idolatry." How our modern life needs deliverance from that sort of idol-worship! Every man who puts his desire for personal gain before his ambition to make his business a public service bows down before his golden calf. Every man or woman who casts a vote thinking only of personal prosperity rather than of public welfare serves the god of gold. Every one who cares more for personal convenience and for comfort than for the cause of Jesus Christ worships the work of his own hands. They belong in the company of Aaron and those like him who never find the richest and the fullest life because they base the adventure of living upon the worship of the god of gold rather than on the service of the God of love.

III.

Again, Aaron was unwilling to shoulder the responsibility for his own mistakes.

He blamed it all on the people and on the impersonal fire which had created the calf. "Thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall go before us! And I said unto them, Whosoever hath any gold, let them break it off! So they gave it me: then I cast it into the fire, and there came out this calf." That was shrewd evasion. "The people were set on mischief,"—it's hard to put your finger on the people! "I cast the gold into the fire, and out came this calf,"—nobody made it, it just happened! Aaron was shrewd, but he was not honest.

Most of us are adept at putting the blame for our mistakes on the shoulders of other people. We blame the undesirable features of our community life upon an impersonal public. We say, "Why don't people use better judgment?" forgetting that people are individuals like ourselves. We put responsibility for our own shortcomings upon the shoulders of impersonal forces like luck or fate. We blame our failures upon our lack of opportunity, or our surroundings, or our inheritance,—on everything except ourselves. But we never can change the things which we do not like in our community until we recognize that we are "the people," and that the guilt for our social shortcomings rests squarely on our shoulders. We never shall have the church for which we hope until we remember that we are the church, and that the church is what we make it. Environment and heredity play a great part in the moulding of character. In dealing with other people we do well to use a great deal of charity in recognizing the external factors which play a part in their mistakes. But in dealing with ourselves we need to recognize that there are no external obstacles which cannot be overcome by a victorious faith.

There is no more subtle self-deception than that of Aaron, who always puts the responsibility for his own wrongdoing outside himself.

IV.

There was one more source of Aaron's weakness: He listened to the crowd more than he listened to God.

While Moses on the mountain heard the voice of God in the great commandments, Aaron in the valley heard only the discontented murmur of the weary people. Moses

heard God calling him onward and upward, but Aaron heard only the complaints of the crowd dragging him back to lower ground. Moses heard the eternal voice saying, "Be strong, and of a good courage!" Aaron heard only the people who were pining for Egypt.

It is a good thing to listen to what people have to say. Every man needs to correct his own eccentricities and his own egotism by a decent regard for the opinions of others. No one can afford to live in an eddy where he is untouched by the great currents of thought and aspiration which sweep through his age. We often catch the echoes of the voice of God himself in the deep desires and longings which are stirring the hearts of men. Who can fail to believe that God himself is speaking to us in the longing for world peace which is sweeping like fire from one nation to another today? Aaron was quite right in wanting to know what was in the mind of the people.

But Aaron was quite wrong in allowing the popular din to drown out the voice of God. For after all the voice of the crowd seldom summons us to anything above the average virtue. The men who have been the great servants of the world have always had to leave the crowd behind and give themselves to purposes which the crowd thought folly. They have been men whom the crowd hated because they left its ranks, but they have been men who heard the insistent voice of God, and obeyed. Aaron was not that kind of a man.

What common weaknesses these are which robbed this man of power! He lacked tenacity of purpose. He worshiped the gods that glitter rather than the unseen God of right. He put the responsibility for his own wrongdoing upon the shoulders of others. He listened for the voice of the crowd more intently than he listened for the voice of God. He had great powers, but they were undermined by weakness.

V.

Our minds instinctively turn from Aaron standing in his failure upon Mount Hor to that far greater figure who was to come to Aaron's people.

He too was to die upon a hilltop, but it was to give life to mankind. In him we see in their fulness these qualities which Aaron lacked. What steadfastness of purpose Jesus had! "Having loved his own, he loved them even unto the end." "My meat is to do the will of him that sent me, and to finish his work." How sincerely he bowed before the God of love, his Father! With all the kingdoms of the world before him he turned his back upon them all, saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." He took upon his own conscience not his own sins, for he was sinless, but the sins of all the world, feeling them as though they were his own and bearing the agony of them at Calvary. When the world turned against him and the crowd shouted for his destruction, still the voice of God was louder than all, and his faith triumphed. "Into thy hands I commit my spirit!"

How convincing he is as you and I look at him against the background of Aaron's tragic failure! How desperately we need his power, his conscience, and his faith! As we stand on the threshold of the New Year may he come with new reality into your life and mine, and lead us into the life that is life indeed!

## The Joy of Jesus.

### Rev. T. J. Gaehr, Ph. D., Brooklyn, N. Y.

*These things have I spoken unto you that my joy may be in you and that your joy may be made full. John 15. 11.*

In the quiet retreat of the upper room, and later on the way to the Garden, Jesus communed with his disciples regarding the most solemn and intimate truths that he had in his mind and upon his heart for them. It was the night in which he was betrayed, the eve of his crucifixion. For this reason alone, if for no other, his words should possess a tender charm, a peculiar appeal, a permanent force and effectiveness.

For ages Christian consciousness accustomed itself to think and to speak of our blessed Lord as "a man of sorrows and acquainted with grief." With equal justice we may speak of him as of a man of joys. In these circumstances, in the midst of his passion, in the shadow of the cross, he

speaks of his joy. He had spoken of his peace, his love, his friendship, and now he reaches the climax of his farewell address. His word awakens surprise and a glad echo in our souls:

"My joy," that is, my possession.

"Your joy," that is, your participation.

What was the joy of Jesus? And what were its sources?

We may find these sources, first, in his consciousness of his Father's love and in his unbroken communion with him and with the heavenly world.

His joy was not mere happiness, which consists only of that which happens. Neither was it worldly mirth and levity. It was far more substantial than that: spiritual, abiding, divine.

Jesus was joyous by nature. Joy was the deepest note of his soul, a constantly underlying capacity. His was a life of constant trust and peace. Did you ever notice how often the Gospel record tells us that "In that hour Jesus rejoiced in the spirit"? It was man that made him grave and sad. Pain came from his environment. The flood of sorrows struck him from without, while the spring of joy is to be sought within, in the conditions and in the communion of his inner life. It lay so deep that no sorrow could ever dim or disturb it.

Again, it is to be found in the accomplishment of his Father's will and the approval which he repeatedly expressed upon his life and work.

In prophetic language the psalmist said of him: "I delight to do thy will, O my God! Yea, thy law is within my heart." And at the end of his career he was able to say to his Father in the course of his high priestly prayer, "I glorified thee on the earth, having accomplished the work which thou hast given me to do." His was a conqueror's tread.

One thinks of the dying scholar's piteous cry: "My book! My book! I shall never finish my book!" It is ever thus that mortals face death, with a sad consciousness of the imperfection and incompleteness of their life work. Jesus faced it without regret or disappointment.

A great artist paints his masterpiece and makes his subject live with his own personality, genius, and imagination. His greatest satisfaction lies in the gift which he has made to the world of a new standard of excellence. It is his joy.

A great singer lifts up his voice and raises his jubilant notes. Men pause in their easy, pleasure-loving life, in their pursuit of gain, in their restless, sinful careers. Long-forgotten memories rise and blow like sea breezes through the hall of their imaginations. The song rises, and hearts long hard grow soft, and eyes long dry flow with purifying tears. The singer's joy lies in his power to recall long lost ideals and aspirations, that he can create new longings for a better and purer life.

To the world our Saviour's life seemed to be closing in defeat and darkness, but he saw the final issue, and he knew that what seemed darkness was glory, and what seemed defeat was triumph. His constant activity in the way of doing good, relieving pain and suffering, and walking in the way of his Father's appointment, his unyielding resistance to every temptation, his bearing of the sin of the world, not only caused him to rejoice, but it also was a compensation to his Father.

Once again, the happy anticipation of the blessed results of his work, his own glorious prospect of the triumph of his kingdom, were elements of his joy.

With him the idea of the atonement was the dominant, the perpetually present issue; the idea of vicarious, sacrificial joy and boundless hope for the future. The Greeks who came up to the Feast with the desire, "We would see Jesus," he considered as the advance guard of a vast host who would believe in him; whom surveying he exclaimed:

"These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation: but be of good cheer, I have overcome the world!"

What? "Overcome the world"? Nay, verily, to all appearances at this hour the world was overcoming him! But he snatched victory from defeat, and by his resurrection he brought forth life and immortality by his blessed gospel. Lives redeemed, missionary fields ripe for the harvest, hope for the conversion of multitudes, his victory over death, and his assurance that he was doing a great and abiding service for God and man, these were the factors and elements in the joy that filled and thrilled his soul in the face of death.

Now, this joy of Jesus is communicable, it is diffusive. The Master intended to share it with his disciples, then and now. How little the average Christian knows of this by actual experience!

It is said that in Edinburgh, Scotland, there is a fine structure which was erected out of money which had gone into post office and governmental hands, but which had never been claimed by the rightful owners. There are in fact in the possession of every government large estates as well as vast sums of money which the rightful owners, being ignorant or for some other reason, do not claim. In the same manner there are vast treasures and unclaimed blessings in the gospel which Christians do not make their own. Many of the "things which accompany salvation,"—assurance, peace, removal of the fear of death, glad service and efficiency in the winning of men to God,—are ignored and unclaimed by many. Let us "go in and possess the land" allotted to us by our Father!

The same joy which filled and thrilled the soul of the Master is to be in us, and on the same conditions,—obedience, abiding, prayer (John 17. 13), and in our case cleansing. He did not need it, for he was absolutely stainless and flawless. Our intimacy with Christ is just in proportion to the surrender of ourselves to him.

Another secret of spiritual joy is this: joy wells up within us in ever-deepening copiousness as we coöperate with our Lord in the service of his kingdom. "Rejoice with me, for I have found my sheep which was lost!"

If the Son of man drank from these sources we must come to the same in order to be refreshed. Could we find such wells of joy and life anywhere else? Is there any other water that so revives and causes us to sing as these elements in the joy of our Master? How often do we go to the top of Mt. Pisgah to cast a wistful eye into the Promised Land? Do we dwell upon the heights, and do our hearts beat more rapidly because of the hope of the glory of God? Or are we seeking enjoyment in the excitement of the playhouse, in wild entertainments, in carnal pleasures, in great feasts and gluttony? Ah, man, if you do not know nor desire anything better than these, if you attempt to feed your immortal soul upon such chaff, you are seeking the living among the dead! Those who sincerely seek and love the Lord have something better in his promises.

Our joy, furthermore, is to be permanent, "remain in you." It is not to be intermittent, but steady; independent of hostility and adversity, and to strengthen its possessor, Nehemiah 8. 10.

The result is to be the same with us as with him: increased fruitfulness, truer discipleship.

And it is to "be made full," that is, complete, perfect. Christ's own holy joy in all its power and fulness is forever to reside in us. We are to be filled unto all the fulness of God.

What is your capacity? A big, broad-shouldered convert in a rescue mission said:

"I am the happiest man in the room tonight! I don't believe I could be any happier—unless I were larger."

So the Christian is to be filled full. All the elements of bitterness, disturbance and the fear of death are to be excluded, overcome, and forever removed.

"Your joy," what is it? The question is a test of character. Do you delight yourself in the Lord? Is he your all and in all? Is the Christian life and service one of drudgery to you, or is it a life of sweetest, deepest satisfaction, the antidote to the sorrows and ills and disappointments of life? We certainly are in great need of just such reserves of joy as Jesus had in the upper room from which he went out to the Garden, to the cross of Calvary, and to the tomb. Let us remember that eventually it comes as the natural consequence and reward of faithful service:

"Well done, good and faithful servant! Over a few things thou hast been faithful: over many things will I now place thee. Enter thou into the joy of thy Lord!"

---

Guatemala, Central America.

Dear Brethren:

I have been receiving recently your paper, which is very helpful, especially with the notes on the Sunday School lessons. I do not know to whom I am indebted for the subscription, but I appreciate the paper and would like to continue to receive it, though not situated financially to be able to subscribe.

Yours in his service,

(Signed) A. V. H.

# Immortality.

## Rev. J. D. Jones, D. D., England.

If there is one fact in the evangelic narrative which more than another can be regarded as fundamental to the Christian faith it is the fact of our Lord's resurrection: for it is only in the light of that mighty happening that his person and work and death can be truly judged.

In a recently published Life of Jesus the author brings his book to a close with the story of the crucifixion. If thereby he means to imply that his life really finished on the cross, all that can be said is that that is not the Jesus whom the apostles preached and in whom the early church believed. It is safe, indeed, to say further that if Jesus' life had ended upon the cross there would have been no Christian faith at all, and therefore no Christian church to preach it. It is Dr. Maclaren who said that if Jesus had never issued out of Joseph's rocky tomb that tomb would not simply have been the grave of Jesus, it would have been the grave of his religion as well. "But now hath Christ been raised from the dead!" It was that tremendous fact that created the Christian church, transfiguring a band of sad and timid and despairing people into a company of witnesses, brave, confident, aggressive, whom difficulties could not daunt nor persecutions terrify, so sure were they that by the resurrection God had made Jesus both Lord and Christ.

I.

"But now hath Christ been raised from the dead!" It was that same tremendous fact that gave the church its gospel.

That was why it was required of an apostle that he should have seen Jesus alive after his passion, for that was to be his chief business,—to be a witness of his resurrection.

That was why the apostle Paul was so insistent that he too had seen the risen Lord. "Last of all, as to one born out of due time, he appeared to me also."

The resurrection was the foundation of the apostolic gospel, and without it they would have had no gospel at all. For the apostolic gospel centered in the proclamation that Christ died for our sins according to the Scriptures. Stop at the cross, as that recent writer does, and that gospel disappears and leaves no wrack behind. For if we stop at the cross what we have left is the story of a good man who suffered death for his loyalty to the truth (a story of defeat,) and a noble if impossible ethic in the Sermon, but we have no story of God dealing wondrously with sin and providing a way of redemption and release for a world of men who had gone astray. It is the resurrection that gives us that gospel. It is the resurrection that converts the cross from a martyrdom into a redeeming sacrifice, that changes it from a defeat into a saving power.

*Dr. J. D. Jones of England.*

How fundamental the resurrection is to the apostolic gospel anyone may discover for himself who reads that splendid and moving 15th chapter of 1 Corinthians. With remorseless logic St. Paul unfolds the consequences of a denial of the resurrection: "Our preaching is vain," "Your faith also is vain," "Ye are yet in your sins," "Those who have fallen asleep in Christ have perished." As the apostle proceeds from one bitter consequence to another the faith seems to crumble before our eyes.

The fact of Christ's resurrection is central in the apostolic faith. It was one of the things which they preached first of all,—that Christ "hath been raised on the third day according to the Scriptures." There are those nowadays who like Harnack would differentiate between the Easter faith and the Easter fact. It is quite sure that the apostles would never have come by the Easter faith had it not been for the Easter

fact, and it is open to question whether even in these days if the Easter fact be surrendered the Easter faith can long survive.

II.

Wherever the apostles went they preached "Jesus and the resurrection," that is, they preached Jesus as risen himself and as the pledge and proof of the resurrection of others.

What happened to him was to happen to all. Jesus was "the firstfruits of them that slept." The resurrection not only made the apostles sure that Jesus was the Son of God and so gave them their gospel, it also made them sure of the Father's house and the life beyond the grave.

Not that belief in immortality took its birth at the resurrection of Jesus. It was in the world before Jesus died and rose again. But it was in the world as a passionate desire, a yearning and a trembling hope, rather than as an assured and confident faith. There is not much assurance of immortality in the Old Testament. It was in the interval between the Testaments that belief in a life to come became an article of faith,—though it is important to remember that even in our Lord's day the belief was not unchallenged. Jesus in his teaching ranged himself on the side of the popular belief. He charged those who denied the possibility of resurrection with not knowing either the Scriptures or the power of God. He spoke of the "Father's house" and "the prepared place" in the quiet accents of absolute certitude. He spoke of himself as "the resurrection and the life." It is not too much to say that the reality of the life to come is assumed in all Christ's teaching.

No doubt our Lord's words strengthened the disciples' faith, but what banished every shred of doubt and converted a timid belief into a triumphant assurance was the fact of the resurrection. By his resurrection Christ brought life and immortality to light. He scattered the darkness that had shrouded man's end. He solved the dark enigma of the grave. He revealed death not as a cul-de-sac but as a passageway, "the entrance gate to life immortal." Sure of that tremendous fact the apostles proclaimed Jesus and the resurrection. They proclaimed their faith with passion and conviction. Death was abolished for them. They exulted over it as over a prostrate foe. They almost made a mock of it,—"O death, where is thy sting? O grave, where is thy victory?" And when it came to dying themselves,—and they had to die oftentimes under conditions of cruelty and public shame,—they went down into the valley singing, with everlasting joy upon their heads.

Dr. Glover, accounting for the triumph of the Christian faith, says that the Christians "out-lived," "out-thought," and "out-died" the pagan people in the midst of whom they lived. Above everything else they "out-died" them. To that ancient world shadowed by the fear of death there was something infinitely subduing and attractive about this faith which enabled men to greet the final challenge of death with a cheer, so sure were they of the triumph of life.

Perhaps in the interests of the Christian church as well as in the interests of men's souls, there is nothing we need more at the present time than the recovery of this fundamental faith and its restoration to its proper place of authority and power. It still, of course, retains its place in our creeds, and in a fashion Christian people continue to believe in it. But it has receded into the background. Modern preaching could scarcely be described as a preaching of Jesus and the resurrection. When we do speak of death and the beyond we speak with the note of a gentle and wistful melancholy, not with the trumpet note of apostolic confidence and triumph. As a result, people betake themselves to spiritualism, with its wizards who peep and mutter, to find that comfort and assurance in face of death which they ought to have found in the Christian gospel, and which only the Christian gospel can truly give.

Burne-Jones went to the funeral of Browning in Westminster Abbey, but came away profoundly dissatisfied with the service, it was so flat and dull and sad.

"I would have given something for a banner or two," he wrote, "and much I would have given if a chorister had come out of the triforium and rent the air with a trumpet."

Burne-Jones was right. That is the Christian way of meeting death,—with banners and trumpet: for it is a fundamental Christian faith that death has been abolished, that it has been swallowed up in victory.

The scornful and heedless world will pay heed again when it sees Christian people meeting the end with their banners all flying, and hear the high trumpet note sounding over all.

III.

As to the nature of that future life there are many things concerning which if Jesus were here we should be desirous to ask him. They have been, perhaps purposely, left in shadow lest if we saw that blessed Canaan with unbeclouded eyes, by sheer longing for its blessedness we should be unfitted for our tasks here below. But enough has been revealed to enable us to plant on our graves not the dull and somber plant of resignation, as R. L. S. would say, but the fragrant and beautiful shrub of flowering piety. For we know that life will be personal and conscious. "I go to prepare a place for you," Jesus said. It will be still a case of "I" and "you." And we know that it will be life with him: "To depart and be with Christ is far better."

We can afford to leave it there. To be with Christ means life at its fullest and best.

Blessed be the God and Father of our Lord Jesus Christ, who begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible and undefiled and that fadeth not away!—"British Weekly."

## The Blood of Christ.

### Pastor Mallis, India.

This subject is vital and fundamental. If a Christian has wrong views about the blood he will have wrong views about most truths in the Bible.

1. The blood of Christ brings us within the covenant of grace. Matthew 26. 28; Hebrews 13. 20-21.

Testament—contract. Spoken of here as the new covenant or contract. This suggests that there must have been an old. The old failed, Romans 8. 3. It failed on the human side.

In Hebrews 13. 20, 21 it is spoken of as an everlasting covenant. This covenant cannot be broken. It has no time limit.

2. The blood of Christ is the purchase price which God has paid for the church. Acts 20. 28.

Purchase—to acquire for oneself. A true view of the price paid for the church will help you to a true sense of the importance of your ministry. Take heed of thyself! Take heed of the flock! The Holy Ghost has made you an overseer, or bishop.

3. The blood of Christ constitutes the true and only ground of peace. Colossians 1. 20.

A threefold peace is offered to the believer: peace with God, Romans 5. 1; peace of God, Philippians 4. 7; peace from God, Romans 1. 7.

4. The blood of Christ brings us nigh to God. Ephesians 2. 13.

Sin has put us at a distance. "Nigh" comes from a root that means to squeeze. The same word occurs in Philippians 4. 5; Revelation 1. 3; 22. 10 (translated, "at hand"); also in Hebrews 8. 13 (translated by the word "ready").

5. The blood of Christ secures our redemption. Ephesians 1. 7; Colossians 1. 14; 1 Peter 3. 18. Redemption—ransom in full.

6. The blood of Christ is the propitiation for the believer. Romans 3. 25.

The same word occurs in Hebrews 9. 5, translated by the word "mercyseat." A propitiator is one that makes reparation. In this the righteousness of God is vindicated in forgiving the sinner.

7. The blood of Christ thoroughly removes the guilt of the believer. 1 John 1. 7.

"Cleanseth from all sin." Where the blood is mentioned in connection with sin it means cleansing from guilt.

8. The blood of Christ justifies all who trust in Christ. Romans 5, 8, 9.

Here you become acquainted with the price of your justification.

9. The blood of Christ sanctifies the believer. Hebrews 13. 12; 10. 14. Note the threefold meaning of sanctification:

The believer is holy before God the moment he accepts the shed blood, Hebrews 10. 10;

In experience the believer is sanctified by the Holy Spirit through the Word from the habit and dominion of sin, John 17. 17-19;

The believer will be completely sanctified at the coming of Christ, 1 Thessalonians 5. 23; 1 John 3. 2.

# Leadership in the Ministry (Concluded).


## Rev. Edgar Young Mullins, D. D.

Late President of the Southern Baptist Theological Seminary, Louisville, Ky.


We went fishing. We got a rowboat, and he had no hesitation at all as to where to go. I asked him where to go.

He said: "I will show you."

We rowed off from shore about two or three hundred yards, and he stopped the boat. Then he got a line on a rock there, and another line on a headland, and then, shifting the boat along that line, by and by he got another alignment on a tree and a house there, and he said:

"This is where we will catch the perch!"

We dropped in our hooks. The perch began to bite right away, and we caught plenty of them.

He said: "Would you like to get some bass?"

I said: "Yes."

So we went a quarter of a mile up the creek, and he went through the same process. Then he said:

"Here is where the bass come!"

We dropped in our hooks, and we got bass. We had a basket with us, and we had it overflowing. We had fish for all the neighbors as well as our own family.

That was in a lake where the whole community said there were no fish to be caught that summer! How was it that he knew exactly were to go to get the fish? The reason was that he knew where the fish lived.

When we left he said: "Do you know, a lot of people have never learned one thing about fish? A big lake like this is like a big city. The rich live in one quarter and the poor live in another. They have haunts and habitations in the big lake, and you cannot catch fish until you learn where they live."

I have never forgotten that. The preacher is a fisher of men, Christ said, and unless he knows where the fish live he will be fishing all over the lake and he will not catch any.

So I say that knowledge of men is essential, and that is one way a man gets control of situations.

The apostle Paul once took charge of a ship. The reason was that he knew the problem that was before the ship and the passengers and captain better than the captain himself knew. He had resources the captain did not have. He trusted the divine power, and he had a forceful personality, backed by intelligence and character, that enabled him to take hold and handle that ship. If it had not been for Paul there would have been a worse thing happen than did happen. In other words, it was his knowledge of men and his command of situations that enabled him to do that. That involves intelligence, insight and sympathy, and a man must have those things.

In other words, you have to be independent of men, but you must have contact with them. A preacher has to be separate from the world, but he has to have contact with the world. That seems contradictory, but it is a fact.

The preacher must be able to grip men, and not be gripped by them. It is exactly the sort of problem in rescuing a drowning man. You have to grip him, but not let him grip you. If he ever gets his arm around your neck and you try to save him from drowning, the danger is that both of you will go down. But so long as you can grip him and hold him and not let him grip you there is a chance of your saving him.

That is exactly what the preacher has to do. He must not be dragged down by the world and by the men he is trying to save, and yet he has got to have a grip on them to keep them from going down.

### Courage and Conscience.

I also name a commonplace thing, and that is courage.

It ought not to be necessary to emphasize this, but I am afraid it is sometimes necessary. A preacher can afford to have courage.

There is one ally that a preacher can always count on, and that is the conscience of his hearers. Whenever a man counts on the conscience of his hearers and asserts with spiritual authority the things that God sends him to assert he will win that congregation.

Spurgeon used to have a habit of pointing at men in the congregation. It was nothing

in the world but an appeal to conscience. One day he pointed up to the gallery, the story is. He said:

"You man up there with a whiskey bottle in your pocket, if you don't quit drinking you are going to hell!"

He did not know there was anybody up there in the gallery that had a whiskey bottle in his pocket, except on general principles. The next day a man came into his study, all trembling and pale, and he said:

"Mr. Spurgeon, I have got a grudge against you! What in the world did you mean by pointing me out in public up in that gallery?"

Spurgeon said: "My dear fellow, who are you, anyway?"

The man said: "Don't you remember when you pointed up there? You pointed at me. You said: 'You man up there with a whiskey bottle in your pocket, if you don't quit drinking you are going to hell!' But you made one mistake. I was on the other side of the gallery!"

Spurgeon knew the workings of the human conscience, he knew that his ally was the human conscience, and that if he knew how to appeal to conscience he was going to influence the man.

That was getting contact with the man without being gripped by him. The result was that that man was led to Christ.

A preacher needs courage in pointing out the sins of men. Of course a man must not be personal in the ministry. Few can afford to be that. But there are ways in which sometimes the minister, I am afraid, fails in courage.

Take it today, when our mission boards are deeply in debt. Isn't there a tremendous obligation on the minister to play up the New Testament teaching of stewardship and the obligation to give money to the kingdom of God? I know many of them do, many are faithful, but it is worth emphasizing that we have to boldly proclaim our obligations financially to the kingdom of God.

I remember once preaching a sermon at a district association that we Baptists have. It was the Associational sermon. In my young days as a minister I thought it a good time to stress missions and the importance of giving money.

When I got through the deacon of a church came to me and said:

"Look here, my young brother, you preached us a good sermon today, but you spoiled it!"

"Is that so? How so?"

He said: "You introduced the subject of money into a gospel sermon."

Well, that shocked me. I had not dreamt there was anything wrong about it, and I began to reflect. Then I said:

"Well, after all, does it spoil a sermon to talk about giving money?" I said, "If that spoils a sermon, then I have spoiled a lot of them, and the Bible is a spoiled book. You talk about spiritual things. Look at the Bible a minute! The most spiritual experience Jacob ever had in his life was when he saw the ladder and the angels and heard God speak, but he spoiled it the next morning because he got up and said, 'I am going to give God one-tenth of my income from now on.'

"Moses," I added, "went to the mountain top, and his face shone like the sun when he came down. He had to put a veil on his face so that people could look on him, and yet he spoiled it immediately because he called upon them to bring forth their gold and silver to build a tabernacle."

Then I said: "Jesus spoiled the Sermon on the Mount because he talked about giving in that. And the apostle Paul in the 15th chapter of 1st Corinthians, where he lifts you up into the third heaven of spiritual glory and power, turns right around and in the 2nd verse of the 16th chapter he spoiled it because he said: 'Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come!'

"The Bible is a spoiled book, because it talks about money and giving money and discharging the obligations of a steward."

Develop the spirit of benevolence by calling upon the people to give to the great causes! I have not the remotest shadow of a doubt that that is the best way to finance the kingdom of God. It is to develop the springs of benevolence in people, and get them to love to give money.

When a man is afraid to do it, timid about it, and shy of it, he does not train a congregation to give.

When I was pastor of a church in Baltimore they were all poor. There were 1500 members. They did not give anything to missions when I went there, and in about

three years they began to give $1500 to $2-000 a year to missions.

I had asked them for so many different missionary gifts that I was ashamed to ask for any more. But I had been praying for years for a mission station. I felt we had too many members.

One day an old man came to me and said: "I have a chapel down here in Locust Point. It is a brick chapel, and we have a Sunday school of some 60 to 75 children. We want to turn it over to some church. It will cost so much." (I think it was $1500.) He said: "If you buy the chapel you may have the Sunday school along with it."

It was an answer to my prayer, but I was ashamed to ask my church for any more money. However, I said to them one night:

"Brethren, I am not going to ask you for a dollar, but I am just going to tell you a story! You remember the man who said he had eaten pork so long he was ashamed to look a hog in the face. I am a good deal like that. I have asked you for money so long that I am actually ashamed to ask you to give any more. I am not going to ask you to buy this chapel. I am not going to ask you to do anything about it at all."

Before I had sat down three men were on their feet, all making the motion that we buy that chapel. And they bought it. They never would have done it in the world if they had not been already trained up to the idea of giving money to the Lord's cause. If they had been in the state they were in three years before when I came there that appeal would have fallen dead, but they had been trained in giving, and the church was proud of the opportunity to give. I could ask them for almost anything in that line, and they would respond to the appeal.

### A Pastor Needs Patience.

Another needed element is patience.

That is a humdrum virtue, too, but a mighty necessary one. If there was ever anybody that needed patience, it is a pastor.

Most of you brethren here, being mature men, have found that out long ago.

One of the graduates of the Seminary came to me with his problem after he had been a pastor about a year. He said:

"Doctor, will you tell me what to do with my church? I am having an awful time. I am afraid I will have to move. When I went down there I found that everything was down at the heel, the finances, the Sunday school, the whole church life was down. I told the people what we had to do, and I made out a program for them, and I stressed half a dozen points. Now I have come to an impasse. I cannot move the church an inch. I am defeated in everything I have undertaken to do. What shall I do?"

I said: "You have just been somewhat impatient. You are taking in too much territory at one time. What you need is to do one thing at a time. Take one of the problems first, and solve that, and when it is solved your people will be in a mood to solve some other problem! Then take another one!"

Henry Ward Beecher stressed that in his Yale lectures on preaching. He said that is where many preachers make mistakes. They try to solve all the problems at once. You cannot take the church along all lines of progress at the same time. Take one thing at a time, and the church will follow the lead of a man who has the mark of a leader upon him.

I remember when X was the pastor of a church in New York City. A reporter said he had not been there six weeks until the church felt the pull. He was a man who was going somewhere and taking the church somewhere with him.

Those are some of the everyday virtues that enter into leadership.

### Demands of Today.

What are some of the demands of the present time in leadership?

I would say, a man who has definite objectives and clear convictions.

Definite objectives in the ministry! I sometimes think pastors fail because they do not know just where they are going. Their objective is not well defined. They have not worked out the problem of the particular church, and do not know exactly what they are trying to accomplish.

During the War I was told of a Negro who was going overseas. He was on shipboard. Another Negro asked him:

"Where are you gwine?"

He was one that had been drafted, and did not want to go anywhere. He said:

"I ain't gwine. I've been took!"

I have seen pastors who I thought were somewhat in that situation. They could say, "I ain't gwine. I'm being took." That

is to say, they were drifting with the tide. I take it that a man has to have definite objectives if he is to accomplish much in the ministry, and after that he must have clear views of beliefs and doctrines.

You must have an iron-clad, rock-ribbed granitic system of philosophy. Whatever is true, if you have any religious convictions they have got to be clear enough for you to be able to communicate them.

You cannot impress your frame of mind on your congregation unless you have a frame of mind.

Today, with the controversy between science and religion a great many men in the ministry have suffered arrested development. They have no clear views. They are in a state of negation.

Do you know that all the great periods of religious progress have been periods where there was strong conviction? I am not talking now about any particular system of doctrine. You may hold whatever views of doctrine you want to, but you need to hold it so clearly and so strongly and so vigorously that you can impress it upon somebody.

Talk about the open mind! I am for the open mind. I have always had one, and I have tried to grow all my life. But you know, sometimes when you have open windows you need screens in them. You do not want to have everything coming in from the outside.

I say, have an open mind, but have a screen in it! Let it be a discriminating mind! You do not want to admit the beetles and the mosquitoes and the flies. You want the fresh air and all the truth.

Prove all things! Hold fast to everything that is good! That is the secret. Discriminate!

I am both a conservative and a radical, sometimes one and sometimes the other. A radical is that man who roots up things, and a conservative is a man who conserves things. I am a radical as to weeds, but a conservative as to flowers.

If I were a housekeeper I would be a radical as to mice, and I would be a conservative as to cheese. It depends upon what you are dealing with.

A railroad was coming to my town, and they raised the question about whether they would vote a tax. All the wealthy people were opposed to it, and the poor people were in favor of it, because the taxes were going to be paid by the wealthy people.

Undoubtedly it is true that the conservatives and the radicals in society are, to a large extent, developed along the lines of comfort and discomfort.

I think, also, that a minister must have a clear sense of responsibility in relation to the affairs of the kingdom of God. I wish there was time to point out the directions in which I think leaders today ought to have a sense of responsibility.

I have spoken of the great cause of missions.

We in America ought to have a sense of responsibility in developing our people to a high ideal of citizenship. It is a great reproach and a great shame in that only about half of our voters vote at the presidential elections nowadays. The preachers can help to correct that situation.

I believe that America in her international relations should develop a better conscience than she has got. Patriotism must be conceived in a larger context. We think patriotism is a form of ethics, and it is. I am loyal to my country, but I would not say what one of the magazines has printed on its heading, "My country, right or wrong!" My country always, of course, in the sense that I am for her, but not for her in her wrong. We can protest against the wrong if our country is in the wrong. We must conceive of our patriotism as a part of a larger ethics and not as something separated from our obligation to mankind.

Every man is the last link in one chain and the first link in another. He was produced by what came before him, he is the beginning of what comes afterwards.

Every man is seed sown and a sower. God enables every man to be a sower.

Every man is judged by three things: his conscience, history and God. His conscience is the bell inside of him that rings softly when he does wrong, and louder when he does wrong in a great way. Listen to the bell, preacher, because you need it as much as any member of your church does!

The ministry ought to occupy the most strategic and important place in our modern civilization.

---

Mind that which is pure in you to guide you to God!—George Fox.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21298..$ 2 00 | 21299..$ 5 00 | 21301..$ 1 00 |
| 21302.. 3 00 | 21303.. 2 00 | 21304.. 1 00 |
| 21305.. 6 00 | 21306.. 4 00 | 21307.. 2 50 |
| 21309.. 10 00 | 21311.. 3 00 | 21312.. 2 50 |
| 21313.. 1 00 | 21314.. 5 00 | 21315.. 2 00 |
| 21316.. 1 00 | | |

Mrs. Dan Crawford's Work in Congo Belge.
21308.....$3 00

Bible Institute Colportage Association, Chicago.
21310.....$1 30

Porto Rican Relief Work.
21317.....$5 00

Northern Nigeria,
British West Africa.

Dear Sir,

The **Record of Christian Work** which you so kindly send to Langtang each month has been a source of great help to us and other members of the staff. We are grateful to the friends who make this possible. It is a great service.

We are opening up another tribe to the gospel. Would it be too much to ask that a copy of the **Record** could be sent to us in this new sphere? It would be greatly appreciated, and a real help.

Thanking you in anticipation and wishing you every blessing in your great work.

(Signed) H. J. Cooper.

### Among Forthcoming Articles.

**Jubilee of Northfield Seminary**—May number.

**Laid Hold On by Jesus Christ**—Rev. Morgan P. Noyes, Brooklyn.

**The Lord's Prayer** (Continued)—Dr. Donald Fraser, Central Africa.

**Peter: The Training of a Disciple** and **The Work of an Apostle** (two addresses)—Prof. Charles R. Erdman, Princeton.

**The Colleges Must be Redeemed**—Rev. Arthur L. Kinsolving, Amherst, Mass.

**The Mind of Christ**—Dr. Louis A. Sweet, New York.

**Canon Gairdner of Cairo**—Arthur F. Pierson, New York.

**Is It Wrong to Doubt?** and other addresses—Dr. George A. Buttrick, New York.

**The Mind of the Master about Salvation —Life—Religion** (three addresses)—Dr. Paul Scherer, New York.

**Also** addresses by Dr. Moffatt, Rev. Samuel M. Shoemaker, Dr. J. D. Jones, Rev. James Reid, Dr. John A. Hutton, Bishop Dallas, and others.

**Isaiah: Daily Readings** (Continued)—Dr. F. B. Meyer, London.

And others.

## International Sunday School Lessons

## Some Great Christian Teachings.

### March 3, 1929.

### The Christian Church.

**Lesson portion: Mark 4. 26-32; Ephesians 1. 22, 23; 4. 4-6, 11-16. Study also Matthew 16. 13-20; Romans 12. 4-8; Ephesians 2. 13-22; 5. 22-27; 1 Timothy 3. 15.**

Make sure first of all that your scholars know what you mean by "the church"! Nowadays "the church" may mean the building, the congregation that meets there for organized worship, the public services, a denomination (as "the Presbyterian church"), or the whole body of believers in Jesus of Nazareth as their Saviour and Lord, that is, the church catholic or universal, which had its birth at Pentecost.

The Greek word ekklesia means any called-out group or assembly.

Our Lord used this word only on two occasions,—Matthew 16. 18 and 18. 17.

After his death and resurrection and the coming of the Holy Spirit at Pentecost the nature of the Christian church was revealed through the apostles, especially Paul. Also, as believers increased in numbers the term was used of a group meeting in any particular place, as "the church in thy house," Philemon 2.

The Christian church is the oldest and largest and most influential human institution.

The supreme objects of the Sunday school should be to lead its members (1) to a saving knowledge of Jesus Christ and (2) to confession of him as Saviour and Lord by baptism and joining the church. Never lose sight of these objects! Is every member of your class a Christian and a church member?

*Our Lord speaking, Mark 4. 26-32.*

Our Lord is speaking of the kingdom of God,—the sphere of God's rule, which is larger than and inclusive of the church.

His first parable of seed sown in earth specifies its unknown law or method of growth, its slow but orderly development, the sower's necessary patience and final realization of harvest. So the gospel seed planted in human hearts grows and develops to ma-

turity we know not how, but patience is rewarded with due results.

The parable of the mustard seed speaks of large growth from small beginning, due to innate vitality. This truly symbolizes the historic and worldwide growth of the Christian church.

*Paul speaking.*

In his letter to the Ephesians Paul's theme is largely the relation between Christ and the church. He employs many figures of speech to explain the mystical subject. They all express inherent unity, not mere external conformity in faith and order.

Ephesians 1. 22, 23. In high exaltation of Christ God appointed him universal and supreme head of the church, which is his body. "Without Christ the universe would be incomplete, and Christ would be incomplete without the church" (Weymouth). What our body is to our head as instrument of its activities, such is the church to Christ,—his heart, his voice, his hands, his feet.

What a wonderful conception Paul had of the weak, struggling churches he founded,—each one was part of the body of the exalted Christ!

Ephesians 4. 4-6. "One" and "all" are the keywords. The Christian church is one body, animated by one Spirit, called for one hope, having one faith in the one Lord, one baptism, one God and Father. Believers have these in common, however much they may divide on other matters. They spell Christian unity.

Ephesians 4. 11-16. This passage must be expounded clause by clause. The organized church includes individuals with a variety of functions, a diversity of gifts. Their object is what? Their goal is what? Paul warns against remaining immature and against false teachers who were already active.

With the high conceptions of the church we see the necessity of church fellowship for the individual believer to express himself in zealous loyalty to Christ. The youngest child has a place and responsibility in the church.

How can we help our church to grow?

How can we show what church and Sunday school mean to us?

*Golden Memory Text—So we who are many, are one body in Christ! Romans 12. 5.*

---

## March 10, 1929.

## Baptism and the Lord's Supper.

**Lesson portion: Matthew 28. 19, 20; 1 Corinthians 11. 23-29. Study also Matthew 3. 13-17; Acts 2. 38, 41; Romans 6. 1-14.**

Both subjects of today's lesson are viewed in many different ways by the different denominations as to their content, meaning and observance. It is of little use to say, What saith the Scripture? for every view claims the support of Scripture.

This writer takes the ground that a sacrament or ordinance has no inherent efficacy. A rite is only an outward and visible sign of inner spiritual reality.

The two ordinances baptism and the Lord's Supper are observed by all Christians with few exceptions. Both have the sanction of our Lord's own use and command. The teacher should instruct scholars in the What and the Why of each rite according to the tenets of his church.

*Baptism, Matthew 28. 19, 20.*

Our risen Lord is about to give his disciples his last great commission. What will it contain? Because all authority has been given him in heaven and on earth he directs his followers to go forth, making disciples in all nations and baptizing them into the name (nature, spirit) of the triune God. . . . .

Note the order here: discipleship, becoming a Christian first, then baptism! That is, baptism was to signalize the outward profession of Christian discipleship. A sort of initiatory rite of church membership.

Baptism was in use before the Christian era, and symbolized the washing away of defilement. Paul further interpreted baptism by immersion as symbolizing the death of the old life, burial, and rising to newness of life (Romans 6. 3-5).

Is each member of your class a born-again believer? Has he been baptized?

*The Lord's Supper, 1 Corinthians 11. 23-29.*

Paul had learnt that there was grave disorder in the observance of the Lord's Supper in the church at Corinth (20-23). Perhaps the mode of its observance had not yet been standardized. Originally it was a meal. Here individuals brought their own supper, with wide differences between the rich and the poor and consequent irregularity. So he recalls the account he had given them of the revelation he had received from the Lord of the institution of the ordinance.

In what did it consist? In the naming of the elements, the giving of thanks (hence the Eucharist, from the Greek word), the significance of the elements, and the command to eat and drink in memory of Christ till he come. In this observance, then, believers proclaim our Lord's death—showing his estimate of Calvary,—until his own presence eliminates further need of remembering him as an absent one.

Words of warning for those Corinthians follow. Whoever partakes carelessly—in a manner unworthy of the sacrament,—must answer for sin. Let each believer scrutinize himself and be sure where he stands spiritually! Whoever partakes without understanding its meaning incurs condemnation. These dangers attend the observance of every ordinance and ritual: irreverence, formality, lack of self-preparation and of proper understanding.

Observing the Lord's Supper is for most believers the high point of Christian experience, the supreme act of devotion. One feels

in a unique way the Lord's spiritual presence. One has intimate communion with him and with fellow believers. One's gaze is turned back to Calvary, then forward to his coming again.

How slender and frail, says Dr. Snowden, seems the thread that binds together this ordinance composed of simple elements that perish in the using, yet how long it has lasted—and will last!

*Golden Memory Text—This do in remembrance of me! 1 Corinthians 11. 24.*

---

### March 17, 1929.

### The Christian Sabbath.

**Lesson portion: Exodus 20. 8-11; Matthew 12. 1-8; John 20. 19; Revelation 1. 10. Study also Genesis 2. 2, 3; Matthew 28. 1-10; Acts 20. 7; Romans 14. 4-6.**

Why "Christian Sabbath"? The Bible and common parlance know nothing of such a term. Christians were cut loose from Jewish ritual because the substance of which it was a shadow was realized in Christ (Colossians 2. 16, 17). Why not avoid confusion of thought and language and speak directly of Sunday or the Lord's Day?

It is an important topic to study. How often children hate Sunday and wish it was over! Too much Sunday observance has been prohibitive, what they must not do. Yet the day is a gracious gift from God.

A weekly day of rest came out of Eden (Genesis 2. 2, 3). Hence it is universal, not a Jewish appointment. It antedated the fall of man. It was blessed and hallowed of God,—whatever that may mean.

*The Jewish sabbath day, Exodus 20. 8-11.*

The day received special dignity by being incorporated in the Ten Commandments. It was to be held sacred, a day of rest following six working days.

*Our Lord and the Jewish sabbath, Matthew 12. 1-8.*

Most of our Lord's conflicts with the scribes and Pharisees centered about sabbath observance. He was not a sabbath-breaker. He fulfilled the law in his own practice. But in his day the Pharisees had added so many accretions to the law that it had become a burden and an abuse.

In this incident the Pharisees accused the disciples of sabbath-breaking because they said plucking ears of corn was a form of reaping and rubbing them in their hands a form of threshing. Our Lord disposed of their accusation by showing from their scriptures that ceremonial law yielded to human need in David's case, and also that priests in the Tabernacle had to work on sabbath days. Hence the principle that the sabbath was made for man, not man for the sabbath.

*The first day of the week, the Lord's Day, John 20. 19; Revelation 1. 10.*

Our Lord rose from the dead on the first day of the week (Matthew 28. 1), and most of his recorded appearances were on that day. The Holy Spirit came on the first day. Perhaps all this gave special significance to the first day in the thought and practice of believers, for it soon became a day for assembling together to break bread, for instruction, for making offerings, and for other religious purposes. When John wrote the Revelation it was evidently familiarly known as the Lord's Day. The sabbath ideas of rest and religion were carried over to the first day.

Church fathers in the succeeding centuries came to associate Sunday with the work of redemption as the 7th day had been associated with the work of creation.

*Keeping the Lord's Day in modern life.*

The necessity of one day of rest for man and beast after six days of work seems to be proved by experience, so rest on the Lord's Day should be one feature of its observance. And it can still speak of God's rest after the creation. What would everyday life—at work or in school,—be without a weekly day of rest?

Worship and communion with God are promoted by special seasons, hence a further value of Sunday. It is doubted if the church could have survived without the contact with God and fellow believers made possible by weekly assemblies. Sunday piety is the most likely guarantee of weekday righteousness. What opportunities of worship and Bible study and Christian fellowship we should miss but for Sunday!

To what extent can the 4th commandment be enforced in our modern life, even among Christians? Think of the unavoidable Sunday work in homes and hotels, in public utilities, in many industries and some professions! Even in the country Sunday work cannot be avoided, as in dairy farms.

On the other hand, what about the movement for a 5-day working week?

A commercialized Sunday, a pleasure-filled Sunday, does not give one the rest and refreshing of soul and body that one needs. Money-making and pleasure-seeking are the great enemies of the Lord's Day.

In the passage Romans 14. 4-6 Paul states clearly the principle of individual Christian liberty and responsibility. Every believer stands or falls to our Lord in his personal attitude to Sunday. Let him be fully persuaded in his own mind and conscience of the correctness of his understanding and practice!

History seems to show that the nation and the individual that hold the sabbath a delight and honor it as the Lord's Day enjoy the promised favor of God, Isaiah 58. 13, 14, while the nation or individual that habitually desecrates the sabbath deteriorates morally and materially.

*Golden Memory Text—For the Son of man is lord of the sabbath. Matthew 12. 8.*

## March 24, 1929.

## Stewardship and Missions.

**Lesson portion: Acts 1. 6-8; 2 Corinthians 8. 1-9. Study also Genesis 12. 1-3; Deuteronomy 8. 17, 18; Jonah 3. 1-10; Malachi 3. 7-12; Matthew 28. 18-20; Acts 13. 1-3; 26. 12-20; Romans 1. 14-16; 1 Corinthians 16. 2; 2 Corinthians 9. 1-15.**

Why did the committee crowd us with two such large topics today? Their idea may have been that stewardship—the stewardship of self, substance, time, service, intercession,—the yielding to God and using for God of all one is and has and can do,—is necessary to missionary operations.

There is increasing need for missions, but the need is greater for a more faithful and understanding home constituency.

*The church's world program, Acts 1. 6-8.*

The disciples were intent on the realization of Jewish national hopes. The resurrection of Jesus Messiah made them sure he would remain on earth and restore the Davidic kingdom with himself as king. Would it be "at this time"? Our Lord did not deny the fact, but he left the time indefinite, and switched them on to a new program with present duties.

This was to be a worldwide personal witness regarding him, in the power of the Holy Spirit. "Through the Holy Spirit the saint is geared on to omnipotence" (Moore). They should begin in Jerusalem, extend their testimony to Samaria, and to the uttermost parts of the known earth. "The Christian skyline reaches out to the edge of the world." And that generation did it!

This is the church's program still. We have a gospel with a world vision and a world reach to meet a world need. The central truth in the best known verse in the Bible—John 3. 16—is God's love for the WORLD.

Today more than ever before a united and serious effort is being made to spread the knowledge of God and his love in Christ to the ends of the world. World conferences and international organizations, looking to more efficient and wide-reaching effort, are the order of the day.

Every believer has his Jerusalem. Let us begin here to witness of Christ, crucified, risen, coming again; witness by word and life in the power of the Holy Spirit! But let us not stay in our Jerusalems! Let us reach out to our Samarias, and to the uttermost parts of the earth, in person or by our gifts and prayers!

*How the churches of Macedonia gave, 2 Corinthians 8. 1-5.*

Paul had written the church in Corinth about a collection for the poor saints in Jerusalem (1 Corinthians 16. 1-3). Here he returns to the matter.

His method is such as we use today,—to stir up a church by telling what other churches have done. Paul is in Macedonia as he writes, and as he thinks how the churches in Philippi and Thessalonica have responded to his appeal he proposes to tell Corinth about them.

They had severe trial and extreme poverty, yet they gave with abounding gladness and rich generosity. They gave up to their ability, and even beyond it. They did not need to be nagged, but earnestly begged of their own accord to be allowed to share in the collection. The secret was that they gave themselves first.

The poor are always, in proportion, the most sympathetic and generous givers. They give till it hurts, to the point of self-denial.

If one has given one's self to God, giving of one's time and means for his cause is easy and joyous.

*Appeal to Corinth, 2 Corinthians 8. 6-9.*

Titus had just come from Corinth, where he had started the collection. So Paul makes him (as it were) his agent for speeding up the drive for funds on his return. He knew they were better off than the Macedonians, but he makes no demand on them,—no quota or anything of that sort,—but he urges them to round out their Christian character by abounding in the grace of giving along with the other graces they possess. For it is a grace that needs to be cultivated like the other graces. This would prove the sincerity of their love. Consecration, says Dr. Holden, has a cash value. Stinginess in money matters throws a suspicion on one's Christian character. A Christian who is close and mean does not regard giving as a privilege, but as a privation to be evaded.

But in addition to the zeal of others Paul holds Lord Jesus before these Corinthians as a higher example in the grace of giving. He is our ideal in this as in all else.

If that did not move their hearts, nothing would!

*Golden Memory Text—It is required in stewards that a man be found faithful. 1 Corinthians 4. 2.*

---

## March 31, 1929.

## The Future Life.

**Lesson portion: John 14. 1-6; Luke 24. 1-12. Study also Matthew 25. 31-46; Mark 12. 26, 27; 1 Corinthians 15; 1 Thessalonians 4. 13-18; Revelation 22. 1-5.**

Is there a future life?
Is there a heaven?
What will it be like?
What shall we be like?

Questions like these throng for utterance as one meditates upon the hereafter, and a course of study on great Christian teachings must face them.

Nowadays there are those who think they receive communications from the spirit world. The Bible everywhere attests the reality of an unseen world and its spirit inhabitants, holy and evil, but it is reticent as to details. As a matter of fact, how could the details of the unseen world be expressed

in human language? Only by figures of speech, at best poor expressions and liable to misinterpretation and misuse, as evidenced by the serious differences of opinion among even devout students. One needs to make a survey of all the Bible reveals on this topic to keep the right balance.

*What Lord Jesus said in John 14. 1-6.*

This passage contains REVELATION, that is, truths not ascertainable by scientific search. Any effort to restate them in other words is apt to confuse or dilute the truth, except as light is thrown on them from other Scriptures.

In 13. 36 Peter had asked: "Lord, whither goest thou?"

Belief in God and in Christ is our only sure basis of information. Reason, science, philosophy reach their limit at death. Beyond that they speculate. Our Lord had come from heaven, and ought to know.

The reality of heaven is assumed. The future is not a blank or a void. Figures used are—"Father's house," "mansions" (abiding or resting places), "a place." "Where I am" is heaven!

Our Lord went away with a real, resurrection body, as if on a journey to a place as real as the earth. He will return and take us there, implying our continued and conscious existence after death.

Answering Thomas' doubt our Lord makes one of the grandest statements in the Bible. Have your class memorize it! The words truth and life explain how he is the way to the Father.

*Lord Jesus actually rose from the dead! Luke 24. 1-12.*

A chief point to notice here is the disbelief of the disciples. The women went ahead with preparations for anointing the corpse as soon as sabbath was ended, and were bewildered when they found the tomb open and empty. The men thought the story the women told was nonsense, and would not believe them.

How was their disbelief dissipated? In the case of the women two angels announced that Jesus had risen. The men went to the tomb and examined the evidence for themselves.

Our Lord's resurrection is important in that it gives historic fact as foundation for the doctrine of our resurrection,—our actual bodily resurrection. Since he rose we may take the future life for granted. His promises in John 14 take on new meaning and assurance.

*Golden Memory Text—Be thou faithful unto death and I will give thee the crown of life! Revelation 2. 10.*

# CHRISTIAN ENDEAVOR TOPICS

## Mrs. Ida Q. Moulton.

### Recruiting for Christ.

**Matthew 9. 35-38. March 3, 1929.**

A Welsh evangelist thus writes:

When I was pitching my first tent in Cardiff a burly fellow under the influence of liquor came up to me and said:

"Say, guv'nor, are you putting up a boxing booth?"

"Yes," I replied.

"When is your first bout?"

"Tomorrow morning at 11 o'clock."

"Who are going to have the first rounds?"

"I am one of the boxers."

"Who is the other?"

"Beelzebub."

"Terrible name, but I'll back ye, guv'nor!"

"Come here tomorrow morning and see what we can do!"

The man came and was the first convert.

"I am made all things to all men, that I might by all means save some," said that great recruiting officer Paul.

* * * * *

A Christian mother in India traveled nine hours with her five children to a little chapel where a traveling missionary was holding services.

"How did you ever get up here with all those children?" asked the missionary who knew that part of the way was up so steep a hill that the climber had to draw himself along by gripping tufts of grass.

She replied: "Oh, that was easy, pastor! I just went up the hill with one child at a time, going back for each one till all were up."

The most useful, staunch and stable recruits for Christ have been gained through this one-by-one method.

* * * * *

The superintendent of a church school persistently refused to promote a certain teacher with her class, though each year her pupils became so attached to her that they insisted he do so. Each year as he refused he gave this reason:

"No pupil ever spent a year with her without making or remaking an open confession of Christ and joining the church. I want as many pupils as possible to come under her influence."

I consider contact between personalities one of the most effective means of soul-winning. Perhaps you, my dear friend, are a teacher in a Sunday school. Are you averaging one hundred per cent efficiency as a recruiting officer for Christ?

Inside the tunic of a French soldier who was killed in the late war there was found a New Testament, upon the fly-leaf of which there had been written these words:

"Given to me on . . . . First despised, then read, and finally blessed to the saving of my soul."

"For the word of God is quick and powerful, and sharper than any two-edged sword . . . . and is a discerner of the thoughts and intents of the heart" (Hebrews 4. 12). Therefore let your first recruiting agency be that Word!

---

### How to Become a Christian.

**Acts 2. 37-41; Acts 16. 30-31. March 10, 1929.**

A young man describing his conversion said:

"Jesus Christ said to me, Right about face! I heard and obeyed him in my heart."

The important thing is not what one thinks or feels, but what one determines to do in his heart.

* * * * *

A young Comanche Indian said:

"Today I let Jesus unlock the door of my heart, and he let the spirit of the Great Father in. Now my heart is like a new silver dollar just made, all bright and clean. Now I want to be more like Jesus in my heart."

As long as the heart beats the task of being a Christian is never finished. The heart that Jesus fills is new every morning and fresh every evening with wonderful evidences of God's redeeming love.

* * * * *

A lady-in-waiting timidly approached her princess and said:

"Would your royal highness excuse me if I asked when you first felt you were saved?"

"Well," replied the princess, "a poor Scotch Christian talked to me about the gospel, and since then I've been able to say I am saved."

It is not necessary to understand the Gospels, or hold fine theories about the letter of them. All that is necessary is to accept Christ, to surrender to him, trust him, and try to live his life. The miracle of it all is that the simplest story of the gospel, told even by the simple-minded, carries saving grace.

* * * * *

Two lads aged 10 and 12 were playing when suddenly the larger boy transgressed the rights of the other, who immediately withdrew and sat down at the other side of the lawn. After a while the larger boy, tiring of solitary playing, called out:

"Say, Georgie, come on back! I'm sorry."

But Georgie warily asked: "What kind of sorry? The kind so you won't do it again?"

Merely being sorry for sin is not enough. Many prisoners are sorry, but that doesn't prove they wouldn't do it again.

"I believe," says a noted divine, "that the repentance of many is not so much sorrow for sin as sin, or real hatred of it, as it is a sullen sorrow that they are not allowed to sin."

True repentance is cessation from sin.

---

### How the Church Helps Us to Live the Christian Life.

**Hebrews 10. 19-25. March 17, 1929.**

A kindly doctor said to a woman recovering from an illness:

"Now you'll not be very strong for a while, so take all the rest you can!"

Knowing her devotion to her church he added:

"Stay in bed on cold Sundays, as you are obliged to work all the week!"

"Oh, but, doctor, I wouldn't get to church if I did that!"

"Never mind!" he replied. "The church can get on a while quite well without you and what you can do for it."

"That may be so," she replied, "but I cannot get on quite well without the church and what it can do for me!"

* * * * *

A capable man of the world wrote to his governor:

"It has been proved in the settlement of our immigrants on government land that social retrogression follows upon local inability to go to church. Many of our newcomers are members of churches. Now if the settler's grant be so remote that church be an impossibility he gradually ceases to miss it, abandons the weekly burnishing and outside decorum, and the rest follows. I would therefore recommend a church of which the people may become members at once."

* * * * *

Church helps through its
**C**—hallenges,
**H**—uman fellowships,
**U**—rge for a higher life,
**R**—eminders of our duties,
**C**—alls to service,
**H**—eroic appeals,

**H**—oly ministry of comfort,
**E**—arnest desire to better humanity,
**L**—eavening propensities,
**P**—reaching,
**S**—ympathy.

* * * * *

The writer's son, Joseph Moulton of Rahuri, India, said on his recent furlough:

"As I go about among the churches I am more and more impressed with the amount of energy expended in just making the wheels go round. The church calendars fairly buzz with these wheels a-turning on a Sunday morning."

People are not drawn to the church to see new and practical methods tried out, but for a quiet hour with their Lord in fellowship with those whose ideals and aims are like theirs. This intimate, helpful contact in Christian fellowship cannot be overstressed.

## Making Jesus King.

Matthew 21. 1-17. March 24, 1929.

At the coronation of Edward VI, when the three swords of the three kingdoms were laid at his feet he called for the Bible.

"That," he said, "is the sword of the Spirit, and ought in all right to govern us who use these (pointing to the three swords,) for people's safety by God's appointment. Without that sword we are nothing, we can do nothing. From this Book we obtain all power, all virtue, grace and salvation, and whatsoever we have of divine strength."

To accept and live by the principles of our divine king is making Jesus king of our lives.

* * * * *

When the treaty of commerce between England and Madagascar was being signed the queen of England wrote upon its margin:

"Queen Victoria asks as a personal favor to herself that the queen of Madagascar will allow no persecutions of Christians."

A month later the signed treaty was returned with the insertion:

"In accordance with the wish of Queen Victoria the queen of Madagascar engages that there shall be no persecutions of Christians in Madagascar."

Individual allegiance is what our king asks of his subjects.

* * * * *

A king of Carthage was dethroned. He with his family were outrageously treated and driven into banishment. Years passed. He made many friends, gathered an army, and marched on Carthage. As he reached the gates he met the best men of the city, barefooted, bareheaded, and with ropes around their necks. They said:

"We abused you and we abused your family. We cry for mercy!"

The king looked upon them and said:

"I came here to bless, I did not come to destroy. It is true you drove me out, but this day I pronounce pardon for all the people. Open the gate and let the army in!"

And the people shouted: "Long live the king!"

Christ our king though treated shamefully came to bless. To crown him king is to open our heart's gate and let him in.

* * * * *

When the Prince Imperial of France fell in the Zulu War Queen Victoria had a monument erected to his memory, and the epitaph stated:

"He died with his face to the foe."

Crowning Jesus king of our lives is no child's play. Never for a moment will our great adversary lose sight of that fact. We will want sometimes to turn back and follow the crowd. We will not always want him to rule in life's affairs. We will sometimes shrink and falter at his cleansing processes. Sometimes his service will seem irksome and disagreeable. We will not always obey, or even want to. We will sometimes be mean and close with our worldly possessions. These are some of the ways the adversary will make himself felt. "Face to the foe" means full face, not a mere profile view.

---

## The Words of Jesus about Life Unending.

John 14. 1-3. March 31, 1929.

We read that Sir James Simpson, the famous physician and discoverer of anesthetic, erected an obelisk pointing like a spire toward heaven upon the grave of his eldest child. "Nevertheless I live" were the words carved upon the obelisk. A butterfly was placed above the words to suggest his unfaltering faith that in Jesus Christ death was only transition, a development from the limitations of the chrysalis to the freedom of a life with wings.

Christ said to his disciples (John 14. 19), "Because I live ye shall live also,"—a most blessed assurance that death does not end all!

* * * * *

"I go to prepare a place for you."

A young American soldier in the late war had not been heard from for months. Finally his younger brother went to consult a medium, who told him his brother "went West" on such a day in such and such a battle. The brother hurried home and told his father it was no use hoping any longer, for he'd had a communication from him.

"Have you?" said the father. "So have I in a letter from —— Hospital saying he is alive and doing well."

Let us thank God our belief in immortality is not based upon mediumistic seances or ouija boards, conjectures or opinions, but upon the words of a living Saviour who is preparing a place for you, fellow believer, as you read these lines!

* * * * *

On an island north of Scotland there is a slate quarry. The workmen descend to it by means of a ladder. One evening a sudden and violent storm drove the quarrymen from their work. In their haste they forgot the ladder, which was fastened against the cliff.

A ship was driven ashore close to the cliff by mighty waves. All on board gave themselves up for instant death as she struck the cliff. But their wailing sorrow was soon turned to exuberant joy as they discovered the ladder, upon which they all mounted to safety.

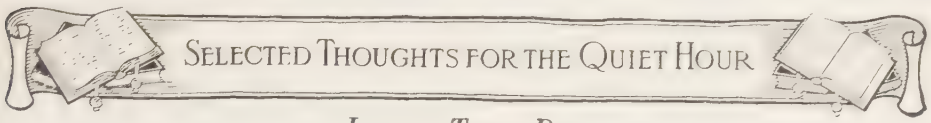
The words of Christ about unending life are like rungs of a ladder leading out of all doubt and fear of death into the certainties of heaven. If you assume Christ at all you must assume his words about the unending life.

* * * * *

"I am standing upon the sea shore and see a ship spread out her white sails and start for the blue ocean. I watch her till she is a speck of white cloud where sea and sky meet. I

say, 'There she goes!' Gone where? Gone from my sight, that is all. She is just as large in mast, hull and spar as when she left my side, and just as able to bear her cargo to her destined harbor. Her diminished size is in me, and not in herself. After I say, 'There! She's gone!' other eyes are watching for her coming and other voices shout, 'There she comes!'—and that is dying."—Anon.

A few who have watched me sail away
Will miss my craft from the busy day, . . . .
But I shall have peacefully furled my sail
In moorings sheltered from storm and gale,
And greeted the friends that have sailed before
O'er the unknown sea to the unknown shore.




*Learn a Text a Day.*

## MARCH, 1929.

FRIDAY, 1st. *Speak, Lord, for thy servant heareth! 1 Samuel 3. 9.*

Speak, Lord, in the stillness,
While I wait on thee!
Hushed my heart to listen
In expectancy.

SATURDAY, 2nd. *Thy word was unto me the joy and rejoicing of mine heart. Jeremiah 15. 16.*

Oh, how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure. We need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the Word of God falls into despair. —Luther.

SUNDAY, 3rd. *Whereby are given unto us exceeding great and precious promises. 2 Peter 1. 4.*

If you would know experimentally the preciousness of the promises, and enjoy them in your own heart, meditate much upon them! Thinking over the hallowed words will often be the prelude to their fulfilment.—C. H. Spurgeon.

MONDAY, 4th. *In his law doth he meditate day and night. Psalm 1. 2.*

Meditate, if it only be for a short time, upon only a small portion of the Word! Always meditate with reference to our own hearts, and read practically, as the Word of God, so that our fallen reason bows before it! It is God who speaks, and that should be enough for us whether we can understand it with our fallen reason or not.—George Müller.

TUESDAY, 5th. . . . . *and Quartus a brother. Romans 16. 23.*

Quartus, the brother in Christ, in sending his little message of greeting and love was thus sending a little thread of fine gold, spun in heaven, across from Corinth to Rome to aid in sewing together the gaping wound of racial hate and antipathy.—E. Y. Mullins.

WEDNESDAY, 6th. *They said unto him, Lord, come and see! John 11. 34.*

So we may invite him today to the scene of our sorrow, our need, our sin. "Lord, come and see! We want thee to know all. We want thee to probe this sin to its root, this sorrow to its bitter depth." And he who came then—not too late,—will come to us with the same sympathy and with the right deliverance for our need.—Constance Coote.

THURSDAY, 7th. *I have heard of thee with the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes! Job 42. 5, 6.*

The victory of faith was won through the revelation which God gave of himself to his servant. Job fell on his face, overwhelmed with shame that even for a moment in his sorest agony he should have doubted his God.—G. H. C. Macgregor.

FRIDAY, 8th. . . . . *nor foolish talking, nor jesting. Ephesians 5. 4.*

A jazz age is heedless of how seriously it is infringing upon the commandment in its flippant use of God's gift of speech.—Norman B. Harrison.

SATURDAY, 9th. *It is a fearful thing to fall into the hands of the living God! Hebrews 10. 31.*

Whilst we say, "It is a fearful thing to fall into the hands of the living God," we can also say with equal emphasis of voice and with tenderer significance of tone, "God is love."—Joseph Parker.

SUNDAY, 10th. *Thou openest thine hand and satisfiest the desire of every living thing! Psalm 145. 16.*

Satisfiest,—it is God's own word! It is not in the world's vocabulary, much less in the devil's. Love is never satisfied until there is perfect satisfaction. So then, my brother, here is the salvation of our wishes! Nurse your aspirations! Encourage your desires! They cannot be too great, since God waits to satisfy them.—Mark Guy Pearse.

MONDAY, 11th. *Hate the evil, and love the good, and establish judgment in the gate! Amos 5. 15.*

Heathenism holds a universal sense of sin. It is apostate civilization that is producing atheists and obliterating the sense of sin. The world needs a Spirit-given vision of God's mind and word about sin.—Howard A. Banks.

TUESDAY, 12th. *Be ye followers of me, even as I also am of Christ! 1 Corinthians 11. 1.*

If this whole world followed you,
Followed to the letter,
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether:
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view,—
Tell me, if it followed you
Would the world be better?

WEDNESDAY, 13th. *Men ought always to pray, and not to faint. Luke 18. 1.*

Always,—it was the Master's word! It is the only word which fits one dowered with a nature like mine, dwelling in a world like mine, dogged by enemies like mine.—Alexander Smellie.

THURSDAY, 14th. *Thou shalt not be as the hypocrites are! Matthew 6. 5.*

It is always possible, when lines of conduct are laid down with unmistakable clearness, to obey in the letter while disobeying in the spirit. The sternest words which fell from the lips of Christ were in denunciation of insincerity.—J. Stuart Holden.

FRIDAY, 15th. *Sanctify them through thy truth! John 17. 17.*

The truth is the sanctifying means, and if we do not hear or read the truth we shall not grow in sanctification. We only progress in sound living as we progress in sound understanding.—C. H. Spurgeon.

SATURDAY, 16th. *Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke 14. 33.*

"Lord, remember me" from a contrite heart once opened Paradise. But it takes our all if we are to be all he would have us be as his disciples.—Constance Coote.

SUNDAY, 17th. *Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it! Malachi 3. 10.*

I can never forget my mother's brief paraphrase of Malachi 3. 10. Her paraphrase was this:

*Give all he asks: take all he promises!*—S. D. Gordon.

MONDAY, 18th. *And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. 2 Kings 19. 14.*

Troubled soul, do not think that your case is peculiar! If trouble comes to a good man, there must be some good in it.—Mark Guy Pearse.

TUESDAY, 19th. *I have kept the faith! 2 Timothy 4. 7.*

It is not an easy thing to keep the faith. Even today there are many who deny, many who doubt and glory in their doubt. Christ gives, but we must hold fast that which he gives.—Floyd W. Tomkins.

WEDNESDAY, 20th. *I called unto him, but he gave me no answer. Song of Solomon 5. 6.*

No true prayer is lost. Praying breath was never spent in vain. There is no such thing as prayer unanswered or unnoticed by God. Some things that we count refusals or denials are simply delays.—H. Bonar.

THURSDAY, 21st. *He that winneth souls is wise. Proverbs 11. 30.*

Lord, lay some soul upon my heart,
And love that soul through me:
And may I nobly do my part
To win that soul for thee!

FRIDAY, 22nd. *Thou hast given him his heart's desire, and hast not withholden the request of his lips! Psalm 21. 2.*

If God gave me the choice, says an old writer, I would ask him to choose for me.

SATURDAY, 23rd. *This they did, not as we hoped, but first gave their own selves to the Lord. 2 Corinthians 8. 5.*

The high spot in Macedonian liberality as setting an example for us is in the text: "First they gave their own selves to the Lord." Our Lord doesn't ask money from the unconverted.—Howard A. Banks.

PALM SUNDAY, 24th. *And when he was come near he beheld the city, and wept over it. Luke 19. 41.*

Our Father, as on this day we keep the special memory of our Lord's entrance into the city, open our blind eyes that we may see him! Awake our sleeping hearts that we may welcome him! Subdue our wilful and misguided ways that we may follow him, in all lowliness and obedience!

MONDAY, 25th. *Not every one that saith unto me, "Lord, Lord!" shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matthew 7. 21.*

Christ came from heaven to show us that doing the will of the Father is the one mark of a son of God, and to save us into doing that will. True conversion is turning away from our self-will and giving ourselves to the will of God as our duty and our only blessedness.—Andrew Murray.

TUESDAY, 26th. . . . . *Shine as lights in the world, holding forth the word of life. Philippians 2. 15, 16.*

The light that shines through the saints comes from the eternal throne. There is purpose in it all. The lighthouse is to give light and to save life; to guide the tempest-tossed into the harbor; to save them from the rocks. It is for the sake of the world as well as for our own sake that we are here. —W. Y. Fullerton.

WEDNESDAY, 27th. *Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou spare. Deuteronomy 13. 8.*

The man who is himself reconciled to God must ever be an antagonist to the tempter and all agents. Christ makes men "more than conquerors" by first making them good soldiers.—J. Stuart Holden.

THURSDAY, 28th. *Whereby are given unto us exceeding great and precious promises. 2 Peter 1. 4.*

O man, I beseech you do not treat God's promises as if they were curiosities for a museum, but use them as every day sources of comfort! Trust the Lord whenever your time of need comes on!—C. H. Spurgeon.

GOOD FRIDAY, 29th. *I determined not to know anything among you save Jesus Christ, and him crucified! 1 Corinthians 2. 2.*

What do the Scriptures say respecting the cross? To the inquiry, Why was Jesus Christ given up? they answer, "He was delivered for our offences." To the inquiry, Why did he suffer? they reply, "Christ hath once suffered for our sins, the just for the unjust, that he might bring us to God." We inquire for what purpose he suffered, and they answer, "He gave himself for our sins." If we ask what practical effect the offering of Jesus Christ should have upon us, the Scriptures reply, "Who his own self bare our sins in his body on the tree." When we ask, Did he die for himself or for others? we are told with the utmost precision that "Christ died for the ungodly." This is the testimony of Scripture. Can we obtain better answers elsewhere? The responsibility of rejection lies with the reader. It is easier to blow out a light than to create one.—Joseph Parker.

SATURDAY, 30th. *We are saved by hope. Romans 8. 24.*

Another silent day in Passion Week!

It was the pause between the cross and the resurrection. The disciples were without expectation that day. All was at an end, so far as they could see. There are those who live and suffer in this gloom, without God and without hope in the world. Alas for them! We can endure anything if only we have hope.

EASTER SUNDAY, 31st. *Now is Christ risen from the dead and become the first-fruits of them that slept! 1 Corinthians 15. 20.*

Joyful all ye ransomed cry,
Jesus lives, no more to die!
Crucified, our sins he bore:
Ris'n, he reigns forevermore!
He hath clothed our hearts with praise:
Let us then hosannas raise,
Shout again the glad refrain,—
Christ our Lord is ris'n to reign!
—Victor Starbuck.

## Green Pastures and Waters of Rest.

### Rev. F. B. Meyer, D. D., London.

### MARCH, 1929

**Friday, 1st. Isaiah 5. 18-30.**

These chapters are magnificent in revealing the heart of a true patriot. Isaiah's soul is burdened to agony with the woes which he saw to be menacing the land of his fathers, the city of David, and the Holy Temple of Solomon. As a mother's heart is wrung with anguish as she bends over the cradle of her suffering child, so Isaiah's heart was rent. But he is not content with this. The greatest service which we can render to the homeland is to denounce the evils which may be rotting away its heart. The prophet therefore denounces the greedy monopolizing of the land by the great landowners (8-10, 17). Next, the drunkenness which was invading all classes (11-16). Next, the obstinate and avaricious spirit, which challenged the Almighty to do his worst (18, 19). Lastly, three woes against the callous indifference of the nation, which had apparently become dead to the summons of righteousness (20-23).

On account of these national sins divine judgment must ensue. Mortification always sets in when life becomes extinct. The help of the shekinah presence would no longer environ the land of David. The mountains

would tremble before the Assyrian invasion, and men's carcasses would be piled in the streets. The closing phrase in verse 25 is repeated in 9. 8 to 10. 4. These are forecasts of the Assyrian invasion, of which we shall hear more, but we cannot but note the majestic splendor of verses 26-30, which forecast that terrible judgment.

The strength of a country lies not in its battleships or armies, but in the character of its people. The severity of heaven on sin is not to be disputed: but is it not the severity of love? It seems terrible to read that "His anger is not turned away, but his hand is stretched out still." It startles us to read in Hebrews 12. 29 that our God is a consuming fire. But it is better so! Is it not kind for a child slightly to burn its fingers at the fire that it may hereafter dread the flame? It is because God wants to save that he makes the way of the sinner hard.

*Save, oh save our native land, merciful Father, from national sins which undermine our national life! Use thy almighty power to arrest us in any evil way, though it be through pain, that we may be an acceptable people in thy sight, and for thy glory in the earth! In Christ's name.*

**Saturday, 2nd. Isaiah 6.**

The prosperity of Uzziah's reign seems to have weakened the national character. A deep-seated degeneracy was eating out its vitals. Wealth, the victories of their armies, and the unbroken summer of fifty years of prosperity had induced a moral decay, which filled Isaiah's heart with dismay. In this frame he entered the Temple, where the surroundings of priests, Levites, sacrifice, and the antiphonal chant of the choirs appear to have further moved his spirit.

The vision, 1-4. The limitation of the earthly fabric, however, soon faded from his vision, and the prophet became aware of the worship of the seraphim, their faces veiled before the divine majesty, their persons clothed with humility, and their remaining wings prepared for immediate obedience. They sang antiphonally, inciting each other to lowlier reverence and more ecstatic praise. What a lesson is presented to ourselves! What a contrast is here to our lethargic worship and often tardy obedience! This great God is our Father in Jesus Christ, but do we blend sufficient reverence with our childlike trust? Are we not too glib in our prayers? Do we realize the need of pure hearts and clean hands?

The call, 5-8. That humble confession must be ours also. The seraphim knew that there was only one answer. The altar coals had absorbed the blood of the sacrifice, and were now glowing with white heat. They would serve for cleansing and inspiration. When this was completed there was nothing left to delay the prophet's call to service. In hours of storm we may review the past distinct call and guidance of the Almighty in some crucial hour.

The commission, 9-13. He must not be disappointed. There would be no sweeping reform at first, though afterwards gleams of light.

*O Spirit of the living God, cleanse us in heart and speech; and act with fire and with the blood of Calvary that we may be fitted for thy service! Teach us, on the one hand, the secret of celestial worship, and on the other the ministry which awaits us! In Christ's name.*

**Sunday, 3rd. Isaiah 7.**

For a century the successive kings of Assyria had been prosecuting the policy of world conquest. Nation after nation had been absorbed by their relentless and cruel policy. The kings of Samaria and Damascus had hitherto escaped, but they were aware that they would have to fight for existence. They therefore endeavored to form a coalition of forces, and invited Ahaz to join them. He refused because another plan was in his mind. Since the gods of Assyria seemed so powerful, why should he not invoke their aid? Instead of joining their coalition he set himself to substitute the gods of Assyria for Jehovah! This policy still further stimulated the anger of Samaria and Damascus, and led to their attack.

Then, in the hopes of turning Ahaz back from his projected scheme, Isaiah, taking his son with him, accosted the king, and delivered the divine message (1-9). To this Ahaz made no reply. His mind was set on invoking the gods of Assyria, and perhaps on the ulterior project of seeking an Assyrian alliance. The prophet was so sure of his ground that he went on to say that a young girl, then unmarried, would presently bear a child in wedlock, and before the boy would begin to observe and discern between the right and wrong Syria and Damascus would fall under the power of Assyria, and Judah would be devastated by so terrible an invasion that wide districts, once rich in corn and wine, would pass out of cultivation.

The lesson of this chapter is obvious. We are often threatened by impending disaster, and in our panic seek to prepare ourselves to resist and to hold our ground. We are tempted to seek worldly alliances, and to make concessions of honor and truth. From such a course we presently awake startled by the prophetic voice of conscience. Let us take heed from the mistake of Ahaz! Let us hand over our trouble to God! Let us dare to believe in his almighty love, wisdom, and power! No weapon formed against us shall prosper, and Immanuel, God with us, shall be our talisman of victory.

*We are bewildered and beset, O our Father! Help us in this dark hour when the heaven is full of threatening clouds, and our heart and flesh fail! Undertake for us! If thou, our Immanuel, art with us, who can stand against us?*

**Monday, 4th. Isaiah 8.**

The prophet was now bidden to give a double warning to his own nation. First he was to write on a great tablet, so as to be read by the people, the words "Speedy plunder, early spoil." He was also bidden to give the same as the name of a little son to whom his wife, his prophetess, would presently give birth: and he foretold that before the child could say father or mother the two Northern kingdoms of Syria and Israel would be carried into captivity. Then he went on to predict that though the king favored an alliance with Assyria, and had introduced Assyrian idolatry and fashions, it would not really help him or ward off the terrible invasion which would sweep through Palestine involving the kingdoms of Samaria and Judah, and even reaching to Philistia and surrounding peoples.

Assyria flooded and destroyed Syria and Israel entirely. Judah was invaded, but Jerusalem rose above the wild waters that desolated the country, and the Southern kingdom, though terribly stricken, seems to have emerged for a time from the desolating flood. All through this terrible ordeal Isaiah strengthened himself in God. He said that the conspiracy against Judah should not succeed, and that he would wait with assured confidence that whatever might be the devastation caused by invasion it would leave no permanent effects. God would be a sanctuary and rock of defence. As the names of his two children, so would be the result,—"A remnant shall return" and "God is with us"!

The peril of the hour was lest Judah should drift from their fathers' God to the black arts of the necromancer and the witch. In times of trouble, when the soul of man feels itself in need of extraordinary help, it turns to the unseen to draw inspiration and help—if not from God, then from the devil. Against such a drift Isaiah earnestly protests. Whatever conspiracy of foes there might be he would quietly await the salvation of God.

O child of God, fear not in the evil day! Shelter in the secret place of the Most High!

*Hide us, heavenly Father, under the shadow of thy wings! Keep us in thy secret place! Be to us the stronghold wherein we will gladly shelter! So will we fear no evil. In Christ's name.*

**Tuesday, 5th. Isaiah 9. 1-7.**

Beyond the evil days that he was called to foretell the prophet saw gleams of light. It would not always be so dark in those Northern lands as it was at the time of writing. They were swept by invasion and misery. Zebulon, Naphtali, and Galilee might be for centuries under shadowing darkness, but in the latter days they would see a great light. Once more the nation would be multiplied. Again those lands would rejoice as when a warrior divides great spoil. God would break the conqueror's yoke and the taskmaster's rod as in the great day of Gideon's triumph. Soldiers would no longer gird themselves to the battle, and the war-cloak, steeped in blood, would be for fuel of fire.

Then the prophet breaks into a strain of minstrelsy which has floated down the ages. We have already heard the great name of Immanuel, but now it is superseded by an even greater one. Our Lord is Wonderful, as revealing God reflected in the nature of man. Counsellor, because all wisdom is with him. The mighty God, because he was none the less God during his human life: only he kept his godhead in reserve, refusing to use it and electing to live and work miracles by union with God through faith. The Father or creator of the Eons, and the Prince of peace. There will be no end to the greatness of his reign and its prosperity. Its justice and righteousness shall have no limit: and all is guaranteed by the will and love of Jehovah for his people.

The question for each of us is whether we have put the government on his shoulders. There must be entire consecration before we can claim his help under any of these glorious titles. Let this day and hour witness the solemn dedication of each soul to the Saviour, and then there will be no end for the peace and strength which will flow into our life! Do not be content to read this: test it!

*O Son of God, take the throne of our will and reign there forever! We place the government on thy shoulders. Subdue, control, and rule! Then, as more and more the glory of thy reign grows upon us, our peace shall deepen and spread.*

**Wednesday, 6th. Isaiah 9. 8 to 10. 4.**

This portion seems to fit in between verses 25 and 26 of chapter 5. Professor Adam Smith says truly that Isaiah has spared nothing that is terrible in history or nature to accentuate the horror of the judgments which menaced the Northern kingdom. Earthquakes, raids, fierce battles, slaughter, forest fires and famine, cringing groups of captives and heaps of slain, desolation on land and the roaring of a restless sea! The elements of nature and the passions of men striving for mastery! The constant swaying of the stormbell with the awful refrain, "For all this . . . ."

When all these have failed, what else could be expected than that God should allow the Northern kingdom to be swept away? But should not Ahaz and his people beware? The day of their visitation would also come! The crimes mentioned in 10. 2 could not be lightly passed over. The day of visitation was at hand: and to whom would this people go for help after their rejection of the offers of Jehovah to forgive their past and take them for his own? There is an hour in the history of individuals and nations when they become castaways. Love has done its best on the one hand, and stringent dealings on the other. What more can be done?

In dealing with this subject I venture to

express what has been for a long time simmering in my thought, that as this world is under the power of Satan, whom our Lord described as the prince or god of this world, the most awful sufferings are continually being launched against our race out of his pure spite and malignity. But when the hearts of men or nations are seeking to do God's will he interposes between their tormentor and them. If, however, by their wilful sin they cancel the operation of his grace, then the black storm rages without restraint.

Pe patient! Some day all these mysteries will be explained.

*Thy ways, O our God, are past finding out: but we thank thee that we are under the shadow of thy almighty wing! Thou art our hiding-place and protector! We will fear no evil. Thou art as the shadow of a great rock, and rivers of water in a dry and thirsty land!*

**Thursday, 7th. Isaiah 10. 5-34.**

This magnificent outburst of sanctified patriotism is well worth our careful thought and application. Samaria had fallen before the Assyrian invasion. The territory of the Ten Tribes had become an Assyrian province. Jerusalem was only two days' march from the Assyrian lines. As far as human forethought was concerned the Holy City was doomed. In verses 7-11 we are bidden to listen to Sargon's proud boast. It would be as easy to capture it as for a boy to take birds' eggs in the spring. In verses 28-32 Isaiah forecasts the route that the enemy would take. There was nothing to prevent the occupation of Jewish territory.

How little did the masterful Assyrian monarch realize that he was only an instrument in the hands of the Almighty! It was as though a rod should shake itself against him that lifted it up (5, 6, 15). Presently he would become as thorns and briars when consumed by fire. Therefore the Chosen People need not fear him. What had been true of other nations and of the Ten Tribes need not become true of them.

Are we not today confronted by an attack not against our physical life, but against our holiest traditions and profoundest convictions? A violent attack is being made on the Bible and our Christian faith. Can we wonder that so many, especially of the coming generation, are tempted to abandon the confidence of their fathers as they listen to those who are skilful to destroy and have no power to construct? The Assyrian is upon us today in the form of ruthless hostility. Anyone can destroy. A child may set fire to an art gallery or mansion. But it takes skill and time and genius and labor to construct. Let us, in the meantime, stay ourselves upon the Holy One of Israel, Jehovah the mighty God!

The closing words of verse 27 give the key of victory and safety, "The yoke shall be destroyed by the anointing." Yes, when the church of Christ is once more anointed by the oil of Pentecost she will vanquish by the purity and beauty of her life the enemies by which she is beset. Let us seek that anointing!

*Blessed Saviour, who didst receive from the Father the gift of the Holy Spirit, anoint us therewith that we may successfully combat the entire force of the enemy, intent on the destruction of thy church!*

**Friday, 8th. Isaiah 11. 1-10.**

We have in this paragraph a beautiful forecast of our Saviour's person and work: and it has been truly said that probably no single Old Testament text seems to sum up so perfectly the sevenfold work of the Spirit of God.

The stock of Jesse might seem to be cut down to its roots, but it would yield the Messiah. His mother was so poor that she could only offer the two pigeons of the poor as the expression of her thanksgiving at his birth. But he was conceived of the Holy Spirit, and from his baptism onward he was anointed by the Spirit who in the form of a dove descended on him and remained.

Notice the beautiful alternative phrase of the Revised Version, "His delight shall be in the fear of the Lord," and in the margin the literal meaning of delight is scent! It has been suggested that the phrase might be translated, "He shall draw his breath in the fear of the Lord." Our Saviour, though living in the world, was never infected by it. Let us seek this! We know instinctively the fetid air of certain society and places. What a difference there is between it and the ozone of the ocean or the breath of the hills! Let us be more often inbreathing the pure air of the Scriptures!

The sevenfold work of the Spirit of God in verses 2 and 3 demands our study. There are six aspects enumerated here, and a seventh is suggested by "upon," which is specially explained by John 1. 33. The Holy Spirit anoints for service by descending on us, and then builds up within us his sixfold grace.

We do not make enough in our personal experience or public ministry of the Holy Spirit. We all need wisdom in the spirit and understanding in the intellect. We all need counsel as to our life purpose and might to execute the divinely-given plan. We all need to become students in the knowledge of God, and in devout reverence. Why should we not make each of these the subject of our special dealing with the Paraclete, who gives to all who yield their wills, minds, and lives to his control?

Then all creation will respond to us. There will be a new beauty in heaven above and in the earth beneath, the preface and augury of that new heaven and new earth which shall emerge when our Saviour returns to bring in the millennium of blessedness and peace. The earth now groans and travails, but behold, a new heaven and earth wait to be unveiled!

*Lord Jesus, come to our hearts, fill them with thy Holy Spirit, that he may reveal thee and fit us for that new life when all evil passions shall be subdued and thy knowledge shall flow in on the world as the waters cover the ocean-bed!*

**Saturday, 9th. Isaiah 11. 11-16.**

No interpretation can fully exhaust these wonderful predictions but the millennium, the thousand years of blessed peace which are specially foretold in Revelation 20. 4-6. When man fell from walking with God in the spiritual fellowship at his first creation his sin brought a blight on the fair scene. Ever since then creation has been under the bondage of corruption. She has been compared to a young, pure, noble girl suddenly bound in chains and sighing for deliverance. The blight that despoils the gardener of his fruit, the smut that destroys the corn, the growth of rank poison, the tares amid the wheat, all tell the same tale. But it shall not be always so. When the entail of sin is arrested by the final triumph of our Saviour, then will the peace of human redemption have its immediate result in the removal of the primeval curse.

Come then, O Saviour, and to thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant ere nature's birth,
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee king!

Preceding this glad exchange the Jews will have been gathered back to their own land, Judah and Ephraim alike. They are gathering by their hundreds every month, though largely in unbelief, but that will be remedied when Jesus has interposed to deliver them from their foes: and like Joseph's brethren they shall say, This is Jesus, our brother, and now he is Saviour and king! The church of the redeemed, like Joseph's Gentile bride, will welcome that day with shouts of congratulation.

*We thank thee, O Spirit of inspiration, that thou hast given us this foreview of the scenes which must shortly come to pass! Oh hasten the hour when the spell of sin and the curse shall be broken, and earth shall sing again among her sister worlds! In Jesus' name.*

**Sunday, 10th. Isaiah 12.**

Let us not wait for the millennial dawn, but here and now let us give thanks unto God, Father, Son and Spirit! The dark clouds of justly-deserved wrath broke upon Calvary, and now we may accept without let or hindrance the paracletism of the Paraclete, the comfort of the Comforter.

Some of us may be entering a dark valley at the present hour, but like the psalmist in the Shepherd Psalm we no longer speak of God as "he." In the dark we get closer to him. We said, when we were walking along the paths of righteousness, "He guideth me." Now that we are descending into the death-shadows we whisper to our faithful friend, "THOU art with me," MY strength, MY song, MY salvation!

He that believeth in Christ shall see the river of verse 3 mounting up from the ankles to the knees, from the knees to the thighs, from the thighs to become waters to swim in. Dost thou need salvation? See the spring rises amid the loneliness of thy desert! (Numbers 21. 16.) Sing, my soul, sing! Sing as Israel did when the Red Sea lay between them and Egypt! Sing as the choir sang when the burnt-offering was being offered in Hezekiah's renovated Temple! Sing as the children sang who welcomed our Lord after his triumphal entry into Jerusalem! Sing as thou wilt sing one day when thou shalt be one of the overcoming myriads that shall join in the song of Moses and the Lamb! Cry aloud and shout: great is the Holy One who loved thee and gave himself for thee!

*Lord Jesus, thou art exalted to thy rightful place on the eternal throne, and we pledge ourselves to declare thy doings at Bethlehem and Calvary among the peoples of the world, that they also may be led to adore and love thee as thou deservest!*

**Monday, 11th. Isaiah 13.**

Addressing his people, whom in prophetic vision he saw to be captives in Babylon, Isaiah cries (2):

"Raise high the signal on an unwooded mountain, lift it up to guide the attacking forces in their attack on the great city of Babylon! Wave your hand to them and encourage them to break through the gates!"

Jehovah is mustering and leading the armies attacking the foe. So terrible would be the slaughter that men would be scarcer than golden bars of Ophir. For generations the site of the mighty city would be left bare.

The prediction of verses 21-22 has been according to the testimony of modern travelers most exactly fulfilled. The Arabs, through dread of evil spirits which are supposed to haunt the site, will not pitch their tents there, and the district is now given over to the wild denizens of the desert.

We cannot read these words without deep ponderings. The nations that govern the world today cannot boast their superiority, except in the wideness of their territory and the deadliness of their poison gases. Christian though they are by profession, they hide in their hearts the poison of decay and disintegration. But let us never forget that these evil forces are not omnipotent! God reigns, and there is a limit beyond which they cannot go. He may give them scope for a temporary purpose, but he can at any moment arrest their progress. Brute force, after all, is only an instrument. To use the phrasing of verse 5 the hostile forces prove

to be the weapons of the divine indignation, axes in the hand of the Almighty. Through the overthrow of Babylon God was preparing the way for the emancipation of his people to return to Jerusalem under Nehemiah and Ezra. The success of Cyrus was only ephemeral and transient, but the Jews exist today and have yet to fulfil their glorious destiny. So will it be again! Through the travail of the present hour the millennial kingdom will emerge. Travail precedes and presages birth.

*Hide us, O God, in the secret of thy pavilion while the last great storms sweep the earth, and give us quiet certitude and comfort in thy protection! In Jesus' name.*

**Tuesday, 12th. Isaiah 14. 1-23.**

This chapter contains an ode to be sung by Israel when the fall of Babylon has prepared the way for their return, under Nehemiah and Ezra, to their native land.

It has been truly said that the scene of the poem—the underworld, which was supposed to be the abode of the dead,—is one of the masterpieces of literature. The souls of the departed greet the newcomer, the late king of Babylon, with satirical wonder that he has been compelled to accept the common fate of all mortals. He had thought to scale the heavens and set his throne alongside of the Most High, whereas he has now to submit to the common fate of man. His body is unburied, his family exterminated, and his name wiped out. The utter desolation of the ruins of Babylon, the site of which was unknown till our own day, is the best commentary on the literal exactness of this wonderful prophecy.

This ode on the fall of the literal city of Babylon must be compared with that of the mystical Babylon of the Apocalypse, Revelation 17. 4, 5. May we not say that the spirit that energized the Babylon of history is working in the apostate church of today which is now at work substituting its ceremonial rites for the living faith of our fathers? "Lucifer" is naturally applied to Satan, Luke 10. 18; Revelation 12. 8, 9, and Jude 6. The church of Christ, allied with the Jewish people, saved and delivered from their enemies, will one day combine in triumphant celebration, using this ode and Revelation 18. 20.

Be of good courage, O true-hearted children of God! Amid the growing power of the apostate church and the determined attack on the Scriptures by their critics who criticise their letter but evade their spiritual challenge, God's purpose is hastening to fulfil its ancient promise.

Thus bad and good their several warnings give
Of his approach whom none can see and live;
Faith's ear with awful still delight
Counts them as minute bells at night,
Keeping the soul awake till dawn of morn.

Hallelujah! The kingdoms of this world shall become the kingdoms of our God and of his Christ!

*Keep us, O Lord, in perfect peace amid the strife of tongues and the scenes which are ushering in thine advent and are the travail pangs of the new heavens and earth!*

**Wednesday, 13th. Isaiah 14. 24-32.**

In the first verses, 24-27, we are transported to the reign of Hezekiah. The king of Egypt had formed a strong alliance against the dreaded power of Assyria. The kings of Phenicia, Philistia, Ethiopia and Edom had joined in refusing tribute, and prepared themselves to fight for freedom to the last ounce of their blood. In 702 B. C. the legions of Assyria marched on Palestine, which was destined to be the battleground. Sennacherib boasted that he would never rest until he had pitched his tent in Jerusalem itself and enjoyed the palace gardens, 2 Kings 19. 23. The onrush of the Assyrian hosts was irresistible. One by one the confederated states were defeated and punished with almost diabolical cruelty. Then Sennacherib turned against Jerusalem, and Isaiah's voice was raised in these verses to calm the terrors of his fellow citizens and prevent universal panic.

In verses 28-32 Isaiah contrasts the fate of Philistia with that of Jerusalem. The Assyrian invader would overpower its resistance, and its proud cities would be trodden under foot, whilst even the afflicted among the Hebrews would find deliverance.

Do we make enough of God's differentiating care? The history of the church abounds with instances in which God has interposed on the behalf of his people. You may have some awful experience awaiting you tomorrow, the result of circumstances over which you have no control. Do not look at the difficulty, but into the face of God! He loves you because you are in his beloved Son. He cannot forget, and though he tarries he will assuredly meet your need before it is too late. Reckon on his faithfulness! Look away from your emotions and appearances, and reckon on God! By faith and patience you will inherit the promise. Day after day as you look over the walls you will see the enemy beleaguering the city, but there will be a morning when you will wake up to find him gone!

*Help us, O Lord, so to rest on thee that we may not fear what man can do unto us! May our hearts be strong in faith, giving thee all the glory in the belief that thou wilt never leave, nor forsake, nor fail!*

**Thursday, 14th. Isaiah 15 and 16.**

Israel could never forget that Ruth, the Rose of Moab, was David's ancestress, and that Moab had sheltered his parents from Saul's pursuit. There was, therefore, a special sympathy for her sufferings at the hand of Sennacherib when he broke in on the

formidable alliance of the Southern nations against his advance. In verses 3 and 4 there is an especially touching picture (R. V. margin) of the welcome and shelter in Jerusalem which awaited the fugitives. In verses 5 and 6 we see the terrified people fleeing before the foe. The springs have been stopped up, the herbage is withered, every green thing has perished. There were good reasons for the ancient alliance between Moab and Jerusalem, and why should it not be renewed? But Moab is proud, and in the time of her distress she prefers to make supplication to Chemosh instead of Jehovah.

This suggests to us the necessity of our Christian love, whether individually or collectively, in offering our help and sympathy to those who are passing through times of distress. Some by early training have been prejudiced against religion. Some were led astray by evil companions. Some once realized the love and grace of Christ, but have drifted away, finding it so hard to maintain their former position in the midst of the clash of adverse criticism which is set against the Scriptures like a strong tide. Our Lord welcomed the weary and heavy-laden. He sorrowed when the young man was unable to renounce the world. Let us too welcome all such bruised reeds and smoking flax!

Stay for a moment over 16. 5, where the ideal ruler is glimpsed through the mist of the centuries! "Judging, seeking judgment, and swift to do righteousness,"—this has been the dream of the ages! One after another the kings have enjoyed their brief tenure of power, and have passed. Just now in Europe they have all gone, with two or three minor exceptions. We eagerly anticipate the hour when Christ will reign and all the world live under his righteous scepter.

*Lord Jesus, we pray thee speedily to take to thyself thy great power and reign! The world is weary and lost without thee. Make haste, O Son of God, Son of man, and let the kingdoms of this world own thy scepter!*

**Friday, 15th. Isaiah 17.**

In the earlier chapter we were informed of the alliance between Syria and Damascus against Judah, which still remained true to the line of David and nominally to the worship of Jehovah. The penalty that overtook the invaders is the theme of this chapter.

Before the advance of the Assyrians, says the prophet, Aroer, on the east of the Jordan, would be wiped out and the whole of the Trans-Jordanic region would become a pasture for sheep. Next the people and wealth of Israel would be carried off. Only a handful would survive, as when the husbandman gathers the grapes and carries the corn. The few who would be left would resemble the olive berries left on the topmost boughs because not worth the trouble of picking.

The root trouble was that the nation had practically forgotten God. We are all tempted in that direction when everything that we touch seems to prosper. We become unmindful of the God of our strength, and do homage to our own abilities. We become absorbed in business or pleasure. We allow day after day to pass without opening the Bible or kneeling in prayer. Perhaps we maintain such exercises as a sop to conscience, but their fragrance has departed. At first we seem to get on equally well. Our heart and life are as a garden, filled with plants of our own choice and planting: but the end is disappointment and despair. Finally we have to face the result in desperate sorrow!

Verses 12-14 evidently refer to another event. We are transported to the Southern kingdom in the days of Sennacherib's advance, and in this paragraph we have one of Isaiah's magnificent harangues. At first the foe might appear to prosper, but presently he would suffer annihilation. Terror would seize the city at eventide, but in the morning the enemy would be gone.

Similar deliverances have occurred in every age, and will occur again for thee and me and the church of Christ!

*Forgive, O our Father, the fickleness and languid devotion of our lives! We cannot live without thee, but too often we lie asleep on the enchanted ground. We pray thee to call us back to our first love and those hours of heroic faith when we ventured all on thy promised help. In Jesus' name.*

**Saturday, 16th. Isaiah 18. .**

Allow the accompanying paraphrase, which will at once explain that the prophet here addresses Egypt and Ethiopia, assuring them that they need not be anxious at the approach of the Assyrian armies:

"O land of the stinging fly-swarms, which art sending messengers in papyrus boats to gather allies, return to your homes, you black and strong race, whose land is seamed with rivers! Jehovah has said to me, I will take my rest during the Assyrian advance, while the sunshine ripens the herbs and the blossom is swelling into grapes. Then I will lop off his branches with pruning knives, and cut down the shoots. The birds shall summer on them, and the wild beasts winter. Then gifts of thankful homage will be brought to Jehovah from that tall and strong nation to the Temple of Jehovah of hosts!"

How clear and strong was Isaiah's assurance as to the overthrow of the Assyrian advance! His faith never wavered, and he was able to carry Hezekiah and all the people with him in his quiet faith that the God of their fathers would carry them to a happy security, which Assyria would not again be able to molest. Such confident forecasts are possible to those pure and holy souls who are lifted out of the time-sphere

to where time is no more, and all things are visible in all details from beginning to end.

Let us not forget to bring our present to Jehovah of hosts! We may not be able to bring gold or silver, but we can present ourselves. Like a little lad, who when the collecting plate came around and he had nothing to place on it asked them to put it on the floor, and he stepped into it, so expressing his purpose to be a foreign missionary. Present yourselves to God as those alive from the dead, and your members instruments of service unto him!

*Here we offer and present ourselves, our souls and bodies, to be a living and reasonable sacrifice to thee, O God and Saviour, humbly asking that we all, and those whom we love, may be filled with thy grace and heavenly benediction!*

**Sunday, 17th. Isaiah 19.**

This is a most extraordinary chapter. It must have seemed incredible to those who heard or read it in those days of universal storm. Judah was a petty country, half as big as Wales. It has been fitly described as a highland principality, with no resources fit to oppose the onrush of the stormy Assyrian deluge. But Isaiah insisted that his own people would be secure, whilst Assyria and Egypt should alike pass away as great military powers. They would, however, still exist if they accepted Judah's Jehovah and became imbued with Israel's faith.

In verses 1-17 we have a graphic picture of the political overthrow which Egypt was approaching, arising not simply from without, but largely the result of internal strife. Through the ineptitude of the rulers and the spirit of perverseness among the common people the whole country was rent and torn by division, an easy prey to the Assyrian. In the midst of this storm of Assyrian invasion it seems as though Isaiah saw Zion, the city of David, like a lighthouse on a solitary rock, looking out on world upheaval with calm confidence that Jehovah on high was greater than the noise of many waters or the strong tumult of the storm. Then he goes on to say that Zion should not remain in this lonely position of observation, but would one day become united with Assyria, her bitter foe and oppressor, and with Egypt, which at that time was rent by revolution.

"With what light and peace do Isaiah's words break out across that unquiet and hungry sea! They told the world for the first time, and have been telling it ever since, that the world and her powers are not all." Religion is, after all, the fundamental matter, and as our Lord walked across the turbulent waters of Galilee and hushed them to rest, so will he one day again speak peace. Some day all his anticipations will be realized, and the religion of the Jew will embrace the world and introduce peace on earth, goodwill amongst men.

*We thank thee, Lord, for all those glimpses of that happy time when war shall be forever abolished and thy reign of peace begin! We know that the vision of thy servant in far-away days will be abundantly fulfilled. In the meanwhile we pray thee for those who by peace treaties are endeavoring to abolish war!*

**Monday, 18th. Isaiah 20 and 21.**

Isaiah was a great politician, and he exerted every ounce of his person and office to keep his country from joining in a great coalition against Assyria. He saw clearly that that coalition would fail, and that the successive years, whatever might be the afterwards, would only increase the supremacy of the mighty city of Nineveh.

In these chapters he deals with the successive overthrow of one nation after another. In chapter 20 he saw the captives of Ethiopia and Egypt being led away into exile. In chapter 21. 1-10 he sees the clash between Nineveh and Babylon, in which Babylon was defeated and all her gods were broken to the ground as the chaff is blown away by the wind. In chapter 21. 11-17 he sees the effect of the Assyrian armies on the Arabian caravans, and the thinning of her populations. What could the archery of the Arab tribes effect against the grievousness of Assyria's battalions?

All this has passed into history, though once it was the subject of conversation in the cabinets of emperors and kings, as well as of the women gathered at the wells. So is it with the present day. We cannot be other than deeply interested in what is happening among the nations, whether symptomatic of their desire for peace or their preparations for war. How impossible it is for the shrewdest politician to forecast the immediate future! But to others of us who believe in the near advent of our Lord, we not only look up rather than down, but confidently believe that the time is near when our Saviour will break the battle-bow and the spear, and introduce that blessed millennium of peace which will more than realize our fairest dreams!

In regard to this blessed hope, which is based on the prophecies and anticipations of the Old and New Testaments, we may rely on this faithful promise, "If it were not so I would have told you." Each of the Christian centuries has had its tiny group gazing up into heaven in the hope of seeing the gates unfold, and have passed home without the vision. God has probably reserved some better thing for us; but in any case the facts of the political horizon encourage us to cherish the blessed hope as the anchorage of the eternal shore.

*Lord Jesus, amid the many voices that fill our time we hear thine own saying, "Behold, I come quickly! Hold fast to your hope! It shall not fail! It is the anchor of the soul!" Draw nearer to us, we pray thee! We need not the hope alone, but thyself!*

**Tuesday, 19th. Isaiah 22. 1-14.**

The terrible Assyrian army, having conquered Egypt and desolated Philistia, was now on the march to punish Jerusalem for daring to join the confederacy, formed on the belief that Egypt could hold her own against the mighty Assyrian. That belief had been shattered by the overthrow of the allies, and now there was nothing left but the subjugation of the little nation which under the leadership of Hezekiah and Isaiah had dared to set itself against the mighty Assyrian.

The horizon was aglow with the flames of burning villages. Every hour brought crowds of refugees to shelter within the city. Her citizens, standing on the housetops and walls, watched the effort of soldiers and artisans to strip the immediate neighborhood of anything that could serve the attack. Many of the leading citizens and rulers had fled away. Only the king and prophet, Hezekiah and Isaiah, were left of the leaders. Neighboring villages were presently filled with the cavalry and chariots of the foe. In verses 7-11 Isaiah enumerates the frantic efforts to prepare against the assault.

In verses 12, 13 we are told of the revival of the Temple worship, which had fallen into comparative neglect. It was not that there was any genuine humiliation for sin, or desire to get back to Jehovah in a national revival. The Temple was crowded not with penitents, but with frightened crowds who thought that the God of their fathers might be touched by the sight of their self-inflicted wounds, the agony of their outcry, and the sackcloth on their skin. But there was no response, though they repeated the scene of 1 Kings 18. 28.

When the crowds saw that there was no response, and that the enemy's forces were within sight, they swung to the other extreme, crying:

"Heaven won't help us! The capture of the city is sure! We shall be trampled down in the streets, barbarously mutilated, tortured, scourged, and carried into captivity! Let us have a few hours of godless mirth and impurity! Let us eat and drink, for tomorrow we die."

Note the apostle's use of this outburst, 1 Corinthians 15. 32! It is the last resolve of godless, hopeless, hell-driven despair.

*We thank thee, O our Father, for we know thee to be our present help in trouble, though the waves are high and the heaven black! We are safe in thee.*

**Wednesday, 20th. Isaiah 22. 15-25.**

The mayor or chief officer of the city at that time was a man named Shebna. His name suggests that he was a foreigner. In any case he had done his utmost to foster the alliance between Jerusalem and Egypt. But clearly self-aggrandizement was his ulterior object, as was evidenced in the hewing out of a great sepulcher for himself and family. But Isaiah dared to expose him as a traitor to the true welfare of the kingdom. He would be a rolling-stone and a vagabond like Cain.

At Isaiah's suggestion Eliakim was substituted. Eliakim was evidently a good man, but his family appear to have taken advantage of his position, and hung upon him as a number of vessels on a nail. This ultimately dragged him and them down. So hindered was he by family requests, and so encumbered by the demands they made on him, that there was a tragedy in his career also, and the fate of the overburdened nail was as disastrous to him and them as that of the rolling-stone.

Amid the failure of human help let us lift our thoughts to our Saviour, as in Revelation 3. 7! Amid all human failures he stands sure, and holds the keys of death and Hades as well as those which open the doors of usefulness and helpfulness.

We think of the doors which in Christian service have been opened almost unexpectedly. Take, for instance, the case of a man like Dr. Barnardo of London, who while a medical student one winter night saw a shivering lad climbing up to hide with other lads under a piece of tarpaulin. There and then Christ opened a door through which thousands have passed into pure and happy lives.

What is true on the larger and wider scale is constantly repeated in all parts of the world. Go on, thou consecrated soul! The wall may seem solid which prevents thy progress, but presently thou wilt see a door, for Christ will be standing beside it with his key. So also when thou hast finished thy life work he will open the door into the Father's house. When he opens all hell cannot shut!

*O blessed Lord, thou lover of my soul, open to me, I pray thee, that I may not only become an inmate in thy House of Life and Love, but that therein thou wilt open to me opportunities of untold love and life and help to others!*

**Thursday, 21st. Isaiah 23.**

Tyre presented the greatest possible contrast to the Hebrew ideals. These were related to problems of agriculture and fruit. The Hebrew vision of the millennium consisted in fruitful fields, smiling harvests, the milk of the pastures, the honey of the flowers, and cattle feeding on the far-stretching wolds. The idea of trade with foreign lands and the possibility of substituting the gains of commerce for the products of the soil were never the theme of prophet or poet. But the position of Tyre on its long, thin island almost compelled its inhabitants to a seafaring existence. Such an existence, concentrated on the increasing of gain, is always liable, out of the weakness or ignorance of the seller or the purchaser, to become tainted. "We speak of it as the

venal or mercenary spirit. Isaiah says that it is the spirit of the harlot."

That spirit is foredoomed! Isaiah anticipates the complete disappearance of Tyre from the attention of the world for the coming seventy years. Then she would revive to bring food for the servants of Jehovah and the maintenance of his house.

How absolutely this dream or vision has been fulfilled! As we look around today on our vast missionary operations, and think of the thousands of godly men and women who are supported by money made in the United States, Britain and elsewhere by commerce and trade, we honor those consecrated souls who have earned it and in many cases are keeping in business to the end of laborious lives that they may be able to maintain some special aspect of Christian service at home or abroad. Hundreds of counting-houses are oratories of prayer, and their walls are saturated with strong cryings and tears.

*Lord Jesus, we thank thee for thy hallowing touch on our businesses and undertakings! Sanctify our aims! Hallow our ideals! And may we never incur liability without consulting thee, our great co-worker!*

**Friday, 22nd. Isaiah 24.**

This is an extraordinary chapter, which can only be understood by comparing it with Romans 8. 20, 21. Isaiah in the Old Testament and the apostle Paul in the New had the same vision of the effect of human sin on the physical earth which God made "very good," but on which man's sin has brought the curse. But one day it will be redeemed and admitted to share in the blessings of the millennial age and beyond. Goethe was accustomed to say that if we can get away from city or town into a lonely place we could hear the sigh of nature like an imprisoned maiden longing to be made free.

The Bible, says Dr. Adam Smith, gives no support to the theory that matter itself is evil. "God saw everything that he had made, and behold, it was very good!" When, therefore, we read that the earth was cursed we must remember to add, "and for thy sake," i.e., "on account of thy sin" (Genesis 3. 17). The flood, the devastation of Sodom and Gomorrah, the plagues of Egypt, happened because men by their transgression had closed up the channels along which God's love and care might maintain the verdict of "very good." There is a mysterious sympathy between our moral life and our physical surroundings. As man, so the world in which man lives; and therefore, when our race returns to its allegiance to the Almighty there will be a new heaven and earth.

Note specially verses 5 and 6! Does not verse 21 look forward to the desolating judgments which will announce the overthrow of the devil's kingdom and the coming of the Son of man? The prophet's forecast that Jehovah shall dwell in Mount Zion and in Jerusalem is what vast multitudes of Christians are praying for and reckoning upon. Our Saviour is coming again! He will not be content to interfere on the behalf of his brethren, as Joseph did for his, but he will introduce a new heaven and earth, when our world shall sing again in the choirs of the stars, neither shall there be mourning, nor crying, nor pain, for the former things will have passed away!

*Lift up our hearts, O Spirit of God, to greet that transformation which thou art preparing! We glory in the triumph of our Saviour's cross, resurrection, and eternal reign, and the coming of the age of righteousness and peace.*

**Saturday, 23rd. Isaiah 25.**

What a wonderful chapter is this! For untold multitudes it has given adequate expression of griefs and yearnings, inexpressible in our ordinary speech. Before the Exile the Jewish people were rich, increased with goods, and had need of nothing. In such circumstances their religion dropped to zero. But in the Exile the whole nation was plunged in poverty. The noble and highborn, the priests and saints, men and women of all ages, soldiers and citizens, age and childhood, all were torn from their homes and lands and rights. Imprisoned, fettered, flogged, starved, with no opportunity of culture, of art, or song; such was their abject stripping of all that made life dear. Genius, conscience and pride drank in a foreign land the cup of humiliating poverty to the dregs; but amid it all they returned to the God of their fathers with the old faith and love.

Listen to this song! Thou hast been and art a stronghold for the poor, a refuge and a shadow from the scorching heat. The song of triumph on the part of their foes dies down to silence, whilst God wipes away all tears from their eyes, and swallows up death in victory, and takes away the reproach of his people. Moab is trodden down for ever. The arrogance of his pride and the strength of his hate cease to menace, because God has come to the rescue of his own.

Surely this song in all its beauty must have often been chanted in that second Temple, when the returned exiles reviewed the past as a bad dream.

But surely this song awaits its full occasion. Not only has it often been the expression of saints who have been rescued from their persecutors and allowed a respite, but it has been prepared for that greater day when the Lord Jesus shall take to himself his great power and reign, when death and Hades shall be cast into the lake of fire, when the feast of the marriage supper will be celebrated, and when the reproach of the curse will no longer brood over creation. Ah, blessed time to speak or think of! It makes our heart young.

*We thank thee, Lord, for this great unfolding of thy eternal purpose, when thou shalt swallow up death in victory, and wipe away all tears, and make all things new! Make haste, O chariots of God!*

**Sunday, 24th. Isaiah 26. 1-10.**

There is a deep unity in the Bible. Though its writing was spread over sixteen centuries it is pervaded from Genesis to Revelation by the conception of the kingdom of God, its development, conflict, anguish, apparent defeat, but permanent triumph. Prophets proclaimed it, apostles saw it growing to worldwide proportions, the seer of the Apocalypse beheld it in its full splendor. Babel, Babylon, Babylon the Great,—such are key-thoughts of the Bible. Nearly all its teaching might be summed up under those three categories. Moses, David, Isaiah, Daniel, Matthew, Paul, and John, separated in time, culture and nature, were united in a common belief of this transcendent truth. This profound unity is one of the most effective evidences that Scripture contains not only the thoughts of men, but those of God.

On the other side we have the picture of the great antagonistic power. The sorrow and shame of history is Satan's work in resisting the divine ideal and building up a system founded on human force, fraud and cunning. The mystery of iniquity is ever at work, counterfeiting and resisting the divine reign. That reign is the burden of all the joy notes of Scripture from Genesis to Revelation. The folly, wrong and misery of Babel are the burden of its deep wailing and despair, from the hour when Babel the tower of man's vanity and pride rose on the plains of Shinar to the hour when the mighty angel shall be heard crying, "Babylon the great is fallen! Hallelujah!"

In this light we turn to this triumphant song which befits each phase of our Lord's victory over the power of Satan. We have already entered the fellowship of the church on earth, and presently will enter the gate of the eternal city. We know in whom we have believed, and are persuaded that he is able to keep us in perfect peace against that crowning day. We are more than conquerors amid the storms of persecution and false brethren and adverse criticism. We tread on the lion and adder, and in the way of thy judgments await thy coming!

*We thank thee, our God, for withdrawing the veil and admitting us to understand the conflict and immortal hope of thy church! Ours is the franchise of the New Jerusalem. Our hearts are stayed on thee, keep us in perfect peace!*

**Monday, 25th. Isaiah 26. 11-21.**

Note this colloquy between thy Saviour and thyself! All around are foes endeavoring thy hurt. They desire to rule thee, to drown thee in despondency and despair, to bind thee down in the dust. But they shall see his deliverance for thee, since thou hast determined by God alone to make mention of his name. Other lords had formerly dominion over thee, but since then thou hast committed the keeping of thy soul and the prosecution of thy life plans to him thou needest to fear no evil! It is quite true, and we must sorrowfully confess it, that it was trouble which first led us to seek his help, and that the emergency of travail forced us to supplicate his aid, but that and all else will be forgiven and forgotten, and will not for a moment hinder or postpone his loving interposition.

You may seem to have come to the grave, you have had a Lazarus experience, but he bids you to awake and sing. Come out of that grave of pessimism and self-despair! Arise and sing, thou that dwellest in the dust! Let the dew of the refreshing love of Christ distil in thy quiet heart! Arise, thou, Lazarus, from thy long sleep, and thou, babe, from thy brief one, and bathe in the love of Christ, as a little child looks up into the face which looks down in tenderness.

It is quite true that this age like those before it will end in darkening shadow. Each of the ten great decades of the past have had such a consummation. But we must remember what our Saviour said when describing the end of the present age or eon, "Nation shall rise against nation. Men's hearts will be filled with fear for the things that are coming on the earth, and there shall be famines and earthquakes, but all these things are the beginning of travail." Each age has ended thus, giving birth to a higher, and the present age will do the same, and give place to the new heavens and earth,—thy home, O child of God, by faith in the Lord Jesus!

*Jesus, lover of my soul,*
*Let me to thy bosom fly*
*While the waters onward roll,*
*And the tempest still is high!*

*I will enter into the chamber of thy love, and abide there till the last storms be overpast.*

**Tuesday, 26th. Isaiah 27.**

It may be that the swift serpent, the leviathan and the dragon refer to the hostile forces that menaced the Jews from Babylon, Nineveh and Egypt. But amid all that turmoil the Chosen People would be preserved in perfect peace if only they would be true to Jehovah. That little country of Judah was God's vineyard, and the prophet wanted to put in easily remembered song his everlasting love and care. He was its vinedresser. He kept it. He watered it every moment. Their foes were comparable to thorns and briars, easily destroyed by fire; but how much better would it be for them if they were to sue for peace! Whatever might be the result no weapon formed against his people could succeed.

Note the forecast of verse 6, which surely refers to Israel's great future when they shall recognize Jesus as their brother and Saviour, and shall fill the earth with fruit!

It is impossible to study the history of the Jews in the illuminating light of such chapters as these without being convinced that through these Gentile times, as illustrated in the image that Nebuchadnezzar saw, God's love and care for his Chosen People have never slackened. He has not smitten them as he has smitten their persecutors. They have suffered from the East wind, but not from the deadly sirocco. Jacob has been and is being purged, but the Assyrian and his sun images are absolutely wiped out, Nineveh and Babylon are deserted and forsaken sites. Jerusalem is rising into much of her former beauty, and one by one the scattered Jews are returning to the land of their fathers. The extent of the restored Jewish people will be as promised to Abraham: compare Genesis 15. 18 with verse 12. Egypt and Assyria stand for the great empires of the world, and from all these the Jews shall return. We are today witnessing the fulfilment of this prediction.

*Most glorious Lord, thy words can never pass away! We rejoice in thy joy as thy own brethren and sisters are approaching the hour of revelation when they shall worship thee as Lord in the holy mountain at Jerusalem. On us the ends of the ages have come! Hasten the consummation of thy purpose! In Jesus' name.*

**Wednesday, 27th. Isaiah 28. 14-29.**

When Isaiah threatened the politicians at Jerusalem with similar overthrow to that of Samaria they retorted that they had made plans and alliances which would give them immunity. He replied:

"There is only one foundation on which you can build securely from the overflowing scourge of Assyrian invasion, and if you build there you would not need to make the haste which is carrying your emissaries hither and thither seeking help. If only you would realize this message now, how happy you would be! If you reject it you make your covenant with death and your bargain with hell, neither of which shall stand. The bed you are making for yourselves is too small, the covering too scant."

What a profound lesson is here! In times of trouble we wander here and there seeking advice and help. Our plans are often made hurriedly, and prove to be absolutely illusory. How much wiser to trust our responsibilities and anxieties on God! He has laid in our Saviour a tried stone on which we can build with absolute assurance. I am increasingly assured that trials and temptations are permitted to assail us in order to test us, and if possible to open to our hearts that simple faith in God's provisions which never fail.

In the closing paragraph Isaiah reminds his hearers that as the farmer has different methods for different kinds of soil, and he deals with each crop and each soil on a different principle, so it is with God. He is wonderful in his power of adapting his discipline or his help to the peculiar character or circumstance with which he is called to deal. This explains many of the problems of human experience. In a group of friends who are discussing God's dealings there will not be one which is identical with the other. Take heart, O tempted soul! He is wonderful in his counsel, and his wisdom never fails to carry things to a successful end if only we do not meddle with his work.

*Heavenly Father, we pray thee to forgive us that we run to and fro seeking the help of man instead of handing all over to thy gracious providence! Give us a simple, childlike faith which relies absolutely on the parent's judgment and help! In Jesus' name.*

**Thursday, 28th. Isaiah 29.**

Ariel is Jerusalem, David's city. In the following year Jehovah would allot it to be besieged by the Assyrians under Sennacherib. She would then be filled with mourning and lamentation. The ocean surge of her lamentation would reach to the heavens. When she had proudly boasted to herself, then she would suddenly awake to her awful peril, like a dreamer who in his dreams had been sitting at a richly provisioned table, but suddenly awakes to find himself faint and ravenous for food. She would find herself unbefriended by those who had promised to stand beside her. Her reliance on allies was to live in a dreamland, and to be absolutely hopeless as to any substantial help.

Verses 9-12. This vision, the prophet goes on to say, would not be understood by the nation because their prophets and seers were wrapped in profound sleep. So dense and stupid were they that the plainest predictions were only as a sealed roll which even those who had learnt to read would be unable to understand. The Temple services might be maintained, but they were formal. Yet surely a more intimate acquaintance with the ways and purposes of Jehovah was necessary.

Verses 13-24. But the most amazing fact of all was that God in his own way and time was prepared to give the beloved city another chance. In answer to the faith of the king and the prayers of Isaiah the enemy would be compelled to withdraw. Sennacherib's proud army would become as a forest floor strewn with withered leaves. The God who redeemed would once more step in to deliver his children, and Jacob should not be ashamed, neither should his face wax pale. Surely then the tide of popular emotion would once more flow back in faith and love!

Let us test ourselves by verses 19, 20, 23, and 24! We have been redeemed from a worse tyranny than Sennacherib's. Again

and again God has interposed on our behalf. Do we not take the work of redemption too much as a matter of course? Oh that our hearts were softer in memory of his redeeming love!

*Lord God the Holy Spirit, thou blessed source of contrition, repentance and renewal, perform in us thy complete purpose, that we may properly estimate our indebtedness to God's love and may pour forth abundant streams of humble love and devoted consecration! In Jesus' name.*

**Friday, 29th. Isaiah 30. 1-18.**

This chapter and the next contain Isaiah's denunciation of the policy of Hezekiah's advisers who insisted on an Egyptian alliance (1-5). Egypt could not help nor profit, but would be for shame and reproach. In verse 6 we see the caravan of the Hebrew's supplication for help making its way through the desert, a land of trouble and anguish. But Egypt would sit still. Her befitting name was Braggart. She could fulminate her challenge, but was impotent to fulfil her boasts. Apparently no persuasion that Isaiah could employ availed to arrest the policy that now wrought through the masses of his nation, and the proposed alliances with heathen peoples would end in the overthrow of their city (12-14).

In one of the noblest outbursts of the whole book (15-18) Isaiah pleads with his nation to return to the God of their fathers.

"Return to him!" he cries. "Rest in him! Be quiet and confide in him! In quietness and confidence shall be your strength."

What blessed words are these! They are as fresh and applicable to ourselves as when first spoken. When we are in trouble we are apt to go hither and thither for help. We write letters. Oh, sit still, my heart! In returning and rest, in quiet and confidence, shall be thy strength.

God foresees the tragedy which must befall if we insist on seeking human help. He knows that misfortune will be swifter than any horses on which we can ride, therefore he waits. The word "judgment" means "method." The Almighty has one supreme method which he cannot vary to meet our whims. Our true policy in times of anguished fear is to wait. Yes, the hours may seem to drag heavily, but God's help will arrive not a second too soon, nor a second too late.

*Quiet my heart, O Spirit of God, that its flutterings may cease, and that I may be enabled to wait on the Lord, to reckon on his faithfulness! Grant to me the inestimable gift of the quiet heart! In Jesus' name.*

**Saturday, 30th. Isaiah 30. 19-33.**

We come today to one of the most exquisite passages in Isaiah's prophecies. Amid all the changes wrought by the Assyrian policy of shifting whole populations to places distant from their homes we learn that Judah should not now be subjected to the fate of the Ten Tribes. The siege would surely come, and they would know something of the bread of adversity and the water of affliction, but Jehovah would be near, speaking to his people not only by their sorrows, but even more by their teachers the prophets and by the still small voice of his Spirit. And presently, noiselessly, the enemy would vanish, and once more the land would open to agriculture, the streams would flow as before, and the Lord's gentle hand would bind up their wounds and soothe their spirits.

How tender and attractive are these words to sufferers who may read these lines! Be of good cheer! Take to heart these sweet promises of God, and ask that the counterpart of these blessings may be granted in your experience!

The latter part of this chapter, 27-33, describes the coming of Sennacherib's troops. They are terrible, and yet there was a sense in which they were called into existence by the Almighty. "The name of the Almighty cometh from afar." The advance is compared to a thunderstorm, and then to a mountain torrent. In verse 28 we have the final check given apparently by the Almighty, as when a wild animal is lassoed and brought to its knees.

Notice the profound teaching here! Jehovah permitted the Assyrian to come because of the deep lesson it would teach the king and people, and that certain abuses must be checked. Thus we have an example of the persuasive providence of God. His grace surrounds and keeps his people, but if they sin they break the cordon of his protection. When we repent and turn again to him the song breaks forth in the black night, and our heart is filled with gladness.

*Our Father, we realize that thou dost need to discipline us when we cease from walking in thy faith and fear! Make us more sensitive to thy Holy Spirit, that with gladness of heart we may once more return to thee! In Jesus' name.*

**Sunday, 31st. Isaiah 31.**

We have in this chapter three beautiful synonyms for God.

Wise, 1-3. The Jewish politicians were boasting of their wisdom in having secured the Egyptian alliance. But it was cleverness rather than wisdom, and was not destined to help them. Why did they not consult the Almighty? Was his wisdom only of heavenly and religious matters? Had he not the power to infuse men like Isaiah with a wisdom for earthly and human politics? Surely the boast of wisdom was mockery in these evil counselors at that dread hour of Jerusalem's destiny, when they turned from the light of the shekinah to human counselors and worldly stratagems. Not only in religious matters but in the daily ordering

of life, if any man lack wisdom let him ask of God, who giveth liberally!

As a lion, 4. The lion is more than a match for the group of shepherds who stand against him with their crooks. Notwithstanding their shouting he calmly persists. Does not this mean that the omnipotence of God would shelter Jerusalem? All the neighboring nations might assail in vain whilst the Lion of the Tribe of Judah stood sentry. If you are dreading the attack of man, flee to the Almighty!

As a mother bird and her nest, 5. Suppose that we are about to raid a nest in a neighboring hedge, suddenly the mother bird, who is keenly watching, tries to distract our attention. Or if a hawk is in the air she hovers over her young.

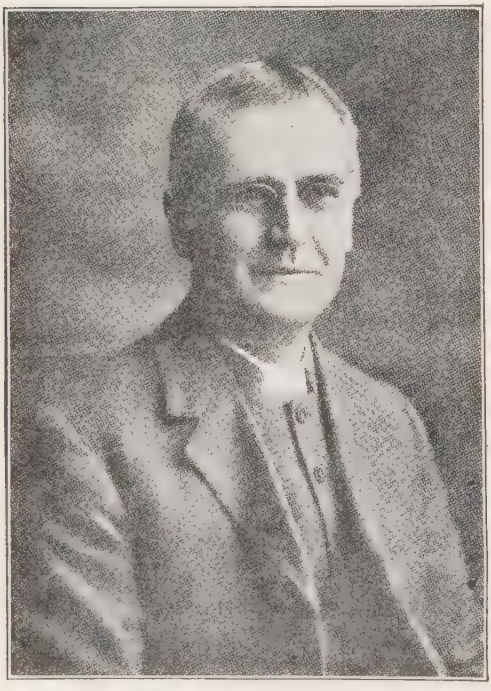
How sweet and pitiful these words are! How near the Almighty comes to us! We are reminded of him who said that he longed to gather Jerusalem under his wings. Amid all the fret and anxiety of your life, dare to believe in a love that will not let you go! Even sin cannot permanently hinder or arrest the personal love of him concerning whom Paul said: "He loved me and gave himself for me"!

*O heavenly Father, we can never thank thee enough for thy holy Word and the many methods by which thou wouldest gain our confidence! Give us grace to return unto our rest beneath the shadow of thy wings! In Jesus' name.*

(To be continued.)

*LEARN AND GROW THROUGH READING!*

**Commentary on the Four Gospels,** by David Smith. Doubleday, Doran and Co., Garden City, N. Y. Three volumes —Matthew, 519 pages; Mark—Luke, 150 —320 pages; John, 313 pages. Each $3.50; $10 the set.



*Prof. David Smith of Belfast.*

There is a fragrance in the writings of Dr. Smith such as we find in few other living expositors. He must be saint as well as scholar.

His scholarship no one has questioned since he wrote his life of Christ, "The Days of His Flesh," a generation ago.

The rich treasure he offers in this work is not in formal textbook or commentary style. It reads easily. It is permeated with devotional fervor. It is written from the heart experience of the author.

A 20-page Introduction to the Four Gospels begins Volume I. Matthew is divided into two main sections: Our Lord's birth and childhood, chapters 1 and 2, and his public ministry, 3 to 28. The first section, 22 pages in all, is further divided for purposes of comment into seven parts, and similarly with the second section, and with the other two volumes.

We are grateful to own a copy of this work, and to sit at Dr. Smith's feet and catch something of his spirit.—F.

### A New One-Volume Commentary: Is It Worthwhile?

**New Commentary on Holy Scripture, including the Apocrypha (A),** edited by Charles Gore, Henry Leighton Goudge, and Alfred Guillaume. Macmillan Co., New York. Size, 6¼ x 9½ inches, 1½ inches thick. $5.

The eagerness with which we anticipated this volume has wilted more and more as we have examined it. Not that we venture to tilt just now with the numerous scholars who have

contributed to it: only that we fail to discern its function as a good or worthwhile commentary.

It is in three parts: Old Testament 697 pages, Apocrypha 158 pages, New Testament 736 pages.

Of the 697 pages of Old Testament matter some 536 pages are given to the text from Genesis to Malachi, the balance to miscellaneous articles such as "The Bible in the Church," "The Function of Literary and Historical Criticism," "Advice to the Ordinary Reader of the Historical Books," "The Geography of the Holy Land," "Texts and Versions," "The Mystical Interpretation of the Old Testament," and a few others. Does one expect material of that sort to occupy the pages of a commentary?

Obviously the comments on the text within such small compass must be scrappy. Thus, Genesis 1 yields short paragraphs only on verses 1 and 26.

This leads us to say that the Preface explains that this commentary is intended to supply the want of a commentary embodying "legitimate" results of modern criticism. So the reader knows what to expect. It is a sectarian brief for moderate modern criticism, mostly negations and guesswork.

The list of contributors gives 56 names, all Anglicans. Two are Americans, and of the rest few are known in this country. This writer reviews several Protestant Episcopalian exchanges every week and month, but has never seen most of these names mentioned, nor, indeed, several of the institutions where they are professors. All of which may prove that there are more capable devout scholars of the Bible than we have thought. On the other hand it may not, as these are not original scholars, only second-hand men.

The Anglican atmosphere and bias necessarily limit the value of the book for general use. Thus, Mary is referred to as B. V. Mary. The Anglican sacerdotal viewpoint dominates interpretation.

The order of books follows that of King James, except that Mark is placed first in the New Testament in line with current critical views, and Philemon is attached to Colossians.

Of course preachers and other students of the Word will learn much about the Bible—and much that is not so,—from these distinguished contributors, and no doubt copies will find their way to the shelves of many ministers outside the Episcopalian denomination.

Lest these judgments be considered ignorant and captious we conclude with a paragraph by Dean Inge. Apparently he regrets that the standpoint of the "New Commentary" is not even more advanced. Pointing out that all the articles dealing with the most controversial topics are written by scholars belonging to one party in the church, the Gorian school of High Anglicans or Anglo-Catholics, he complains that the writers "start with certain fixed assumptions, to

*Bishop Charles Gore.*

which reason and evidence have to conform." He says that though they are willing to surrender the historical accuracy of everything which is recorded only in the Bible, they refuse to call in question anything which is also asserted in the creeds, and protests that "in criticism nothing is more irrational than this kind of rationalism."—F.

### Lives of Lord Jesus.

**How One Man Changed the World: A Story Told for Boys and Girls,** by Ferdinand O. Blanchard. Pilgrim Press, Boston. 130 pages, illustrated. $1.50.

Dr. Blanchard, who is pastor of Euclid Avenue Congregational Church in Cleveland, dedicates this book "To Virginia, for whom this was written that she might know and understand."

The author says he has no purpose to teach any of the doctrines the church has developed regarding Jesus, but to show him as a normal young man of his day.

On the second page he writes:

"It has been thought that [Joseph and Mary's] little boy was born in a small city called Bethlehem. . . . . We do not know surely about this."

Poor Virginia, to be treated to poisoned candy like that, and by a minister!

This cowardly rationalism vitiates the whole book.—F.

**Life of Jesus for Junior High School Pupils (The),** by James Banford McKendry. Judson Press, Philadelphia. 256 pages, illustrated. $1.50.

As community director of Religious Education in Oak Park and River Forest, Ill., the author compiled this life and has used it with

success for several years. By junior high school pupils he means the 7th and 8th grades.

The contents appear in 37 lessons, covering a school year. These are grouped in eight parts, of which the first is "The Country and Its People,"—Palestine, the Jordan Valley, the Jewish people, their occupations. Each chapter is printed in short sections with subtitles, and Questions, Bible Readings, and Readings for Pupils are appended.

It seems to be a business-like manual, everything practical and to the point, and well printed. It gives the facts about Jesus without whittling them down or misrepresenting them.

**Master (The),** by Walter Russell Bowie. Charles Scribner's Sons, New York. 328 pages. $2.50.

The title of this book is significant. It is written by one whom Jesus Christ has mastered and who therefore has mastered the secret of the Master.

It is the book of a scholar as well as of a Christian. It is genuinely fundamental, for Dr. Bowie gets far below the surface of things and reveals their essentials. He knows history, and he knows his Bible as well. The style is direct and frank without being angular or pugnacious.

Never have more lives of Christ been written than today, yet this volume will be read by many, and all who read it will be profited. Here is a picture of the times of Jesus that furnishes the background, that reveals not so much the figure of the Master as his spirit and soul. The book is enriched with quotations from friends and critics, and from authors as far apart as Kahil Gibran and Wilfred Grenfell. There is information here too. Do you know that the phrase "Son of man" is used for the first time in the Book of Daniel? Are you puzzled as to the need of Christ's baptism; as to the meaning of his temptation; or his words, "Peace, be still!" in the storm on the Lake of Galilee? I for one wish my Mohammedan guide in Constantinople, who objected to the Master's command to turn the other cheek to one's enemy, could read page 151 of this book.

In another place Dr. Bowie writes: "This understanding of the divinity of Jesus and of what it means,—the understanding which he himself inspired,—is the only one which greatly matters."

That is the keynote of the book. We advise all to read it for themselves, for any review is inadequate. You cannot imprison atmosphere in words. You cannot define spirit from the dictionary. You cannot copy colors mixed by an old master. You cannot measure perspective with a yardstick.

There are two things which would make the book better, however. One is the omission of the publisher's comment on the jacket, "The author has captured the dramatic surge of Christ's life,"—Dr. Bowie has done much more than that. The other is the absence of an index, which in such a book is without excuse.—H. P.

### The Study of the Bible.

**Cardinal Ideas of Jeremiah,** by Charles E. Jefferson. Macmillan Co., New York. 220 pages. $2.

For a generation the pastor of the Broadway Tabernacle, New York City, has been known for his gift of exposition. He has performed a great service in former years by his writings on Christian doctrine and the Christian church. Of late years he has specialized more definitely on Biblical themes. Two years ago he wrote a remarkably interesting and timely volume on the cardinal ideas of Isaiah. This is a companion volume.

Everything that Dr. Jefferson writes is clear, concise, full of thought-provoking comment. This volume presents in readable and convincing fashion the message of Jeremiah as it relates to our times. The many who have learned to value Dr. Jefferson's books will not be disappointed in this.—F. F.

**Epochs Connected with the Second Coming of Christ: Studies in Eschatology,** by Herbert W. Cox. Marshall, Morgan and Scott, London. 212 pages, with diagrams. 5/-.

A most satisfactory book on a theme that ought to receive its fair share of study, but doesn't!

It is plain and straightforward. It gives chapter and verse for its arguments. It faces derision and criticism and objections frankly and good-naturedly. It is inclusive of almost every detail that one can think of. It is rarely fanciful or speculative, and never without saying so.

In addition to the usual topics one expects in such a study this author gives his views as derived from the Word on the bride and the body of Christ; the building of God; Will Babylon be Rebuilt? He is posted on the latest movements in Bible lands that seem to fit in with the fulfilment of prophecy.

We welcome the book on account of its healthy tone as well as its studious character.—F.

**First Epistle of Paul to the Corinthians (The): An Exposition,** by Charles R. Erdman. Westminster Press, Philadelphia. 158 pages. $1.

Dr. Erdman sees permanent principles under the local and temporary questions treated by Paul in this letter: hence the value of its study for the peace and purity and progress of the church today.

The style of the book follows that of its predecessors,—expositions, section by section, with distinctive titles and scholarly grasp of its teachings. The tone is devout, the literary finish well above the average.

**General Epistles (The): Studies in the Letters of James, Peter, John and Jude,**

by Samuel McPheeters Glasgow. Fleming H. Revell Co., New York. 169 pages. $1.50.

Dr. Glasgow's Foreword is mighty good. He wants his reader to have a regular time and place (if possible) for personal study of the Bible, and to set his mind to work on it. "A study is a study, not a picnic," not pious absorption of truths without thoughtful and sustained effort: allowing also, of course, for spiritual discernment.

The seven General Epistles are studied by the book and chapter methods, keeping close to the text all the time but lighting it up and explaining it effectively.

The result is a profitable study of a portion of the Bible that is not overworked.

**Glory of the Cross (The),** by Dr. S. M. Zwemer. Marshall Brothers, London. 128 pages. 3/6.

A devotional study of the cross of Christ in ten chapters by the distinguished missionary to the Moslems.

There is a wealth of Scriptural quotation and a frank facing of modern rationalistic attacks. There are some striking illustrations, and each chapter is introduced with some arresting sentences from the writings of a Christian saint or martyr or thinker. There are three excellent reproductions of famous paintings, two dealing with the crucifixion and the third with the resurrection. Most important, however, is the vivid experience of the efficacy of Christ's atonement in the life and work of the author. He writes with the power and conviction of one who has found the reality of the cross.—F. F.

**Gospel of the Kingdom (The), with an Examination of Modern Dispensationalism,** by Philip Mauro. Hamilton Bros., Boston. 258 pages. $2.

Our verdict in this case is—Not proven! It is not an "examination." It is a lawyer's one-sided, hard-hitting attack. The juryman reader gets suspicious and weary of the one-sided repetitious pounding, feeling that isolated expressions (sometimes anonymous,) are detached and exaggerated out of all proportion, and indeed fairness. We could say a lot more.

Sleep on, Dr. Scofield! No need for you to rise from the dead to defend yourself against this vicious attack! Its spirit and tub-thumping method deflate itself.—F.

**Homes of the Psalms: Their Original Meaning and Structure Illustrated by the Surroundings in Which They Were First Used,** by Stacy Waddy. Macmillan Co., New York. 296 pages. $2.40.

Here is something original, not in idea but in study and research! The author has worked hard to unravel the structure of the Psalms, and their meaning and uses, finding in the original Hebrew text rubrics and geographical and other references that help to elucidate his task.

A chapter shows losses and gains in translation. Certain psalms are identified in their use with the Tabernacle, Mount Gerizim, and other sites. Living in Palestine enabled the author to see how the life, scenery and customs of the people were reflected in the Psalms. An Index of Scripture references proves most useful.

One must sit down with this book and the Bible and follow out the hints he gives.

**Jeremiah: His Time and Work,** by Adam C. Welch. Oxford University Press, New York. 263 pages.

Prof. Welch of New College, Edinburgh, is a leading Old Testament scholar who has specialized on Jeremiah.

This is not a commentary. It consists of a dozen chapters which seek to set the prophet in close relation to his period and to construe his message in this light. They discuss the relation of Jeremiah to national reform, to the exiles, to the future, etc., also toward the essentials and other aspects of religion.

The study is for the advanced student, who will be repaid by the evident clearness of the author's vision as he follows through his views.

**Moses (The Life of),** by Edmond Fleg, translated from the French by Stephen Haden Guest. E. P. Dutton & Co., New York. 276 pages. $3.

The author is advertised as a French Jew, a poet, and a scholar. His book gives fine evidence of all three—all four—points. Even in the translation there is the precision of a French linguist, the racial consciousness of the Jew, the touch of poetic imagination, the fruit of a scholarly background. Even the Table of Contents fires one's own imagination as one reads the chapter titles.

M. Fleg does not kow-tow to science and criticism, which he is wise enough to see would leave us with a mass of unverifiable conjecture. He takes the story of Scripture and the exegesis of the rabbis, and constructs a life of Moses different from what Protestants are used to, but rich in the traditions of Israel. Regarding himself as the heir of the story-tellers of the Talmud, of their spirit and their language, he rethinks and recasts their material in the light of his own imagination of Moses as a real man.

There is much that obviously will not stand critical tests, yet the liberally quoted opinions and applications of rabbis (whose names are given,) are often what we find in current commentaries. Any Bible student will find stimulus in this new depiction of a mighty character. Indeed, on the last page, closing the chapter entitled "The Kiss of God," M. Fleg reaches a climax by placing Moses higher than Adam—Noah—Abraham—Jacob, seating him beneath the throne of God's glory awaiting the hour of the Messiah.

**Paul and the Intellectuals: The Epistle to the Colossians,** by Archibald Thomas Robertson. Doubleday, Doran and Co., Garden City, N. Y. 217 pages. $2.

Gnosticism is specified by Dr. Robertson as the heresy Paul fought in the letter to the Colossians. A prisoner in Rome, Paul could not endure to see the glory of Jesus Christ obscured by the mist and fog of Gnosticism. The conflict makes the epistle difficult, but Paul successfully exalts Christ as head of the universe in nature and in grace.

Dr. Robertson pursues the subject in his well known style. The text is examined in close detail. Other scholars have been read and drawn upon,—the "Brief Bibliography" at the end lists over a hundred volumes in several languages. But while analyzing with a microscope Dr. Robertson also gives telescopic views of Paul's arguments. With this book one is surely equipped to master Colossians.

### Biblical Introduction.

**Background of the Bible (The): A Handbook of Biblical Introduction,** by Henry Kendall Booth. Charles Scribner's Sons, New York. 281 pages. $2.

A good deal of ground is covered in this book, which begins at the beginning and works through to the romance of the Bible in English. Much of the matter is found in other books, but the author brings data up to date as determined by archeological and other research. His style is clear and clever. He vivifies all that he touches.

Dr. Booth's viewpoint is that of advanced criticism or rationalism, which among other things regards inspiration not as verbal but personal; sets the authority of the Bible not on tradition, infallibility or churchly sanction but on its own intrinsic value; adopts the evolutionary view of its contents. Take it or leave it as such!

**Bible True (The),** by An Unknown Christian. Marshall Bros., London. 144 pages. 2/6.

Written to reassure those whose faith in the Bible is being shaken by modern criticism, the author does not try to meet the critics on the ground of their speculations, but takes the Bible and from it deduces arguments and information that support his thesis. Among 12 in all there are chapters on "Bible Difficulties," "How the Bible Came into Being," and "Verbal Inspiration."

This author has several earlier most helpful and constructive books to his credit.

**Biblical Archaeology (An Introduction to): A Textbook for School and Home,** by George S. Duncan. Fleming H. Revell Co., New York. 174 pages. $1.75.

The author calls his book an applied archeology, since his purpose is to state briefly the bearings of discoveries on some of the more important teachings of the Bible. He follows advanced critical views, advocates theistic evolution, says the Java man "lived about 500,000 B. C.," and exploits other views that will not command unanimous acceptance. When he sticks to facts his story is fascinating and useful.

**Book in the Light of the Books (The): An Introduction to a Comprehensive Knowledge of the Bible,** by William Ray Dobyns. Fleming H. Revell Co., New York. 188 pages. $1.75.

The subtitle is ambitious, but we grant that the author makes good.

An introductory chapter on "The Study of the Bible" says some true things about the need and importance of it, how to go about it, and what implements are necessary. Chapters are then given to the larger topical divisions of the books,—Law, History, Poetry, Prophecy, Gospel, Testimony, Revelation. These studies give the reader—or hearer, as the substance of the book has been delivered in numerous churches,—a reasonable grasp of the purpose and main points of each book.

Dr. Dobyns' animated style maintains one's keen interest right through.

**"God Spake All These Words,"** by James H. Brookes. Bible Institute Colportage Association, Chicago. 96 pages. 40 and 75 cents.

Dr. Brookes of St. Louis was a doughty champion of the Bible a generation or two ago. He knew more about the Bible and its nature and contents than most men who are talking and writing about it today. His volume is as sound today as when it was written.

### Christianity Examined.

**Case for Christianity (The),** by Clement F. Rogers. Harper & Brothers, New York. 278 pages. $3.

Certainly a unique book! Professor Rogers has had the rare courage and ability to face on Sunday afternoon for years the heckling crowds in Hyde Park, London, to answer their criticisms of Christianity. This book is the outcome. No one could do this unless he was a keen and rapid thinker, and no one could do it without developing an ability to meet the practical difficulties that are facing men today.

Professor Rogers reveals in this book that he knows men. In a subtile way it is different from the ordinary book on apologetics. Such take their form from the mental viewpoint of the writer. Here the starting point is the way the man in the street sees things. The result is a book that goes to the heart of vital points from start to finish. It follows the trail of the crowd, but this does not take our author away from the deepest and best scholarship. The book is full of quotations and references to every kind of literature, and ranges over a great variety of subjects, morals, theology, philosophy, Biblical introduction, creation, Christian theism. Wherever the crowd leads him he follows.

As a book on apologetics it ranks with the best. The positions taken are thoroughly evangelical. For example, he says, "Critical study corroborates the Christian claim that (Jesus) was perfect God and perfect man,

who rose from the dead to found a church in which he still lives among us." He defends the virgin birth of our Lord, and runs down the various so called parallels found in ancient literature. In the Appendix we have a study of the crowd psychology that is exceedingly informing. It is a book to read and read again.—S. C. H.

**Christ and Society,** by Charles Gore. Charles Scribner's Sons, New York. 218 pages. $2.

This book consists of six Halley Stewart Lectures delivered by Bishop Gore at St. Botolph's Church in the city of London. They constitute a powerful discussion of four fundamental propositions which the author sustains. They may be briefly stated as follows:

(1) The present condition of society must cause a dissatisfaction so deep as to demand a revolutionary change: which, however, must be by peaceful means;

(2) The evils of society are not the inevitable result of unchangeable laws. They are to be altered, however, by a change of spirit in men;

(3) The change is not to be expected as the result of conversions of masses of men, but of small groups of men led by a few intense individuals;

(4) "Jesus Christ is really the Saviour and Redeemer of mankind in its social as well as its individual life . . . . and there lies upon those who believe in him a responsibility . . . . to be true to the principles which he taught, and by all available means to bring them to bear upon the whole life of any society of which they form a part, especially when it professes the Christian name."

With great clarity, energy and logical force the author upholds these theses, carrying his audience through the great periods of European history, and illustrating and supporting his contentions by a wide range of reference to authorities and thinkers from the "Psalms of Solomon" to the writings of Leon Trotsky.

It is a strong, brave book, and one that American Christians would do well to take quite seriously despite the fact that the "Practical Measures" advocated in the last lecture are suggested with specific reference to conditions in the author's own country, Great Britain.—W. O. S.

**Christianity and Success,** by Edwin Holt Hughes. Cokesbury Press, Nashville, Tenn. 182 pages.

The Cole Lectures for 1928 at Vanderbilt University.

Bishop Hughes is a clear thinker and a great preacher. In this series he has taken the American passion for success and brought it both to the test and the purification of our Christian faith. His study falls into six divisions, and leaves little to be added, except of course as others may insert their own illustrations.

**Christianity Reborn,** by L. L. Leh. Macmillan Co., New York. 225 pages. $2.

Mr. Leh, a graduate of Lancaster Theological Seminary, is at present a pastor at Humboldt, Iowa. He has written a book in the interests of a new and better Christianity: at least that is his opinion. It may be something better, but whatever it is it is not Christianity. From the frank and reckless manner in which Mr. Leh states his opinions one is surprised that he calls his religion Christianity. He refers to Christ only once or twice. Real religion for him centers around the realization of the true, the beautiful and the good. Just how this is religion he does not say. This would suggest something that is not Christianity, but akin to paganism. He does insist on man's need of the spiritual, which he defines as "seeking harmony, insight and creative achievement." Spirituality with God left out! Frankly, it is a strange picture. It is a religion practically without prayer, without a Bible, without much emphasis on personal sin, without a Saviour, without any well defined hope save the hope of an improved world for the generations following.—S. C. H.

**Christianity That Always Triumphs and the Glory that Excelleth (The): Is It Ours?** by Thomas Payne. Marshall Brothers, London. 156 pages. 2/6.

The Holy Spirit is designated as the only source of power and success in personal holiness and witnessing, evangelism, daily life, triumph over all other religions. An earnest plea is made that he be given his rightful place.

**Drift of the Day (The),** by Burris Jenkins. Willett, Clark & Colby, Chicago. 201 pages. $2.00.

The trend in religion as noted by the author of this book is far more than the drift that the title implies. It speaks for good sportsmanship that a volume treating of the subjects herein contained should be reviewed in the **Record**, for the interpretation of these subjects by the **Record** and by the author would be vastly different. Such themes as the infallibility of the Bible, the manner of creation, heaven and hell, the Trinity, prayer, and the second coming are explained from the modern point of view. We only use the word "modern" for want of better.

The chapters are written in popular English and are thoroughly good tempered, and we commend them heartily to Fundamentalists who are brave enough to have someone differ from them without getting angry. A good many true things will be found in this book, and after all the facts of life interest honest men not because they are old or new, but because they are true.—H. P.

**Fundamental Christianity,** by Francis L. Patton. Macmillan Co., New York. 334 pages. $1.50.

This volume is the outcome of five familiar lectures delivered before the Union Theological Seminary, Richmond, Va. They have that piquancy of phrase and aptness in illustration which chain the attention and get across, even to the layman, truths that are abstract but vital, but which often fail to interest because the writer has not the ability to mix well the concrete with the abstract.

Dr. Patton knows the fields of philosophy, theology and science as few men of his time know them. He has digested his knowledge well and wisely.

The absurdity of behaviorism and other isms is exposed in the theistic view of the world.

What is the seat of authority in religion? Is it the reason, the church or the Bible? The answer given is clear, whether convincing or no.

What of the new Christianity? Specific articles of faith are by it stigmatized as old, and the implication is that this is an argument against them. It speaks much of Jesus and his way of living, and little of Christ and his death and its significance. The writer says of it: "This train makes no stops. The next station is agnosticism."

Dr. Patton takes up the specific proofs of the deity of Christ, though he holds that the cumulative force of all the arguments is greater than the force of any one of them, and that all show Christ to be the incarnate Son of God. He views the Pauline theology as the supreme interpretation of the mission of Christ, and Paul the man as the supreme example for the ministry of Christ.

He refuses the label Fundamentalist or Modernist, claiming to be enough of a Modernist to feel that he has a right to live in the 20th century and too much of a Fundamentalist to renounce his heritage of faith for the sake of being in fashionable company.—T. C.

**Paganism in our Christianity (The),** by Arthur Weigall. G. P. Putnam's Sons, New York. 277 pages. $2.50.

This book has attracted a good deal of attention on the other side of the water. It has its place in the controversy over the revision of the prayerbook.

It is a strange book. In one way it is calculated to do harm, yet it is written with earnestness and something of the reformer's spirit.

Mr. Weigall shows a thorough acquaintance with mythology and the details of old pagan worship. His general approach to the New Testament is "to delete from the story of our Lord all that is incredible or repugnant to the modern intelligence." He contends that the Gospels were not written till near the close of the first century, or in the first part of the second, and "are therefore open to the charge of being fiction." This gives him an apparent right to play fast and loose with the Gospel narratives, which he proceeds to do.

From his knowledge of mythology he selects such stories as seem to be similar to the birth, death, atonement or resurrection of Jesus, and concludes that the Gospel narratives were derived in many instances from the pagan myths. He apparently invents a Barabbas sacrifice,—at least nothing that can be called evidence is offered. Historical criticism means nothing to him. If he can find a scholar who doubts the authenticity of a passage or book, that is sufficient to finally condemn it.

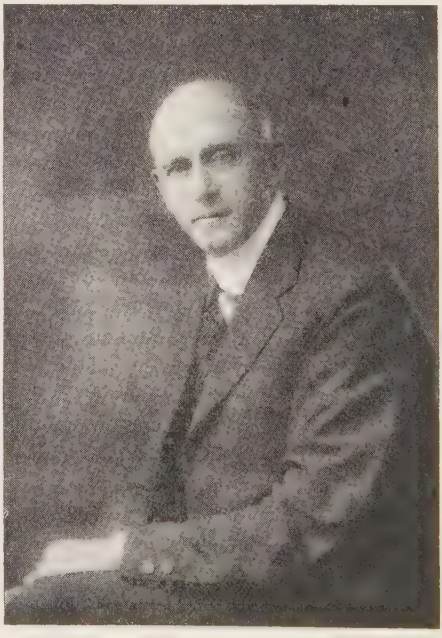
If his conclusions are accepted historic Christianity is largely undermined for the unthinking.

What he says about the pagan festivals being taken over by the church and given a Christian interpretation is only too true. Mr. Weigall is insistent that these pagan elements be deleted from the prayerbook, for he is speaking as a member of the Church of England.

That this book will permanently affect our thinking on the New Testament is not likely, but it is a sharp reminder of the extent to which paganism has shaped many of our church festivals and customs.—S. C. H.

**Reinspecting Victorian Religion,** by Gaius Glenn Atkins. Macmillan Co., New York. 151 pages. $1.75.

It is only paying a high but well-earned tribute to the accomplished author of these five lectures to the students of Bangor Theological Seminary to say that they have the spirit and flavor of the period of which they are a study. To be frank, this reviewer had ceased to hope ever to read again anything like this.



*Prof. G. G. Atkins of Auburn.*

And having read it, he feels his youth renewed, and is truly grateful to the author.

The lectures are a study of Browning and Tennyson. In their poetry, especially in certain particular poems of theirs, the author finds material for the discussion of the following themes: The Prophecy of the Unfulfilled, The Entangled Soul, Faith and Doubt, Faith Triumphant, and Redemption.

As a list of topics under the subject this is, of course, incomplete. The author realizes that this is so, and explains it. In the Preface he states that the title under which he actually wrote was the carefully delimited one, "The Drama of Life and Two Victorians," but the more telling one which the book bears was the clever suggestion of the publishers.—W. O. S.

### Science and God.

**Science in Search of God,** by Kirtley F. Mather. Henry Holt and Co., New York. 159 pages.

"Everything good," said Emerson, "is on the highway." Dr. Mather, a professor of Geology at Harvard, is under the impression that scientists are pilgrims groping after higher, that is, unseen values. No doubt many of them are so questing, and science ideally is the friend and not the foe of religion.

The goal where the author of this book in planning it has tried to come out is exhibited in the closing paragraph, which reads:

"To discover the moral quality of the universe man must be vividly aware not only of those things which have time-space relations, but also of those values which transcend such relations. That discovery is possible only through the coöperative endeavor of those who strive to utilize all potential capabilities of mankind. Toward this goal science and religion are advancing hand in hand."

This last sentence is rather an ideal than an actuality, some will say, but Dr. Mather has faith that misunderstandings may be cleared up, base-lines be more clearly drawn, and methods of argument be adjusted more accurately to the different problems that emerge in the time-space and in the supernal spheres.

The author of this attractive book was a witness for the defence at the Scopes trial in Dayton, Tennessee, and is sympathetic with the liberal or Modernist view, taken broadly. The keynote of his book is "Search!" He says many trenchant and timely things regarding the possibility of belief in a scientific world, and also with respect to men who are more than machines, and who may pray even in a law-abiding universe.

Read with discrimination this book will encourage all sympathetic perusers of its pages to re-base their faith on realities which science can never destroy because it can never reach them.—C. A. S. D.

**Taking the Name of Science in Vain,** by Horace James Bridges. Macmillan Co., New York. 273 pages. $2.50.

Thoughtful men who feel a deep interest in the ideal values of life are coming to the conclusion that it is time that attention were called more generally to the limitations (as well as powers) of "science" so termed. The term is by many used vaguely, stretched far beyond any legitimate application of it to proved facts and made to cover numerous false and pretentious philosophies which are nothing more than private opinions. In this trenchant book Mr. Bridges, a leader of the Chicago Ethical Society, warns the young people of today against swallowing everything offered to them in the name of science and "modernity," and particularly against being spoon-fed by such cheerful theorists as Mencken, Sinclair Lewis, Eugene O'Neill, or the talkative "misbehaviorists" who try to force mechanism or other sceptical, non-scientific views on an unsuspecting public.

A commonly noted logical fallacy is the argumentum ad verecundiam, or the appeal to authority. Mr. Bridges tries to show that these assumed authorities are by no means demi-gods whose names must never be spoken in disrespect, or even in criticism. Why not turn the critical process around and become sceptical of one's scepticism? Certain tenets, even if popular, that are derogatory to human worth and dignity are devoid of any firm foundation. It is this false prestige of a science which does not mind its own business, but oversteps the bounds of its provable subject-matter, which is here challenged.

The volume divides into four parts—The Meaning of Life and Its Values; The Reality and Limits of Personal Responsibility (Right and Wrong, Crime and Sin); Rationality, Liberty and License in Literature and Art; and Civic Rights and Duties, Patriotism and National Morality.

We commend this book to the careful and discriminating reading of all young people who think. The outcome of the discussion is that the reality of the spiritual universe is the inescapable conclusion yielded by the facts of our own nature.—C. A. S. D.

**Anthropology and Modern Life,** by Franz Boas. W. W. Norton & Co., New York. 246 pages. $3.

No man in America is better fitted to speak authoritatively on the status and aims and hopes of the comparatively new science of anthropology than is Dr. Boas, one of its founders, now a professor in Columbia University.

Anthropology, he tells us, is not just a collection of curious facts, or an entertaining diversion. What he does not tell is that much or most of what has been written on that subject lacks consistency and cohesiveness, as is not unnatural in a science in a formative condition which deals with a vast multitude of seemingly disparate facts.

Dr. Boas discriminates the task of the anthropologist (as contrasted with that of the anatomist, physiologist, or psychologist) as consisting in the study of the individual as a

member of a racial or a social group. Whatever he knows as to general science he applies to groups. The individual interests him only as a member of a group. Yet the egoistic and the collectivist conditions must somehow be balanced up, and the individual is never lost in society, even if he be in a great measure made by it.

Dr. Boas devotes a considerable amount of attention to race and its various problems. The term, he notes, has little clarity. There is a lack of clean-cut geographical and biological lines between the races. The range of variation of heredity lines constituting a race is so wide that the same types of lines may be found in different races.

A passing reference is made to nationalism, of which there are two kinds,—one of nations, the other of nationalities. The former is a nationality that is unified politically or economically, the latter a group of people alike in speech and culture.

Other themes discussed in this book are Eugenics, Criminology, Stability of Culture, Education, Modern Civilization and Primitive Culture. While the enforcement of eugenic legislation would have a far-reaching effect upon social life, the eugenist who attempts to do more than to eliminate the unfit will first of all be called upon to answer the question as to what strains are the best to cultivate. Do we know what we want? Shall we breed logical thinkers devoid of emotion, or dreamers of the emotional, esthetic type? (Why not both?)

In respect to education the author, while decrying unthinking obedience to the ideas of the past, does not believe it possible to cast away the past and to begin again on a purely intellectual basis. Our endeavor should be to free the minds of future generations so that they may not cling to our mistakes, but may be ready to correct them.

To sum up, man must know himself and the world in which he lives. The concluding statement reads:

"All we can do is to watch and judge day by day what we are doing by what we have learned and to shape our steps accordingly."

This is vague and somewhat disappointing. Is there no divine event toward which the whole creation moves, and whose pull it already feels? While we are fully appreciative of the learning and services of Dr. Boas we could wish that he had made more clear how out of all the wealth (or welter) of individual differences and group-determinations there may emerge a man spiritually "super" and extraordinarily worthy to carry on the race. —C. A. S. D.

**Steep Ascent (The): Noontide Meditations,** by Robert Norwood. Charles Scribner's Sons, New York. 197 pages. $1.50.

Twenty-four textual Lenten meditations at St. Bartholomew's Church, New York City, last year. Dr. Norwood is truly loyal to Christ, though he does not always follow beaten trails. He "loves the steep ascent of discipleship," and knows that one day he will gain the top of the hill of Christhood.

A man with that loyalty and aspiration is worth listening to.

## ALSO RECEIVED.

**Lyrics of Three Lands,** by Bessie Estelle Harvey Harris, Toungoo, Burma. 18 pages.
Poetical pieces on varied themes. The three lands are India and Burma and America. The lyrics are flavored by their settings.

**Arista, The Trail of a Lost Child,** by Charles Elmer Furman. Stratford Co., Boston. 42 pages. 60 cents.

**Why I, a Jew, Am a Christian,** by B. A. M. Schapiro. Hebrew Christian Publication Society, New York. 12 pages. Postage 4 cents.

## AMONG NEW BOOKS.

**Across the World of Islam,** by Samuel M. Zwemer. Fleming H. Revell Co., New York. 382 pages. $4.

**African Jungle,** by A. M. Anderson. Gospel Trumpet Co., Anderson, Ind. 192 pages, illustrated. $1.

**Anthology of Recent Philosophy (An),** by Daniel Sommer Robinson. Thomas Y. Crowell Co., New York. 674 pages. $4.

**Bungalow in India (A),** by Mildreth Worth Pinkham. Revell. 212 pages. $2.

**Celestial Pilgrimage (A),** by R. L. Berry. Gospel Trumpet Co. 256 pages, illustrated. $1.50.

**Changing Family (The),** by George Walter Fiske. Harper and Brothers, New York. 324 pages. $2.25.

**Child's Religion (The),** by Pierre Bovet. E. P. Dutton and Co., New York. 202 pages. $2.

**Fascism,** by Milford W. Howard. Revell. 183 pages, illustrated. $2.

**Feathers on the Moor,** by Archibald Alexander. Doubleday, Doran and Co., Garden City, N. Y. 220 pages. $2.

**Fireside Talks for the Family Circle,** by Albert W. Beaven. Judson Press, Philadelphia. 143 pages. $1.25.

**Life Experiences,** by E. E. Byrum. Gospel Trumpet Co. 432 pages, illustrated. $2.

**Making of the Christian Mind (The),** by G. G. Atkins. Doubleday. 336 pages. $3.

**Making of a Great Race (The),** by Edward A. Steiner. Revell. 192 pages. $1.75.

**Pentecost—A Renewal of Power,** by B. H. Bruner. Doubleday. 162 pages. $1.50.

**Philosophy of Religion (The),** by Edward E. Richardson. Judson Press. 148 pages. $1.50.

**Pioneers of Protestantism,** by James Johnston. Marshall Bros. 320 pages. 6/–.

**Princes of the Christian Pulpit and Pastorate,** by Harry Clay Howard. Cokesbury Press, Nashville, Tenn. 448 pages. $2.50.

**Sacraments,** by A. L. Lilley. Macmillan. 159 pages. $1.50.

**Seeing the Future,** by Christabel Pankhurst. Harper and Brothers. 328 pages. $2.50.

**Themes for Vital Preaching.** Doubleday. 245 pages. $2.

**This Dreamer,** by James I. Vance. Revell. 157 pages. $1.50.

**Three Boys on the Yangtse,** by M. B. McKinley. Revell. 252 pages. $2.

**What It Means to Be a Christian,** by Charles O'Neale Martindale. Neely Printing Co., Chicago. 136 pages.

**Wisdom of Jesus Ben Sira (The),** by Arthur F. Taylor. Doubleday. 238 pages. $2.

**Yunnan,** by M. M. Dymond. Marshall Bros. 95 pages. 2/6.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

EVANGELICAL
SCHOOL OF THEOLOGY

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 | April, 1929 | Number 4

*Be thou faithful unto death, and I will give thee the crown of life!*
*Revelation 2. 10.*

## Religious Thought and Activity: At Home and Abroad

**In five years** contributions to the American Mission to Lepers increased $94,688 to $225,977. Separate donations increased from 5819 to 11,430. The total raised since 1893 is $1,670,929.

**Elat,** the third station to be opened by Presbyterian missionaries in the Cameroun district in West Africa, has a parish of 80,000 people, and of 10,000 square miles. There is no overcrowding and no over-churching. No other Protestant church has a work there. Neither is there any under-churching in the Elat field, for there is a chapel or place of worship for the entire 80,000, not many having to walk more than an hour to church.

**Most natives in Korea** prefer a board or stone floor to a good spring bed, strange to say. Once at a medical society meeting there were great discussions and arguments on both sides as to whether the foreign bed or the native stone floor method was better. One doctor said:

"Let's go into our wards and I'll show you how happy they are on real spring beds!"

On reaching the wards we found the patients on the floor under the beds. Their explanation was that they were just taking a little rest on the floor.—Dr. R. M. Wilson.

**The game of checkers** has reached its dizziest height of glorification in the gift of a thousand dollars to the Portland (Maine) Y. M. C. A. by the late Edward K. Chapman for the "promotion of the game of checkers, to buy checker boards and men, to keep the same in good sanitary condition, and to otherwise promote the game of checkers."

Mr. Chapman was known as the Christmas tree king of Maine. He must have been a genial spirit.

**A Bible dictionary adapted to Indian readers** is in course of preparation under the auspices of the North India Book and Tract Society. A basic manuscript of the new dictionary in English is under way, the articles being translated into Hindi by Dr. Yohan Masih.

Of course the English MSS. can be used for translation into other vernaculars. A request has been received from the Punjab for permission to use it for an Urdu dictionary.

**"Make Music, for Music Makes Happiness!"** is the slogan adopted for National Music Week, May 5-11.

As applied to the churches, this plan calls not only for a general improvement of congregational singing, but especially for a greater entry of the young people into the music-making of the church and Sunday school. Definite suggestions are offered for making the young people's music not an end in itself, but a means toward the greater end of music's spiritual influence upon life.

Particulars may be obtained from the National Music Week Committee, 45 West 45th Street, New York City.

**At least 75 per cent of adult criminals** begin as juvenile delinquents. Mental and physical ills, bad environment, poor home training or evil associates are all factors over which the child has little or no control, and yet they are responsible for the major amount of the delinquency of today.

A spot map of any city picturing its delinquency invariably shows a number of well defined districts or neighborhoods which produce most of the offenders. These districts are the places where the plane of living is low, the housing is poor, the churches weak, and playgrounds lacking. In this soil delinquency grows as rapidly as weeds in a vacant lot.

**The English Church Congress** (Anglican) is to meet in Toronto next September in response to an invitation sent by the bishop and executive committee of the diocese.

This will be the first time that the Congress has met outside of England. It is hoped that the archbishops of Canterbury and York will both be present.

Such a departure as bringing the Church Congress to Canada will do much to interest leaders and thinkers of the church in England in the problems of the Canadian church, and its discussion will be most helpful to clergy and laity in Canada.

**Self-governing, self-supporting and self-propagating churches** have been more definitely adopted as the aim of the China Inland Mission. Word has been issued to its missionaries from headquarters to speed up this new emphasis as local conditions permit.

This plan will release a number of missionaries and a considerable sum of money annually from past service and uses. It has therefore been decided to enter upon a forward movement for the evangelization of unreached areas. This is in the nature of a return to the original purpose and aim of the mission.

Hospitals and schools will remain for the present in the ultimate control of the mission, but with advisory committees composed of Chinese and foreigners assisting in the management.

**The International Association of Agricultural Missions** urged at its last meeting that agricultural and moral knowledge be definitely taught in all the villages and countrysides of the world. Scientific research is not enough. The results of such research must be made available by rural people.

To do this the help of men of wealth and various philanthropic foundations is needed.

"To better the condition of the rural masses it is not enough to make the discoveries that could bring them relief, and then leave it for the rural people to adopt them or not. To bring material and spiritual salvation to these people requires true vicarious missionaries, who, because of love, will go and live beside the ignorant and disheartened rural man and fill him with new enthusiasm, new purpose and new power,—to teach him to do the right in addition to just knowing it."

**The Pioneer Mission Agency** is an incorporated body, with office at 1114 Chestnut Street, Philadelphia. Its stated purpose is to learn and publish the needs of unevangelized parts throughout the world, and forward workers and means to other organizations for pioneer work. The officers and directors include some widely known names. Rev. L. L. Legters is the field secretary, who apparently does most of the scouting.

The report of the treasurer for the year ending September 30 last shows the sum of $7719.35 disbursed to "Missions," not including the useful work of surveys. Not all the money raised for pioneer missionaries passes through the society's treasury: in some cases it goes direct to other boards.

**In the United Church of Canada** there are 1571 fields on the home mission list, with 4368 preaching places in them. This constitutes about 56% of the preaching points in the whole church.

Since the last General Council meeting in June 1926, 375 fields have been taken off the list of aid-receiving charges, having reached the status of self-support.

Rearrangement of fields and amalgamations of former competitive home mission charges rendered possible by a union of the churches are responsible for 65 charges reaching self-support during the past year alone, while 32 additional charges have by normal growth and the prosperity of the country also gone off the home mission fund.

Within the last two years 285 new fields

have been opened by the home mission board, with an average of three or four preaching points in each. It will be seen, therefore, that the United Church of Canada has occupied new home mission territory within two years at more than a thousand points in Canada.

The board of home missions expends more than one and one-quarter millions of dollars annually.

**Clear-cut results in gospel work** are being secured all the time, but we do not hear about them.

A missionary in China writes of revival and blessing, and mentions two special instances.

"A real soul-saving work is going on in the Model Prison in Peking, especially through Mr. Huang and other Chinese Christians who preach the full salvation of Christ. Mr. Huang has written that 45 in all have been baptized in the prison, and eight men and 15 women have applied for baptism. One of the guards had also applied, and many of the caretakers seemed interested.

"Shortly after arriving we found a truly prepared soul, the wife of one of the evangelists. One day while visiting her in her home she met the Lord and began to rejoice in his salvation, wanting at once to share her joy with others. It was lovely to see her drinking in the truth at the meetings. As she was hearing of the suffering and love of the Lord for sinners she was deeply touched. Another woman who had been a church member for three years was so convicted of her sins in the past that she had to get right with God and with men. She got a great deliverance, and it was a joy to see her shining face and hear her pray and testify to the wonderful saving power of Christ. Immediately she got her husband to come, that he too might experience the same deliverance from sin and joy in the Lord."

**The exact status of Christian missions in China** is revealed in a survey especially prepared for the Presbyterian Board of Foreign Missions (156 Fifth Avenue, New York City,) by Dr. Courtenay H. Fenn, an American missionary and author who has been associated with missions in China since 1893, and whose headquarters are in the Laymen's Bible School, Peking.

> From want of sympathy with friends and neighbors; from harsh judgments and ill-feeling towards any; from idle talk and slander; from want of love for our country and unwillingness to seek the common good,—
>
> Good Lord, deliver us!

Dr. Fenn in his survey emphasizes the fact that the Protestant church is responsible in China for tremendous advances in moral, intellectual, social and political reform. He records that the new Nationalist government is utilizing hundreds of Christian Chinese either as heads of departments or in other important positions, and that schools of scientific medicine, surgery and sanitation, as well as scientific agriculture, sericulture and forestry owe their great strides among the Chinese people to Christian missions.

The advancement of womanhood is credited by Dr. Fenn to Christian missions, and he states that the Protestant church is doing more than any other agency in China to improve China's agriculture and to train her young people in industrial schools and self-help departments.

Non-interference with political matters is shown to be the attitude of Protestant missionaries. Altogether Dr. Fenn demonstrates that the modern social gospel of the Christian church is proving a success in China. He shows that there is close comity among the numerous Protestant denominations working in China, and that between the Protestants and Roman Catholics there is considerable coöperation in humanitarian efforts.

### Baptist Brevities.

The Lord's work in my country is flourishing. The response to our persecutions is 35,000 Baptists who stand steadfast in their faith to Jesus Christ.—J. Ungureanu, Rumania.

God is blessing us abundantly. Six years ago there were only 10 churches with 960 members, and now there are 45 churches with more than 3500 members.—B. Spalek, Poland.

I represent the smallest group of Baptists in the world. There are only 150 of us down in the heart of South America, and on top of the roof of the Western hemisphere.—H. S. Hillyer, Bolivia.

### The Farm Wagon at Burity.

It was Mission Sunday in a little Ohio Sunday school. The teacher of the boys' class arose and said:

"Mr. Superintendent, I have an announcement! I've just received a letter from Mr. Manley saying that the state government has just completed a road out of the city right past the mission farm in Brazil, so that now it is possible to drive to town in three hours with a Ford whereas it used to take nine hours on horseback. Now I happen to know that Mr. Manley has only a little two-wheeled one-mule cart with which to work on that 15,000 acre farm, and since it is now possible for him to take a wagon up to his farm, why can't we send him a broad-wheeled farm wagon? We can pledge the money for it right now."

The school was responsive, so that day the money was raised to purchase the wagon and pay the freight to Cuyaba, Matto Grosso, Brazil,—in the geographical center of the continent of South America.

Today the Burity farm wagon can be seen hauling stone from the mission's quarry, where an old Portuguese blasts the rock with home-made powder and shapes it with hammer and chisel. Or it may be seen hauling firewood to the mission's brickyard and bringing back nice red bricks cut by hand by a Christian Bahiano worker. Or it may be seen anywhere within the limits of the four-by-six-mile farm, hauling logs from the jungle forest to the scaffolding where two Brazilians saw them into boards. So the farm wagon is important. Wherever it goes it serves. It serves to make life easier for the two Presbyterian missionary families living at Burity. It serves as a monument to the consecration of those good Sunday school people in Ohio. And it serves to help the industrial workers in the interior of Brazil to bring a practical, livable Christianity to our worthy Brazilians.

### Oh for More Missionaries Like This One!

The American Wednesday evening prayer meeting has been established in Paris by a Presbyterian missionary en route to Africa, according to reports just received by the Presbyterian Board of Foreign Missions. The missionary is Rev. Irwin W. Underhill, Jr., of Philadelphia, who with his wife was recently appointed to the West Africa mission, and who is spending six months in Paris perfecting his French in advance of proceeding to his work in the Cameroun. Writing to the Board from Paris out of a "heart flooded with a realization of the many things" for which he should render thanks unto his Lord and Master, Mr. Underhill proceeds:

"It is three months since we arrived in Paris,—three happy, crowded, busy months. Paris, what a city! On our arrival it seemed as though it were God-forsaken. At every corner a café for vending wines and liquors! The sabbath desecrated by all! How spiritually hungry those first days were for us!

"I had worked hard just before leaving America, preaching twice each Sunday and making talks in the churches during the week, besides much personal work. On arriving in Paris I felt a great let-down. I wanted to preach, I wanted to do personal work. Oh to do something to be used by the Spirit! To stand still seemed like death, and besides one hungered for Christian fellowship. The American Church here holds a beautiful service each Sunday morning, but there was no place in all Paris that we knew of where one could attend a week-day meeting of fellowship and prayer in English, and we longed for such a place.

"One day at the Alliance Française, the school which we are attending, I met a young man who told me that he missed the weekday prayer services he loved to attend at home. He too was a missionary bound for French Equatorial Africa. That same day I met five other missionaries who also lamented the fact that no prayer meeting was held in English in Paris. I began to realize that if so many souls were hungering for fellowship with their Christian brothers and their Master God would provide a way. I prayed to that end. The next day I called on M. Daniel Couvé, director of the French Evangelical Missionary Society. He is a noble soul, and has done many kind favors for us. I asked him if his society would give us the use of their chapel for a Wednesday evening prayer meeting. He told me they would gladly do so. So the following Wednesday evening twenty missionaries and several lay Christians gathered in the beautiful chapel of the mission. We had a happy

*Boys of the Near East Relief orphanage in Armenia learning to be good farmers.*

time. Every one gave a testimony. The Spirit was present, and hungry hearts were fed. We lacked one thing, hymn books in English: so I went to Dr. Joseph W. Cochran, formerly a minister in Detroit, now pastor of the American Church in Paris, and he kindly furnished us with books. Now each week we have quite a gathering of English, Scotch, Canadian and American Christians, and at our last meeting we even had a converted Russian prince whose name is too difficult to write.

"Mrs. Underhill has been quite active. She addressed the ladies of the American Church on missions in Africa last Monday. They were much impressed with her talk and with the fact that such a capable young person had given her life to such a glorious cause. Many of the ladies expressed a desire to know more about Africa and missions in general, so shortly she will organize and direct a women's missionary society in the American Church. . . . .

"Last week two of the members of our little prayer meeting circle left for Africa. Almost all of our circle were present to see them off. They were a happy young couple. What a great sight it was to see them going forth to be used of him to prepare the hearts of those who know him not for his coming. How I longed to be going with them! It is hard staying here. Paris is a wonderful place. Her people have been more than kind to us, but we know that there is need out there on the firing line. Our hearts are out there, our task is there. We are eager to be off. March cannot come too soon for us. It will be a happy day when we set sail for the field to which God has called us.

"We covet your prayers to the end that we may be prepared for the high calling of Christ Jesus, that we may be worthy to be his servants, and that the Spirit of our God may go before us and prepare the hearts of our brothers in Africa for our coming. . . . ."

### The Roman Question Ended?

The full arrangement between Italy and the Vatican is not available as this paragraph is written, and presumably will not be published until the agreements are ratified by the king and parliament of Italy. Even then, will they publish all the facts?

Several matters were open for settlement.

One arose out of the seizure of papal territory in Garibaldi's time sixty years ago. The Italian government offered compensation, but not until now has the Vatican been willing to come to terms: which are said to include a small area of land within the city of Rome plus some $87,000,000 cash.

Another more difficult question was the papal insistence that absolute spiritual independence cannot go hand in hand with political subservience in the case of a church making such exclusive and comprehensive claims as Romanism does. The present settlement grants extra-territoriality to the Vatican area and recognizes the pope as an independent temporal sovereign. Hereafter it will be proper to address the pope as King Pius, we suppose. By what casuistry will American Romanists now deny temporal allegiance to a foreign potentate?

Further agreement governs the status of the Romanist church in Italy, and the place and function of its canon law.

Obviously the whole arrangement affects not only Italy itself, but every nation on earth. Romanism is relieved of an old grouch or grievance: but will it gain as a spiritual church? Students of prophecy meanwhile see one more unfolding of the drama which speaks of the nearing coming of our Lord.

## BY-PRODUCTS OF WAR RELIEF.

Herbert L. Willett, Jr.

Once upon a time there was a bread line. America supplied food, and the giving hand was the hand of Near East Relief. But because so many in the bread line were orphan children and food alone was too little to give a homeless child, America gave more, —homes, character training and practical education. So today we see by-products of relief in their ultimate value far greater than mere lives saved. Four can be briefly sketched.

The first is health.

There were some little girls who wanted to play with dolls but had no dolls, and there were some tiny babies without mothers. So each girl was given a baby to take care of, and in playing with her precious charge she learned a great deal about health and cleanliness and nursing. From that simple beginning came hospitals and clinics and the Nurses' Training Schools which are doing so much for countries ravaged by typhus, trachoma, tuberculosis and malaria.

The second is advancement in the means of making a livelihood.

Not long ago Near East Relief sent a number of thoroughbred chickens and a herd of pedigreed pigs to Greece. So valuable were these that a prominent Greek metropolitan was glad to give the blessing of the church to these creatures that will increasingly add to the wealth of Greece. And as some children are being taught modern agriculture others are learning to ply all the trades and arts of the Near East in ways that will enable them to bring their countries closer to the economic level of their Western neighbors.

The third is trustworthiness.

When it was first suggested that Syrian farmers hire Armenian boys they refused. But now those same farmers are saying:

"They use our tools as if they were their own. They use their time to make every moment count. They are trustworthy as no former workmen we could hire have ever been."

And the fourth is peace.

When General Weygand once visited Aleppo he stood in an orphanage of the Near East Relief and with his hand on the shoulder of an orphan boy and facing a thousand Armenian orphans, he said:

"You children can do more for the peace of the Near East than I and all my troops!"

## CHRISTIAN ENDEAVOR NEWS.

The watchword of the 7000 Australasian Intermediate Christian Endeavorers is:

"Make I. C. E. spell not 'Ice,' but 'Introduce Christ Everywhere!'"

The annual convention of the German Christian Endeavor Union was recently held at Herford in Westphalia, with an attendance of about 3000 persons. Fifty-six new societies were admitted into the union, making a total of 2176 societies, with a membership of 46,750.

Chambers' Dictionary, one of the popular dictionaries used in England, has included the letters "C. E." and their interpretation, "Christian Endeavor," in its list of abbreviations.

The latest report of the India Christian Endeavor Union shows that there are approximately 2000 societies and 60,000 members. The union publishes a monthly magazine called "India Christian Endeavor." Each year the India union publishes a year book which contains much valuable information about Christian Endeavor in general,

also daily Bible-readings, and considerable help on the weekly prayer meeting topics. The Christian Endeavor societies in India do a great deal of work outside of the regular prayer meetings, such as keeping the streets of their towns clean, providing medicine for the sick, sending out young people to preach in the villages, taking food to invalids, helping in the support of poor students, and sending money to flooded areas.

Homer Rodeheaver and Percy S. Foster will direct the music at the International Christian Endeavor Convention to be held in Kansas City, Missouri, July 3 to 8 next. A committee of one hundred young people are planning the program. Advance registrations are already fifty per cent greater than for any previous convention.

## REGARDING THE PROPHET HARRIS OF WEST AFRICA.

We have referred more than once in these columns in past years to the Prophet Harris, so called, of the Ivory Coast, West Africa. Exchanges told of his power as a preacher, turning natives to Christ literally by hundreds and thousands before the war. It is disquieting, therefore, to receive word in a recent letter from Rev. Walter B. Williams, district superintendent of the Methodist Episcopal church on the Kroo Coast, that Harris is not to be trusted in every respect. He says:

God's avenging sword silencing the lips of a great enemy to the Lord's work among the Krus came with supernatural force in 1925 on Nana Kru Mission.

Up to a year ago, in his wanderings up and down the land, the old Prophet Wadé Harris, of Ivory Coast fame, was a frequent visitor at this station. Sometimes he stayed for days and at times for weeks, sometimes accompanied by his two wives, sometimes alone. There was a man to whom God at one time gave marvelous power! That he used that power as an evangelist on the Ivory Coast there is no question, and I should be the last man to minify the work he did there which the Wesleyan church is now shepherding. But I have known him personally for more than twenty years. I visited him when he was in prison at Cape Palmas for treason, and prayed with him in his cell. That was before he proclaimed himself a "prophet." And from personal knowledge of the man these many years I can testify that he has done our work great harm by living himself in polygamy, preaching polygamy and baptizing polygamists.

When the epidemic of flu was raging he visited this mission, staying in a house in Bethany Town, the Christian settlement on the mission compound where our married students live with their families. There had been five deaths that day. I had conducted the five funerals and urged the people to turn from their sins. I felt worn out, but God so stirred my spirit that I went down to pray and reason with the old prophet. For he had been proclaiming all along the coast, in the towns where our Methodist churches were established:

"Jesus Christ had twelve disciples, and they were men. I shall have fourteen disciples, and they will be women. This polygamy talk is white man's mouth. Black man no need to trouble his head about it."

With burning heart I began to talk and plead with the old man. I could not pray with him, for he would never unite with us in prayer. At a prayer service he would sit down, open his Bible, get up, walk around the room, go out of doors till we were through. So I pleaded with him and gave him all that was laid upon my heart.

Before I was through Wadé Harris fell on the ground, caught my foot, and almost screamed:

"For God's sake, Williams, leave me! Leave me! Don't talk to me any more!"

I said: "Wadé, I will never open my mouth to you again on this subject! I have given you what God told me to give. It is now between you and your God."

He went away. At intervals he renewed his visits here. In 1925 after one of these visits in Bethany Town he went on to Newer Point where we had a church and

*Prayer, to a heart of lowly love,*
*Opens the gate to heaven above.*
*Ah, prayer is God's high dwelling-place*
*Wherein his children see his face.*
*From earth to heaven we build a stair,—*
*The name by which we call it,—prayer.*
*Prayer is the gracious Father's knee;*
*On it the child climbs lovingly.*
*Love's rain, the Spirit's holy ray,*
*And tears of joy are theirs who pray.*
*To walk with God, to feel his kiss,*
*Yea, prayer, his servants own, is this!*
*—N. V. Tilak, India.*

*Prophet Harris.*

hundreds of children in our Sunday school. He called the town together and said to the people:

"You can have all the women you want. I have just come from Williams' mission and talked to them there, and all their men begin to take other women, and I have broken up the mission. What Williams says is just white man's talk: don't hear him!"

Then he passed on, spreading his lie wherever he went.

It was unfortunately true that just about that time two of our younger men in that town had fallen into sin with women and had been dismissed from the mission.

Our people were troubled and reported what the prophet was saying about the mission, and how he was baptizing all kinds of men who had more than one wife. They asked:

"Teacher, you no fit to stop him?"

We answered: "Wait! God reigns."

There came a day when the prophet turned back to Cape Palmas, and in due course the high road led him past Nana Kru mission. With averted head he pursued his way down the road to the beach and across the mission lagoon. And when just outside Bethany Town, where he had gone out to spread that wicked lie, God struck him to the ground, paralyzed and dumb!

Our own preachers went to his assistance, and half carried him into the town and into one of their houses, where we nursed him back to partial health. We wrote to his people in Cape Palmas, and we secured a boat to carry him the hundred miles to his home, but he rose up early one morning and walked off, dragging his paralyzed leg and able only to utter a word here and there that was intelligible. . . . . Since that day he has visited here, and has partly regained the use of his limbs and tongue, but he tells us:

"I can't preach any more."

---

## DOCTORING THE CHURCHES.

### Churches and the Radio.

Roger W. Babson writes of "Churches and Radio" in a recent number of the "Congregationalist," considering certain revolutionary changes which he thinks may be brought about.

First is the gradual elimination of country preaching. He foresees the possibility of installing amplifying radios in rural churches, furnishing sermons by great preachers. Naturally the local preacher's work will be radically changed.

As a consequence he thinks that theological schools should begin to place more emphasis on instruction in pastoral work, rather than on preaching. The country pastor (not preacher) would then count on the coöperation of the radio, and not overlook it or try to compete with it.

Again, the radio might be counted on to provide a supply during the absence or vacation of the pastor, or when the church is without a pastor.

Changes would follow in the character of the church work. More emphasis should be placed on the Bible school, prayer meeting, and other activities. This, again, would call for appropriate buildings. Mr. Babson even visions a uniformity in churches something on the principle of chain stores.

The churches might be kept open more than at present. Rooms could be kept heated and lighted all day and evening, with radio equipment, where people could go at any hour for quiet and worship.

Of course home mission work would also be revolutionized. The radio could be used to reach shut-ins and the sick, isolated homes and religious gatherings.

Mr. Babson is distinctly hopeful of possible changes, and considers that "the radio is destined to increase religious interest and church usefulness."

## Are "Canned Sermons" Desirable?

The revolutionary suggestion to the churches that they abolish the old-fashioned sermon and substitute on Sunday a "canned sermon" prepared by professional sermon writers is made by Frederick L. Collins, who has been engaged for two years in a survey of the present-day church situation for the "Woman's Home Companion." During his study of the churches Mr. Collins has visited 21 states, and has traveled nearly 15,000 miles by bus in rural districts.

"I had never imagined such pitifully small congregations as I found in the country towns," he reports.

Two years ago in a preliminary report of his observations Mr. Collins startled the churches by urging that a large majority of the present church edifices ought to be torn down and congregations consolidated. He now supplements this report by specific recommendations regarding the sermons he has heard from more than a thousand pulpits.

Mr. Collins alleges that there are 216,000 sermons preached in the United States every Sunday morning, or about 20,000,000 different discourses per year, counting the afternoon and evening efforts. "Obviously there aren't 216,000 people in the United States fit to preach sermons," he ventures, "and the result is an overwhelming number of poor sermons."

The remedy suggested to the churches is as follows:

That the average minister be relieved of the necessity of sermon writing;

That the task be assigned to men and women who are conspicuously able to perform it;

That each denomination solicit and pay for an annual supply of the finest sermons that can possibly be written;

That the number selected be sufficiently large to permit a wide choice of subjects by the local pastor;

That each minister select the kind of sermon that best suits the needs of his particular congregation and deliver it on Sunday, either by reading it or by committing it to memory.

In the long run, Mr. Collins believes that science will come to the rescue with a perfect sermon delivered in thousands of pulpits weekly through a combination of radio and television, thus combining the voice and personality of a great preacher with the sanctity of the small church. But in the meantime, while waiting for science to perfect this ideal, he urges the immediate installation of a canned sermon, prepared centrally by each denomination to meet the needs of its pulpits throughout the country.

"There is no sight in America so depressing as our dying churches," says Mr. Collins, "open on Sundays to a dwindling few, closed throughout the week. Inadequate preachers everywhere! Weary, discouraged old men struggling along on inadequate salaries in a profession for which they have shown no aptitude! Restless, rebellious young men, chafing under the yoke of denominational rivalry, yearning to get away from their unappreciated drudgery! Disillusioned men of all ages, driven by poverty, stung by neglect, trying to earn a decent living by combining preaching with farming, shopkeeping, real estate or insurance,—empty mockeries of a great calling!

"But pitiful as the churches and preachers are, I found the average sermon still more pitiful, still more unfit to serve the Christian cause. Few will deny that present-day sermons are dull. The very word 'sermon' has become a synonym for dullness, the word 'preach' a definition for tediousness. The latest dictionary defines sermon as 'a lecture on conduct or duty, a homily, often in a depreciatory sense.' And it defines the verb preach as 'to discourse in the manner of a preacher; now usually with implication of officiousness or tediousness.' These are not the meanings which these noble words once had.

"Some ministers insist on the divine right of preachers to be dull. They say that modern preaching is no worse than ancient preaching. They insist that if our grandfathers profited by dull sermons there is no reason why we shouldn't. But times have changed. The minister formerly spoke with an authority which even the most devout

churchgoer no longer grants to any living man. Before the era of the newspaper, before knowledge was poured in from a hundred quarters, the pulpit was the school of the common people.

"Some ministers say the pulpit should fall back on 'preaching the gospel.' But I notice everywhere that there isn't the demand for gospel-preaching that there once was. The old-fashioned expounding of Bible texts is about as popular as the high-wheeled bicycle. The passages in the Bible that most influence men need precious little elucidating. They are the simplest-written and the plainest-meaning sentences in all literature. The average minister doesn't get far when he tries to improve on them."

The plan for using canned sermons will meet with widespread opposition, Mr. Collins admits. "But there were objections to printed hymnbooks," he says, "from the old-fashioned ministers who preferred to 'line out' the hymns. In the end this plan will enable the churches to abolish the kind of sermons that are driving people out of the churches, and to substitute the kind of sermons that will draw them in. Church members in the end will rejoice to see the sermon lifted out of dullness and boredom."

The average minister, Mr. Collins finds, is already serving up a good deal of canned stuff in his sermons. He asserts that the lifting of whole discourses from standard books of sermons is undoubtedly done on a considerable scale. Even where this is not done harassed preachers find themselves turning often to miscellaneous first aids to sermon writers, including books with such seductive titles as "Gems for Sermon Settings," which supplies "original illustrations," "quotable poetry," "burnished texts" and "focal truths." After reading a 468-page volume of "sermon paragraphs" Mr. Collins reports:

"I began alphabetically with 'Beautiful Feet' and stopped at 'Physiognomical Haircutting.' And now I know where a good many of those sermons came from through which I sat on my long trip of investigation from the White Mountains to the Ozarks."

. . . . . .

What can be said in reference to such a proposal? Has Mr. Collins no conception of the preacher's function as the messenger of a living God? Can he be ignorant of the heart-to-heart relation of pastor and people in public ministry as well as in private conference? How can he venture to propose professional and mechanical agencies as substitutes for the infilling and empowering of the Holy Spirit? Surely a reporter of his type quite missed the heart of the matter in his survey. Those highbrow sermons would be as barren as he says the simple ones are unless they should be fertilized by the Holy Spirit.

## SNAPSHOTS FROM INDIA.

C. S. Quickenden.

A man was digging in his field not far from the village, and hit upon a big stone. It proved to be a broken idol that had become buried and forgotten. Somehow or other it was reported in the village that that stone rose up out of the ground of itself, and therefore it was a god. People began to go there to worship, and it was also said that sick folks who went there would be healed. The special form of worship was to kneel before the stone, place the hands far apart on the ground, and they said that the hands came together of themselves!

A girl of seventeen, one of our pupils, went to see and prove it for herself, and she told the Biblewoman that it was all a lie. Yet crowds believe and continue to go there to worship, and it brings in a living to the man who discovered the stone.

About a furlong outside another village a young man was seen sitting in a field alone, with eyes fixed on the ground. He would not look up or speak to anyone at all. The news quickly spread round that he was a holy man meditating upon God, that he never moved nor ate anything except milk, so people began to go there and to break cocoanuts near him, which is a form of worship. In some way he made it known that he did not like this, nor did he want anyone to see his face. So one morning they found a little wall of stones laid one upon another, built up in front of him; and again report said that he had never moved, so the wall must have risen of itself. Next, a little shed was put up over his head; and still he sat on for over two years, until recently when he died. Now people from all around, even from ten miles distant, come there to worship, and that place has also become a shrine.

Isn't it pitiful? Since his death his sister has taken his place and sits there. We are left to draw our own conclusions as to their motive in this form of living.

Seven miles north of us there lives a woman who is a sort of soothsayer. She gave out recently that on a certain day she would "walk through the fire," a ceremony that is performed by some at certain festivals. The day came and the fire pit was made ready, but when she got near enough to feel the heat she was evidently afraid and drew back, saying that the god had told her that it was not the time for her to do it yet, she must wait until he made known to her the proper time. Strange to say, lots of people believed her, and they still look upon her as a holy woman and bring her gifts.

Here is another side of the story! Her own daughter told the Biblewoman that her mother knew she was deceiving the people, but that if she gave up that sort of thing she would lose her means of livelihood. That daughter now is a pupil of our Biblewoman, and is taking in the truth as she learns to read.

These three incidents are only common events, but they show how new shrines are constantly coming into being which draw crowds for a time and then die out. But in almost all cases that I have seen it has been plain to us that it was a deception on the part of some man or woman in order to gain an easy living.

Now for one or two happy incidents!

Three young women, studying with one of our Biblewomen, and a younger brother of one of them have been won for the Master and are to be baptized and join the church. These come from the despised outcaste. Their parents are still Hindus. They say:

"We are too old to change, but let our children become Christians if they wish to!"

We are rejoicing over four more souls won from darkness and superstition.

We sent three Biblewomen for a week-end itineracy to a village where we have long wanted to establish work. There are only four men there who are Christians, and their womenfolk have never come. Our pastor of that district went with the Biblewomen for the first day, and here is a little bit of his report:

"We had a fine preparatory prayer meeting last night. It was a joyful sight to notice a good many women take part in the worship, which is not the case before in that congregation."

Our women too were happy about the work, and reported that they had good meetings, and that lots of Hindu women came to the house to see them and hear more. Among these was one Saniyasi. She came smeared all over with the sacred ashes, and had round her neck the special token of a devotee of Siva. She listened and believed, and, as is not often the case, at once showed it by rubbing off all the ashes. She then took from her neck the sacred bead on its little silver wire, and gave it to the Biblewomen saying:

"I'll not want that again"!

We have that token of one more soul brought to the light. Will you pray that many more will follow?

*I live in a little house,*
*But the door can open wide:*
*I live in a little house,*
*But the whole round world's outside!*
*—Mary Stewart Cutting.*

---

## CURRENT THOUGHT.

**Since Rome** declared itself infallible it ceased to be a teacher: it became a system of discipline.—Prof. Adam Welch.

**My own deepest belief** is in the Lord Jesus Christ. I believe his teachings embody the highest ideals ever given to man, and have been the most powerful influence the world has known.—Sir J. Kynaston Studd, Lord Mayor of London.

**It should be a point of honor** to quote Scripture correctly and with its legitimate association. Chrysostom is said to have so memorized it as to repeat any part at his pleasure. No wonder he was called "Golden-Mouthed."—Dr. Wallace Radcliffe.

**"Israel does not know!"** So long as the Jewish people are content to rest in the shadows of the lamp, and continue to wander knocking at the courts of Europe, hat in hand, begging and looking to the world's politicians and the nations of the earth to secure for them a resting place, so long will the land be small, its boundaries narrow, and its burdens untold. The Israelites under Joshua, even under Nehemiah, did not go

about interviewing politicians and philanthropists to secure their land for them: they took it by God's permission. The boundary given by Jehovah is from the great river of Egypt to the great river Euphrates. "Ye have been sold for naught, and ye will be redeemed without a price!" No nation or power can possibly limit Jehovah's free gift, or alter his plan.

Everything depends on Israel's spiritual condition and on her relationship to God. Here is the answer to all, especially to God's loyal people, for we are only anxious to speak of such as love the Lord and wait for his appearing. As soon as we have a right appreciation of Israel's spiritual condition, we shall be able to comprehend and read the signs of the times correctly.—Rev. S. B. Rohold.

**The mass of human beings** will never be satisfied with paganism, and when they call for leadership out of that dreary impasse they will call to Christianity, and to nothing else. They will call for Christian leadership because Christianity alone has an adequate doctrine of personality.

The aim of Christianity is to exalt and uplift personality to its highest conceivable level, and the method of Christianity is to show by examples the capacity of human personality, in contact with the Spirit of Christ, to rise to that level. To accept the Christian view of personality is to institute the one unshakable sanction for right living and a right ordering of society.

Christianity is not an economic theory, but it is the only religion which demands that economic conditions shall be shaped in conformity with the divine right of personality. Christianity is not, perhaps, even to be identified with a particular form of sex morality, but it is the only religion which pierces to the heart of the sex problem by regarding all men and all women as spiritual beings whose rights must be guarded at all costs against sacrilegious invasion.—Ernest H. Jeffs.

**Anyone who knows** the difficulties in obtaining potable bootleg liquor and the price demanded for it will not greatly worry over any of the sensational stories of drinking youth. How do they finance any really serious drinking? How could they meet the high overhead demanded by one real drinking bout today? There was a time when beer nights at the colleges and universities caused many headaches and dulled minds the following morning. One could get a headache then even on the meager budget of a college boy. Headaches could be bought as low as twenty-five or fifty cents per head, but now even one hip flask full of headache juice will probably absorb more than the total amount of the spare money in the average student's monthly allowance. It simply can't be done as a steady habit.

Let none worry greatly about our rising generations! They are sound. Their records in athletics, in scholastics, in fact, in all the manifold activities which engage their earnest ambition, prove that soundness.—Ernest H. Cherrington.

**The idea of curing human maladies by law** is as old as the hills. It has been tried with regard to most weaknesses and some diseases. Time was when men undertook to rid themselves of leprosy by statute, when they gave the victims of that dread affliction gray gowns and bells so that they could be avoided and shunned by every one.

Though a heroic measure, it did not work. All it accomplished was to fill the forests and other uninhabited regions with pestilence. Not until men learned to be charitable, clean, and scientific did they make headway against leprosy.

Kindness and study have enabled us to do more in the last half century than our forefathers did in the 2000 years of harshness and persecution.

Eight lepers have just been released from the government hospital at Carville, La., as apparently cured: which sounds startling in view of what we were taught up to twenty-five or even five years ago.

Courageous doctors, patient chemists, and above all else the humanitarian attitude that was willing to give them the right kind of support, have won the battle.—"Asbury Park Evening Press."

**Having had the opportunity** of crossing Africa several times along the borderlands of Islam the writer would venture to state that there is no problem in the evangelization of Africa at the present time comparable to that of forestalling the advent of Islam among the pagan tribes of this five-thousand-mile march.

It is the problem of a thousand tribes, hence its difficulty for the Christian pioneer.

Between those tribes that are recognized as Moslem to the North and the pagan tribes to the South which are beyond this danger today there lie a thousand tribes that are more or less under the influence of this Moslem menace. This Babel of tongues presents no formidable difficulty to the emissary of Mohammed. Genuflexions, reiterated prayers, clothing and comradeship, do not depend on the reduction of a pagan language to writing and a measure of education that shall prepare the way for the Word of God. The Christian missionary must face all this if he is to reach the people. It is a task of surpassing magnitude, requiring careful strategy, linguistic ability, and a definite measure of Christian enthusiasm.

While Islam presents this solid mass across the entire continent, the present locations of Christian missions on this line are few and far between, and lack that coördination between the various societies that should make for the most effective use of the slender force available.—W. J. W. Roome.

### Arabia's Greatest Need Today.

Writing in the "Student Volunteer Movement Bulletin" Dr. Paul W. Harrison describes a visit to Kateef, East Arabia:

"Everything except the affairs of the kingdom of God seems to be moving fast. We did not go on this trip in a sailboat. We went in a motor launch, and took our hospital Ford so we might work two towns in one trip. There is now a regular launch service between Bahrain and Kateef, and a company is being formed to connect the different towns for thirty miles up and down the coast by means of an automobile taxi service. Ibn Saoud moves between Riadh and Mecca in motors, covering in two days what used to require as many weeks. A fleet of perhaps a thousand autos carries pilgrims between Jiddah and Mecca. Men are beginning to agitate for modern schools in Hassa. Surely this is the time to preach the gospel to the Arabs! The idols that sit on the thrones of their souls are changing, changing more profoundly and more rapidly than is easily realized.

"There is nothing difficult to understand in this situation for the pastor or layman who is burning himself out for Christ at home. The Arabs are bound by the same sins that bind men the world over. Pride shuts God out of their lives just as it does in America. Indeed, the sins of Arabia are coming to wear the same clothes as at home, and even to use the same vocabulary. But there is this difference,—the impact of prayer sufficient to break men away from their environment and set their feet in the path of salvation must come from ten thousand miles away. The Arabian Mission needs money. We need better missionaries even more. But neither of these is our deepest need. We need an outpouring of God's miraculous power. Nothing else will set men free in Arabia. The Arabs are interested in education at last, and governments are providing it. They are interested in every Western luxury and convenience, and their merchants are providing them. But what they need is eternal life! Only Christ can provide that, and he only through us."

### The Long and Short of It.

I was wondering about long meetings.
Our minister ran overtime at church today
Five minutes.
He preached 28 minutes,
And that made one hour and five minutes' service:
Which is too much,
So some people say.
And if our preacher doesn't watch out,
They'll be handing him his hat and asking him what's his hurry,
Because one hour and five minutes in church is such an outrageous long time!
I was wondering
How those folks stood it to sit three hours at the theater,
And two hours and a half at the movies;
And I never heard of a dance only one hour long,
Or a sixty-minute card party.
People seem to want to get their money's worth
When they go to shows and things.
Well, perhaps that's why they want only an hour at church,—
That's all they've paid for!
I never thought of that.

—From a church calendar.

---

"Playing solos on a cash register" is the favorite musical diversion of a noted author as recorded in the English "Who's Who?"

# Christianity Regarded as a Fragrance.

Rev. Fred Smith, Newton, Kansas.

In these controversial days it is an easy thing to come to the conception that religion is altogether describable in terms of conflict. While it cannot be too readily granted that the good life involves that, it is well to remember that religion as Christ revealed it is more inclusive than that. If on the one hand it is a fight, on the other it is also a fellowship. From this point of view we find Christianity definable in terms of fragrance.

The end of religion is not to argue about God but to arrive at God. I have met not a few whose religious life could be more easily explained in terms of pugnacity than of purity. Controversy is to them meat and drink. For them it is a matter recorded in a book that "godliness with contentment is great gain," but it is for them not a matter of personal realization. No doubt they looked for contentment, but behold, they have found contentions! To borrow a thought from Agnes Repplier, the religious life for them is not so much "a blithe acceptance of faith" as it is the living of a life of "perpetual challenge." They are not only argumentative: they become acrimonious. Good for them would it be if the power of discussion were the measure of their divineness! Browning is for them the voice of religion itself when he declaims:

"I was ever a fighter,—so one fight more!"

Then there are those who, thinking not so much in terms of syllogistic debate, think chiefly in terms of the devil. Their religion is one continuous facing of "the world, the flesh, and the devil." They are in a war from which there is no release. They are mighty to the pulling down of the strongholds of Satan. These are they of the set face, not the smiling face. Like the warhorse mentioned in Job they smell the battle afar. But among the fighters I have noticed that some find life a fearful fight. Forever afraid that they will "go to pieces," they never achieve that peace which the world can neither give nor take away. They do not belong to that tribe of Christians whom Clinton Scollard describes as "They of the singing heart." They have not so much as heard that there can be a "blithe acceptance of faith."

More probably they have been warned in our time against the blind acceptance of faith. We must prove all things by logic. But perhaps we might find it possible to realize all things in love. The quest for truth is better than the gift of the truth. Every man of virility will see to it that he cut his own creed according to his own convictions. Other things being equal, this is good. But it has been known to make some people chesty rather than Christian. Their Christianity is a boast, not a blessing; an argument, not an aroma.

I would here speak a good word with respect to the possibility of regarding Christianity as a fragrance. A religion which is only a fight, whether it be mental or moral, is not a coronated religion. The prayers of the saints come up as incense before God. When I was a lad we used to sing a hymn in which occurred the phrase, "Incense of lowliness." Religion could be a fragrance as well as a fight. Strange that a lad should remember that!

As one who speaks an alien tongue I make mention of the rosary. Yet even to speak that word is to think of religion as a fragrance. It is redolent of roses. Religion may mean an argument: it should be an aroma. Keen was the discernment of those who spoke of Christ as the rose of Sharon and the lily of the valley. He had given them a fragrance as well as a faith. Religion is atmosphere as well as activity; environment as well as energy.

Across America there is a slogan known to every lover. It is: "Say it with flowers!" There are those of us who might see therein a parable of transferable worth for Christianity. It may be that we have too easily capitulated to the idea that the world shall become the kingdom of our Lord through fighting. Victory is thought of in terms of aggressive force. Yet I have known a fragrance to penetrate where a force could not be applied. Argument sometimes quickens only antagonism. Instead of increasing religion we increase resistance. It might have been better to manifest religion as a fragrance.

I know what aggressive progressives will say to this. They will say that not so are the strongholds of sin to be destroyed. Perhaps not. Yet I have read a story of a certain city whose walls fell down flat at a shout. And a scent may be found to be as effective as a shout. But it might also be well to further remind ourselves that it is the soul of the sinner we are after rather than the stronghold of sin. With no thought of disparagement it is well to remember that it is easier to be a strong prohibitionist than to be a sweet-smelling savor for God. The stronghold may be destroyed, but the sinner may be tempted to lawlessness. Wherefore it is for the Christian to make of his religion a lure that shall be the fructifying agency of a deeper loyalty.

Some one has said that Christianity is the substitution of one intoxication for another. The evidence for this may be found in the writings of one named Paul. In this day when all men claim to be psychologists we hear much of personality. But the Christian life, well lived, makes of us more than a personality. It molds us over into a poem, "Ye are God's poems," cries the exultant apostle, God's husbandry, God's flowers, his fragrance. It is not enough to make the world sinless: we must make it sweet. Christianity owes much to those who remember that there is an ambrosia of truth as well as an argument for it.

# Aspects of Faith in Hebrews Eleven.

## IV. The Loyalty of Faith.

Rev. James Reid of Eastbourne, England.

*These all died in faith. Hebrews 11. 13.*

That is one of the most heroic illustrations of faith in the New Testament!

As we read these words we are apt to miss the full significance of them. We picture to ourselves perhaps a deathbed scene such as we have read about or maybe witnessed when some one passed into the unseen with a cheer. If we have ever had such an experience the effect of it is unforgetable. It has the power more than anything else to make the unseen luminous and real. It takes us at a bound into a world of thought and feeling where all the arguments against immortality seem merely trifling. A member of my congregation bade me farewell on this last journey, and as he looked into the dark he said to me:

"Don't say I died! Say I have passed on!"

That is how he wanted us to think of him. And there are many of us, I dare say, who can think at this moment of one and another who thus met the unseen with courage and assurance. These died in faith!

But it is not merely of the triumphant act of dying that this writer is thinking. There is more in the words than that. Faith is a word that has many meanings in the New Testament. There are many strands in this rope that binds men to God.

There is the insight, for instance, by which we pierce below the surface of the seen and temporal to believe in spiritual values which are eternal. That is one strand.

There is the trust in God, the response to that in God which by the spiritual eye we have seen to be true and real.

But with these elements there is always another. There is what we call loyalty, loyalty to some promise, some hope, some far-off interest of tears which is some day to come and be realized but which as yet has no apparent foundations on the earth. It is the hope of what we have learned with Jesus to call the coming of the kingdom of God which will be realized in a new Europe, for instance, or a new China, or a new Africa, cleansed from materialism and selfishness and superstition and seated at the feet of Christ. Real faith has always in it this loyalty, this grim unshakable belief in God's great future to which it will hold on through everything.

Now New Testament faith has always this element. Faith where it is real always means this power to hold on in face of all the disturbing and disappointing facts. It stands amid a world that denies it and all it stands for, holding at bay all the doubts and the arguments.

Its characteristic word is "Nevertheless."

You remember the story of the disciples

on the lake shore after a night of fruitless fishing. They had tried all their best art, but in vain. And Jesus came to them and said to them simply:

"Try again! Launch out into the deep!"

They looked at him for a moment in perplexity. They had toiled all night. It was against all their experience, it was against all the rules of the fisherman's craft to do as he said. And Peter saw that, but he went on:

"Master," he said, "we have toiled all the night and caught nothing. Nevertheless at thy word we will let down the net!"

That was the sheer loyalty of faith.

Or again, there was Nehemiah working with a few half-starved men to rebuild the wall of Jerusalem. Things were against him. The desert had made sad inroads on the ruined city. The country around was full of enemies who came and jeered at the whole enterprise.

"Fancy your imagining that you can carry this thing through, or that God is on your side!"

"Nevertheless," says Nehemiah in his reminiscences, "we made our prayer unto God."

That was the loyalty of faith.

Now take the case in point! Is it not just this which the writer is trying to make clear when he says: "These all died in the faith"? What were they out for? They were out for some promise to be fulfilled, some victory of God in which his way would triumph and his reign would be set up. It was some dream of a better world, a spiritual country which would be discovered and realized. And day after day they held on their way believing in it. One day might pass, but tomorrow it would dawn.

At first it was easy to hold this faith. It is always easy when we are young to believe that our fine dreams will come true. I remember in my young days the slogan of the Student Volunteer Movement was "The Evangelization of the World in This Generation." When we are young it is easy and natural to hold that kind of daring dream. But as the years go on and nothing happens, and maybe things seem to get worse and worse, it is not so easy to be loyal.

So it was with these men. As the years went by and nothing happened, faith became difficult. With lesser men it would have oozed away. Then as they saw the end of life approaching and the land in which they believed as far off as ever, and this material world with all its evil began to close in about them and assert its power, and all the pulses of their being began to beat slow and yet nothing happened, it took something heroic to go on believing and hoping with unshakable confidence. But they did it! They just held on. They stuck it out to the bitter end, and even when death closed on them with never a sign of any flaming of God's advent feet they held on. That is what the writer means when he says:

"These all died in faith."

Now, it is this quality of faith and the need for it in our lives of which I want to speak this morning. It is the faith which is able to stand up against all defeats and disappointments and despairs, and having done all to stand.

### Need of This Loyalty.

There are moments in life when we all need it. There is a temptation which meets us all again and again, the temptation to go back, to give up, to let go.

That is not a modern temptation. No temptation ever is. It comes to everyone in the hour when faith has lost its first bright impulse. This letter to the Hebrews was written to people in that condition, that they might guard against it. If you read it you will find that it is just a series of variations on this one theme, that men should bear up and keep going on, and not become wearied and faint in their minds, which is always the first place where we are attacked by faintness. And this chapter from which the text is taken is really an attempt to marshal the unseen hosts of the faithful and set them on the field to rally the waverers.

"Consider Abraham," he says, "consider Enoch, consider Jesus, who endured all the contradictions of sinners against himself, lest ye be wearied and faint in your minds!"

We often hear it said that these are difficult days for religion. It is a question whether there has ever been a day when faith has been easy, when it could afford to do without this blind heroic quality.

"The present crisis in religion," says Dr. L. P. Jacks, "so extensively exploited in these days as though it were peculiar to them, is never absent from the pages of the

Bible. If we say that religion is the valiant facing of a crisis which has its perennial root in human life and will never be absent so long as man is man, we shall be defining religion in the Bible spirit."

Most of the doubts and arguments against faith are not new, however they may be dressed up in modern journalistic terms. They are just the ghosts of old enemies of the faith which masquerade today as a new discovery. Many of our doubts and arguments against faith are what Conrad calls the disguised servants of our prejudices. Deep down religion just means the inner choice of the way in which you mean to live and the way in which you mean to read the riddle of the world and mean, in spite of all appearances to the contrary, to go on living and thinking. And the result is that the one way in which in the last resort you can meet these threatenings is to hold on and to stand still and with the last threat of the world ringing in your ears to die in faith.

Now it is this heroic quality, this sheer loyalty, that we need as much as anything today. Our worst enemies are not intellectual arguments against the faith. They are deeper, more subtle, more elusive.

There is the common idea, accepted by many people because it is the easiest thing to do, that the day of religion is over. A friend was asking me the other day if I had noticed how often some of our best writers in literature take it for granted that Christianity is done for, that it is negligible. A writer recently stated in a kind of aside that Christianity only survived as an ecclesiastical cult at home and a Western superstition abroad. When some people read a thing like that it is far more deadly than a definite argument.

Or again, we get wearied and discouraged with the slow movement of Christian progress. The truth is, of course, we do not take long enough views.

Or we get to counting heads, and take it for granted that minorities are always wrong, which is the opposite of the case in religion. Jesus Christ in his day was a minority of one.

Or we see no visible results, or maybe nothing but a crop of failures, and if one or two ears of grain begin to show themselves they are at once swallowed up in a great desert. And so bit by bit a kind of lassitude creeps over the spirit, and we begin to wonder if Christianity is worthwhile and if it is true. And then perhaps we drop out of our work, or give up trying, or sink into the easy way, and then when conscience puts in a word we begin to develop the kind of philosophy which makes it possible to live at ease.

Now there is only one way to meet all this,—it is by the sheer loyalty of faith, the grip that at these difficult moments just holds on and lives on and works on: an obstinacy if you like, an endurance to contend for a thing not seen with the eyes. Have we got this power to stand?

A few years ago there died out in Africa one of the heroes of the modern missionary world, Dan Crawford. Only once in forty years had he been home. Some of us must have read his notable book "Thinking Black." I had a message from him. It was a personal message. It was pinned on to a circular letter giving a series of thumbnail sketches of his work. "More than Conquerers" was the theme, and the last paragraph runs thus:

"Today with sad and sinking hearts we saw our last five remaining helpers sail into the North on a sea of glass. Malaria had eaten into their bodies, so off they must go, and we old gray ones must choke down a sob and carry on. Yes, once again we must grimly face the old African problem of how to put a quart into a pint bottle. As they sailed away memory was busy, and so was conjecture. Conjecture of what? Just this, that so soon as a doctor sails away from the mission station sick folk shower down on us. And so the sick remain to doctor the sick, like a hospital run by its own patients."

And he signs it: "Loyally yours, Dan Crawford."

How a picture like that searches us, rebukes us, braces us! The 11th of Hebrews is a chapter that is never finished, and never will be finished. These all died in faith!

### Why They Stood.

Now what kept these people going on in the difficult moment? If you had asked them, they would have said it was just God: just the thought of God's hold on them, not their hold on God. If a man in faith is ready to stand with his back to the wall he will find that that wall, that final obstinacy which

holds him true against all doubts and arguments and threatenings, is just God. But there are two definite things which we can say of them.

One is that they stood because they had gone too far to retreat. They had committed themselves too deeply for any drawing back.

In other words, the question of faith was not an academic question which they had to answer, but whose answer would make no real difference to their life. It was a way of life and service to which they had committed themselves in such a manner that if they had gone back on their faith all their life would have tumbled into ruins. They had staked themselves on the thing they believed. And that is a tremendous safeguard of faith!

There is a force called momentum in the physical world. You set a wheel going and it will go on as it were by momentum, by the power of movement which came from the first warm, living impulse of faith when we saw for one moment what was right and stepped out on it.

It is a sad thing for a man who has never launched himself into the Christian way and the Christian life with enough force and commitment for it to carry him on past these dead centers of depression and despair and weariness that come to us all. There is nothing that can keep us going on in difficult moments like a committed life, a life which has gathered to itself all kinds of duties and service, and made people depend on us and trust us so that if we fail the breakdown is going to be something which we cannot bear to think of.

They had committed themselves, these people, and they had the right to hope for the promise. They had been sowing the seed, and they had won the right to believe in the harvest. That was another reason.

They were like a farmer through weary weeks of waiting for the seed to show itself. He goes on serenely, for he knows that the seed is there. That is the root of a real optimism.

We sometimes hear people speaking of the time ahead when their ships will come home. There is an optimism in us all which dreams of better days. But there is this question, have we a right to that optimism? Have we sent any ships out to sea? Have we ventured anything? Have we risked anything for the kingdom? Have we sown any seed which will merit a harvest and will help to produce it? If we have, then we have the roots of a real optimism. For there is a voice in the soul which comforts us.

But they had a bigger confidence at heart than that. They had a big outlook! They looked out on life on the scale of eternity. They had a vision of the plans and purposes of God. They saw what would take time to accomplish. They had no belief in any facile millennium that could be achieved by force or magic, and that would not be worthwhile if it could.

How much of our faithlessness comes of taking shallow views of God's purposes with us, what he means to make of us and how long it will take him to do it.

That outlook was Livingstone's comfort amid failure. "You can turn a wolf into a sheep dog inside one generation," he said, "you cannot turn Africa into a paradise inside a century!"

The fact is, this kingdom of God in which we believe is something which is never in its reality and fulness going to be achieved on this earth and in this world. It belongs to the ages, and it comes into being where time and space shall be no more. We have got to begin to take long views if we are going to think deep and build strong. Earth is but a stage. The seed we sow, the prayers we lift to God, the lives we lay down, have a whole eternity in which to come to fruit and blossom. Earth is but a stage, and we are passing through, passing on. That is the outlook of faith, and the defeats and failures and discouragements that come with faith can be disregarded as we disregard the blunders and failures of a Milton who is learning the alphabet or of a Mozart who is practising his first scales on the piano.

These all died in faith, not having received the promises, but have seen them afar off and embraced them and confessed that they were strangers and pilgrims on the earth. Wherefore God is not ashamed of them to be called their God, for he hath prepared for them a city!

(Series to be continued.)

---

The **Record of Christian Work** is a wonderful periodical, so high class in every respect. Really worth five dollars a year at the least estimate, it seems to me!—David A. McClung, Farmingdale, Ill.

# The Mind of the Master:

## III. About Salvation: Who Can Be Saved?

Rev. Paul Scherer, D. D., New York City.

*Who then can be saved? Matthew 19: 25.*

The apostles were dismayed at what they had seen. The young man who had come running to Jesus seems to have been the chief official in one of the local synagogues. He was recommended by his wealth, his religious zeal and his upright character. He had been drawn to Jesus because he had recognized in the Master those qualities of life which had already won his allegiance.

With that impulsiveness which characterizes all frank and genuine natures he had knelt down at the Saviour's feet and asked his question:

"What shall I do to inherit eternal life?"

And Christ had told him to keep the commandments. But that was not enough.

"These have I kept from my youth up": and he said it in all sincerity. "What lack I yet?"

There was still something wrong. He knew in his own soul that there was still something wrong. Then Jesus put his finger on it. He always strikes the sore spot sooner or later.

"Go and sell what thou hast and give to the poor: and come and follow me!"

But when the young man heard that saying he went away sorrowful: for he had great possessions. The test was too severe. Everybody that heard it must have thought so. And the Saviour's comment seemed only to add to the difficulty:

"Verily I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!"

It was upsetting. Here was a clear case. Here was a man whose impulses were exceptionally good. His motives were all of the best. The conduct of his life was beyond the reach of criticism. He was not only a churchman, but he held high office in the church. And Christ says it isn't a clear case at all! It is next to impossible! No wonder the disciples looked at one another in blank amazement:

"Who then can be saved?"

Suppose we address ourselves to that question this morning! Jesus didn't answer it at all except by saying that what is impossible with men is always possible with God. He left them to come to their own conclusions. We are still under the same necessity.

The first thing we have to find out if we are interested is just what Jesus meant by salvation.

### What Did Jesus Mean by Salvation?

It is clear his idea of it was not the idea that other people had.

The Jews thought of it as a kind of racial prerogative, a sort of divine right vested in the seed of Abraham. As far as Christ was concerned that meant little. In the last analysis it made no fundamental difference who you were. That was one of the points on which he outraged the current tradition.

And it made no difference how strict a religionist you might happen to be. It wasn't a question of the careful observance of a ritual. You could make your life perfectly miserable with rules and regulations for being holy: it was no guarantee. Salvation went deeper than that.

It wasn't even a matter of living what the average run of folk would call the right kind of life. Matthew Arnold in his "Literature and Dogma" defines religion as morality plus emotion. I do not believe that that would have satisfied Jesus at all. He didn't have much use for what the world called morality. Its standards were entirely too human to suit him. Let us try to remember that! Some of us never seem to get beyond the point of identifying Christianity with such qualities as honesty and purity and unselfishness. If we have been this kind of person and not another, we think we have caught the Saviour's meaning. Salvation goes deeper than that.

Perhaps if we just keep on saying what it is not we shall come in a moment to what it is!

Jesus did not think of it primarily as an escape from the wrath of God. He did not talk much about the wrath of God: it was the love of God he dwelt on. Maeterlinck makes one of his characters say in "Pelleas and Melisande":

"If I were God I should pity men!"

It was that kind of God that Jesus revealed. Being saved didn't mean being rescued from his anger. And it didn't mean simply being taken out of the world at death and transferred to a bright and shining country called heaven. Salvation was something more than a passing from one environment to another. That would have been easy enough.

Nor had salvation anything to do with making people safe, or keeping them out of danger. When the apostles were sent out they were distinctly warned of the hazards. They would find themselves right in the thick of peril. Salvation meant something else. It went deeper than that.

It was not so much a reward as it was a result. It was a condition of the soul springing out of a certain relationship with God. It was a new life, the eternal issue of a new heart. When Jesus spoke of it he called it entrance into the kingdom. When he described the people that had entered he said they were childlike. They had the simple unaffected faith of childhood,—not that they were gullible, but that they had learned to know God as utterly worthy of their trust. They had the genuine affections of childhood, its warmth, it eagerness, its hope. All this came of getting a new center for their lives. It came of being drawn out of themselves by the magnetic power of a great love,—not their love for God, but God's tender, patient, seeking love for them. It had got hold of them, and they had yielded to it. They had begun to live for God.

That was the trouble with this rich young ruler. His life with all its goodness was still headed in. It would have been a better life, more hopeful even without its goodness, if it had only been headed up and out. And so I think if we want to put in a word what salvation meant to Jesus we shall have to say that it meant LOSING YOURSELF IN GOD.

There, then, you have the answer to your question, "Who shall be saved?"—or as the apostles put it with a keener sense of its difficulty, "Who can be saved?" He is saved and he is saved already whose heart is fixed on God as revealed in Christ Jesus.

It is simply a question of where your life is centered. Christ came to change that center.

It seems to me that from this angle we can get a little bit of added light on the death of Jesus. We may not know just what is meant by atonement, by a vicarious sacrifice, by the suffering which was for us and in our place. But if you have ever tried to change the center of a selfish life you will find the mystery of the cross a shade clearer.

I have in mind a man who attempted to win over an enemy. He made one approach of kindness after another, and nothing happened. He was met by a spirit that had too much of its own baggage in front of the door,—it couldn't see around itself. It was not easy to make those adventures of love. It cost something. Every rebuff hurt. At last there came an answer, an open insult that cut like a slap in the face. It was a fleeting shadow of the cross.

May we not say in a real sense that the man who wanted to be a friend suffered for that stubborn soul? He took upon himself a little of the pain that would come some day into that soul's life because of its stubbornness and its selfishness. He paid a part of the price that was due for another's sin. It was a feeble step toward one kind of atonement.

Jesus spent a selfless life in the midst of an almost incurably selfish world. He assumed in his own flesh the hurt that that selfishness was bound sooner or later to bring upon itself unless it could be checked. He set his love in its way to save it. He tried to shake it loose by an undiscouraged tenderness. He gave his life to break it up. There was no other way to change life's center and form it in God.

### THE RELIGION OF A CROSS.

That brings me to where I want to linger for a moment: it brings me to Calvary. "There they crucified him and the malefactors, one on the right hand and the other on the left." It is the cross of Christ with the crosses of sin for a background! It seems to me there runs the whole gamut of life. The age-old drama has been played out between them. Redemption is the story of a cross standing out against a field of crosses. When you think of it, it is always a hammer and nails for the wrong in the end. And it is always in the end a hammer and nails for every bit of saviorhood that is abroad in the world!

It is highly significant that Christianity

is the religion of a cross at all. There is no other such religion. We are told that when it was being introduced into the Roman empire an old Roman said:

"This system cannot stand because it is founded upon a cross, upon the death of its own leader, upon a catastrophe. It cannot stand!"

Strangely enough that is just why it does stand,—because it didn't come out of a study, like philosophy, like New Thought,—nor out of a wilderness, like so many of the religions of the East which lack transforming power,—but down from a cross. A life that multitudes ever since have felt was the life of God was willing to stretch itself out with its burning heart for the good that death could do. It was the only road that was open for salvation to travel!

And let me say this: Until this religion of ours becomes again the religion of a cross, until once more it becomes the religion of blood-red devotion, it will go without its power. God's way is still the only way. The evil that is in the world brings up on Calvary. Every soul faring forth to help redeem it must bring up there too, assuming the hurt as its own.

The trouble with most of us is that when it comes to religion we find it easy enough to get hot heads, but extremely difficult to get hot hearts. As somebody well said, we get our temperature in the wrong place. There is too little about our Christianity to remind people of its origin,—too little that even faintly resembles a cross except the brass that's on our altar and the decoration that's on the top of our steeples. The cross has become too much of an adjunct to Christian art and too rarely a seal on the Christian's life.

I read one day of a sermon preached in one of our city pulpits on the meaning of Lent. Lent was said to be a season in which all Christians should "apologize to God." That phrase is so typical of some of our 20th century religion that I think it must be accurate. It is the religion of a five o'clock tea. "Apologize to God"! What finesse, what form, what delicacy! "Out of the depths have I cried unto thee, O Lord! Lord, hear my voice!" How boisterous and crude! What lack of restraint! "Apologize to God" and be a gentleman! Repentance turned into apology! Sacrifice turned into self-complacency, the cross turned into a trinket to keep the memory of it from vanishing off the face of the earth!

You can't reclaim anything with a trinket! What the whole world is waiting for today is that which somebody has called "the religion of the burning heart."

All that's great in literature has come out of hearts that have been set on fire and lives familiar with the cross. They say that Robert Browning "wrote poetry thirty years before anybody would read it." All that's good in music and sculpture and science has come that way. All that's good and great in religion is bound to get its start from a life where the temperature is at sacrificial heat. If there is to be any redemption anywhere in these days of ours that must be the manner of it. There is none—without blood! "There they crucified him."

I say it is the story of human life and saviorhood in silhouette. As we linger in front of it let us remember that by far the greatest question about it all is a personal question: Has Jesus succeeded with you? Do you belong to him or do you still belong to yourself? "Go and sell that thou hast and come and follow me! . . . . When he heard that saying he went away sorrowful."

Faith in the crucified, risen Christ, my friends, means a surrender. It means that life has achieved another center. It means getting yourself and myself out of the road. Certainly if anything can work such a clearance as that, the life and death of Jesus ought to be able to do it. No other such power has ever been turned loose in the world to jolt men out of themselves, to make them lose this burden and forget their lives into love and faith and forgiveness.

I pray God that some of us here may come farther than we have ever come under the spell of the cross until we find ourselves standing at its foot like children in his kingdom, unconscious of everything but his love, eager to be lost beyond our own narrow boundaries in the limitless life of God. That is salvation! It is what George Matheson called "yielding back the torch," "restoring the borrowed ray,"—

> O light that followest all my way,
> I yield my flickering torch to thee:
> My heart restores its borrowed ray,
> That in thy sunshine's blaze its day
> May brighter, fairer be!

Characteristics of the Saved Life.

And now for a moment shall we look into some of the characteristics of that life which can properly be called "saved"? And we shall try to see as the Master saw.

He knew, in the first place, that it would have a whole new set of standards. He himself would be its truth, and a light to its conscience.

That is one of the first tests of salvation. Whatever this thing is that we call our conscience, wherever it came from, some of us know that it is here and that it is quite capable of playing queer tricks on us. We can train it to say that black is white. But haul it up before Jesus Christ, and it will forget all the tricks it ever knew. It will begin to function with the most amazing kind of accuracy.

I have a painting in my study. It is an idealized portrait of the Saviour. To me it is beautiful. But it treats me with the severity of a great love. I am like you, you know. Most of my convictions of sin are convictions of sin in the other fellow. I think pretty well of myself as a rule. But upon my soul, there are times in my life when I cannot face that picture! It makes something inside of me shake up out of its sleep, grab me by the throat, and tell me things I don't like to listen to any more than you do: but they are true! In front of that face my conscience has never told me a lie!

Isn't it odd that the deep-set eyes and the kindly face of an outcast Jew should deal with one in any such fashion as that,—should deal in any such fashion as that with the world—so that men in front of him should ever know themselves at their worst, while finding there the courage to dream of themselves at their best? Where else is there such a ministry?—and who would have expected it here?—a figure to make the 20th century strike its breast and cry, "God be merciful to me a sinner"? What quality is there in this Christ that he continues to do that, and continues so clearly and so inevitably to point out the pathway of duty for us? The only sensitive spots in your consciences and mine are where Jesus has laid his hand. The ideals that cause us more difficulty than any others are the ideals which Jesus insists we struggle for. The goals that are hardest to reach are the goals which Jesus still sets us. What he says is our light, it is not darkness. It is our truth, and there is no other. We know what we have to do when we stand before him.

But can we do it? That brings me back to where I started. It brings me back to the difficulty of it all. It brings me to what I believe to be the final test of the life that is "saved."

I suppose there isn't anything more striking than mankind's mastery of this physical universe unless it be his constant failure to master himself in it. He can explode a molecule and make it drive a car, and now he is bent on exploding the atom! Heaven only knows what he'll make that drive! He can throw the sound of his voice around the world some seven times a second. He can play a ray of light on you here and see you in Washington. He can even dispense with that ray of light and see you at that distance in the dark! But with it all he has never learned to bridle his tongue and control his passion. He has never learned how to live with his neighbor in peace. He has never learned the secret of happiness. Life is never what it should be,—he has sense enough to know that; and he knows himself utterly helpless to do more than touch it up here and there into some semblance of decency.

We are conscious, every one of us, of a best that we can not: and it is the best that we can not that condemns us. It is the patience we can't command, it is the love we can't practice, it is the purity we can't attain, it is the temptation we can't resist, it is the demand we can't meet, and the task we can't manage,—they are the facts that take the heart out of this life of ours, and bring us time and time again to the place where we are on the point of shrugging our shoulders and throwing it over.

"Ye cannot do the things that ye would," said Paul; and they are the things that most need doing! "Apart from me ye can do nothing!" That is the Saviour's word.

I don't think it calls much for elaboration. If there is anything in the Bible that speaks to the 20th century it is this. With all the abilities that people boast, and with all the power which men persuade themselves they have acquired, never has humanity felt itself more impotent in the face of what it knows its destiny to be. Never has it been more keenly aware of the futility of most of its

devices, nor more thoroughly alive if it is ever to get through, to the necessity of finding a strength beyond any that it can muster. It is the race's problem, and it is your problem and mine. We are bound to formulate some sort of solution for it.

### Solving the Problem.

Just here is where the Master steps in! His gospel begins with the assumption that our strength is soon spent. We should not forget that. We accuse Christ of being an impossible idealist. We say that he overestimated our powers. And all the while it was not our powers he was thinking about at all! He rated them considerably lower than you would rate them. He was willing to rate them as far down as zero and still go on talking about the same limitless possibilities ahead. What men could do did not enter into his calculations: it was what God could do with men that set his soul on fire. What is visionary about that?

Far from expecting too much of you and me, Christianity does not expect anything. And I'm glad of it. This religion of ours undermines every "Cannot" that your lips are able to frame by way of an alibi, and says, "Amen, I know it! You cannot"! And then it begins. This isn't the conclusion. It is the preface.

The whole significance of Jesus Christ for human experience,—absolutely all of it,—lies over in the other side of that frank admission, in the realms where people know they cannot, but are not willing to quit. Precisely at the point where life gets beyond you he offers to take it over. Whenever and wherever your resources are exhausted he claims at least that his become available.

Sometimes I think our whole trouble is that we stop just on the eve of his starting point. I wonder if most of us spiritually aren't exactly in the position in which the whole race would have found itself materially if men had called a halt to all their plans before the application of steam and electricity to the work their naked hands could do. Where would we be, you and I, if there were nothing to draw water for us from farther down than we can reach, nothing to carry burdens heavier than we can lift, nothing to run, nothing to hear at any greater distance than our ears, or speak for us beyond the reach of our voice?

Almost everything that we call civilization has been built up since we have learned to harness for our use energies inconceivably greater than our own. The modern world had its birth when humanity stepped beyond its physical limitations. The kingdom of God will have its birth among men when they stand at the limit of their power and step out in the power of God. It thrills me when I imagine that perhaps we are on the verge of that today. Think of being on the edge of what God can do! God there in the unseen, and you and I leaving what we can and beginning what we cannot, moving out on him!

That is the only prospect that means anything to me. I am not willing to go on dealing indefinitely with the man who intends to say to me no more than that he'll do what he can. I have very little enthusiasm for what you can do, and I tell you so frankly. You won't make any chills run up and down my spine by assuring me that you are living the best life you are able to. That isn't what I am gambling these hours away for. I am gambling them on the chance that some time you will undertake what you can't and live beyond your strength in his, when you begin to lift the burden that's too heavy and walk off with it! You know what you have given up because you have found yourself unequal to it. Well, to get that thing down under your feet by matching God with it,—the God who has made himself available in Jesus Christ,—that is salvation made manifest!

> As torrents in summer,
> Half dried in their channels,
> Suddenly rise
> Tho' the sky is still cloudless,
> For rain has been falling
> Far off at their fountains,—
>
> So hearts that are fainting
> Grow full to o'erflowing,
> And they that behold it
> Marvel and know not
> That God at their fountains
> Far off has been raining!

"Apart from me ye can do nothing"! By all means let us be conscious of our limitations! Let us do more than that: let us accept our limitations! Denying them isn't the policy of the Christian religion,—denying them and proclaiming that all you lack is a

little confidence in yourself. That is what some psychoanalysts say: it isn't what the world's true evangelists tell you. They tell you to have faith in God, and instead of stopping where you can't go on to begin there; for it is there and there only that God begins,—where a man kneels!

That is the conclusion of my message. You can go out this morning and turn it into an experience if you like!

## Laid Hold On by Jesus Christ.

Rev. Morgan Phelps Noyes, Brooklyn, N. Y.

*I was laid hold on by Jesus Christ. Philippians 3. 12.*

I.

Nothing is ever accomplished in this world until some one is laid on by something bigger than himself.

In the 19th century an Englishwoman was laid hold on by a great sympathy for the unrelieved suffering of the men wounded in the Crimean war. Out of that tide of compassion which swept Florence Nightingale into the maelstrom of war there sprang all the humanitarian work of the Red Cross. "How inefficient I was in the Crimea," she wrote long afterwards, "and yet out of it all God raised up trained nursing!"

Arctic explorers have always talked to us about the lure of the North. Something about those great trackless white wastes on top of the world has laid hold on men's imaginations so that they have been drawn back again and again to explore the secrets of that strange region. Peary remarked that "the determination to reach the Pole had become so much a part of my being that, strange as it may seem, I no longer thought of myself except as an instrument for the attainment of that purpose." He was laid hold on by a great ambition.

A few years ago the people of France were asked to vote for the citizen of their country whom they regarded as the greatest Frenchman. The winning vote was not for a great conqueror or statesman, but for a man who had spent years working in the seclusion of his laboratory, Louis Pasteur. He had been laid hold on by a great curiosity to unravel the mystery of fermentation, until through his experiments he gave to the world the germ theory, and paved the way for all our modern antiseptic measures. When Pasteur was dying and his students gathered around his bed he plied them with questions and repeated over to them his old maxim:

"Il faut travailler"—"You must work!"

Nothing much in this world is ever accomplished until people are laid hold on by something that is greater than themselves.

II.

In this letter to the Philippians a man greater than any of these speaks of himself as "laid hold on by Jesus Christ."

One of the biographers of the apostle Paul refers to Paul's "capture by Christ." That is an accurate phrase, for that is exactly the way Paul himself described the beginning of his discipleship to his Master. He never spoke of his discovery of Christ as something for which he was primarily responsible. He was like a man who is conscripted, and then finds dearer than life itself the cause into which he has been impressed.

"I was laid hold on." How did it happen?

There is a long story behind that capture of Paul by Jesus Christ. Paul had been a devotee of the Hebrew law. The law had given him a long list of rules by which to live, and the only difficulty was that Paul was not strong enough to keep them. Then one day Paul saw a young man die with forgiveness on his lips, confessing that he was a follower of Jesus.

Paul set out on a journey to Damascus, and his route took him through Galilee. Who knows what memories he found there? He may have met travelers along the way who told him of One who had come that way not long ago speaking as never man spake before. Perhaps he lodged in homes which had once entertained a traveler who had shown to men and women and little children an amazing kindness, the like of which the world had never seen. Perhaps he met men who had been in Jerusalem on a day when there had been three crosses against the mid-day sky, and a Man had died praying, "Father, forgive them, for they know not what they do!"

All we know is that he had a transforming experience, and that out of the unseen Christ laid hold on this life of Paul.

Paul never tried to explain it. Can you ever explain the mysterious influence of one personality on another,—mother upon daughter, friend upon friend, teacher upon pupil? Paul simply stated the fact: "I was laid hold on by Jesus Christ."

III.

That is an experience which people have over and over again in every generation. No doubt many of you have known its reality, and will know it more fully as you go further along your way. Boys and girls when they first discover that it is hard to do right are captured by this friend, who embodies in himself all that in their best moments they long to be.

Young men and women, just beginning to discover the powers that God has given them, are captured by this young man who had powers so much greater than any given to us, and who dedicated them all so unreservedly to the service of God.

Men and women in mature years, bearing the responsibilities of life, are captured afresh by the vision of this burden-bearer who takes upon himself all the burdens of the world, and who somehow bears our responsibilities with us.

Older men and women, nearing the end of life, as the shadows begin to close around them are captured once more by the faith of this man who upon the cross prayed, "Into thy hands I commend my spirit!"

At every stage of the way we find ourselves laid hold on afresh by this master of life, who brings to us just what we need and leads us on into the fulness of life.

What a great thing it is to be able to say with Paul: "I am laid hold on by Jesus Christ!"

IV.

And our deepest needs can never be satisfied except as we are completely mastered by him.

For one thing we never can find direction for our life except as we are laid hold on by him.

I know that that is the last thing which many people think they want. Some of you may say to yourselves you do not want anyone to direct your life. You want to live your own lives. You talk about self-expression, about being yourselves, about being free from the domination of other people. But whether we wish it or not we all are directed. We are always directed by the things which lay hold on us, and exert an attraction on us.

I often watch the ocean liners go down New York harbor and push out toward the Atlantic. The captain on the bridge of any ocean liner can go wherever he pleases when he leaves the Narrows and heads for the high seas. And yet he is always pulled toward certain ports by the knowledge that in them the friends of his passengers are waiting, business firms are expecting his cargo, and postal authorities are waiting for the mail he carries. His course is determined by the port toward which these influences draw him.

There are many people who say that they do not want to be directed, and yet whether they wish it or not their lives are directed by the things which attract them. Some of them feel the pull of wealth, and all the direction of their life is determined by that longing. Many of them feel the pull of pleasure, and all their activity is directed by that desire. Many of them feel the pull of popularity, and everything which they do is directed by that ambition to have all men speak well of them.

Here was a man who felt the pull of Jesus Christ, and the one thing which he wanted more than anything else was to be Christ-like. He found all his life directed for him when he put himself into the hands of this leader. His life found direction when he was laid hold on by Christ. And that is the only kind of guidance worth trusting.

V.

Another need which is only satisfied as we are laid hold on by Christ is the need for freedom.

That, of course, is contrary to the popular idea. It is often supposed that Christianity is the contradiction of freedom. It is assumed that freedom means doing as you please, and that Christianity means doing the will of God, and therefore the two are in conflict. But there is a great deal more to freedom than doing as you please.

An ignorant person never can be free, be-

cause his freedom is always limited by his lack of knowledge. A prejudiced person never can be free, because his freedom is always limited by his misunderstanding of other people and the world in which he lives. A person who lacks self-control never can be free, because he is always hampered and limited by his own desires which he cannot control.

Freedom is something much bigger than doing as you please. Real freedom consists in being mastered by a great purpose which releases the best that is in you. That is the kind of freedom which Paul found in Christ. It involved giving up everything unChrist-like, but that meant more freedom, not less. Paul, who was familiar with the athletic games of the Greeks, compares the Christian with a runner who lays aside every weight so that he may be free to run to victory.

That is Christian freedom. It always calls for the tossing aside of habits, desires, ambitions which hamper our freedom to be like Jesus Christ.

I wonder if any of you ever climb mountains in the summer. Perhaps you can remember the first time you ever climbed a mountain. You probably started out with an enormous amount of equipment—an extra sweater, a heavy camera to get that view at the top, hatchet and ropes, cooking materials, and an enormous lunch,—all sorts of things which weighted you down. But before you had gone far you discovered that you must discard part of this useless equipment or you would never reach your goal. You were free to keep your things, or free to reach the summit, but not free to do both. If you were a real mountain-climber you did not hesitate. You tossed aside the things which held you back, and pressed on toward the peak.

That is what Paul meant by Christian freedom. The only people who are free to enter into the richest life are those who find that freedom in being laid hold on by Christ.

VI.

There is a third thing which you never can discover in any other way. That is, you never can have the release of power within yourself except as your life is laid hold on by Jesus Christ.

Prior to 1880 the German steel industry never reached large proportions because all the iron ore in Germany contained phosphorus. But in 1880 a young clerk in a police court in London discovered what is called the Bessemer process, which made it possible to utilize these hitherto unusable deposits of ore in the manufacture of steel. The enormous growth of the industry followed at once.

What supplies of human resources there are which are waiting to be put through some process which can make them useful, wills which have never been harnessed to any large purposes, minds which have never been put to work in the service of God, friendships which have never moved out beyond selfish interest, sympathy which has never been released and allowed to do its healing work in human life! The main miracle of life is the release and enlargement of these powers which comes through Christ.

VII.

Every college class at its reunions has its shining examples of men who graduated without giving much evidence of great ability, and then developed into power and usefulness as great purposes mastered them. Paul's former classmates in the schoolroom of Gamaliel would probably have had difficulty in recognizing the man they had known in the dynamic leader who spread Christianity throughout the Roman world. You can imagine their amazement at meeting him, and their incredulous questioning.

"Where did you get this new initiative, this breadth of mind, this grip on yourself, this power to win the loyalty of people of other nations and races, and to lead them into larger life?"

To which Paul would have replied simply: "I was laid hold on by Jesus Christ."

Do you want a sure direction for your life? Do you want to be really free, free to be all that God meant you to be? Do you want to release all the powers God has given you? Respond to this incomparable figure who is always seeking to capture you! Make your response in the words of the old hymn:

"Make me a captive, Lord,
And then I shall be free!
Force me to render up my sword,
And I shall conqueror be!"

# Christian Experience in Terms of Home.

## Bishop John Thomson Dallas of New Hampshire.

The fact at the heart of Christianity is that God cares so much for us that he came through to us, and by way of human nature. Get hold of that idea and of that experience, and your religious life will grow and grow! Let me say it again: God cares so much for human nature that he came through to us in human nature, and for the sake of human nature!

We do not always remember it, and sometimes we do not want to remember it. Often we are wilful, and, if you please, we get our backs up and resent it, and hate it, and will have nothing to do with it. That is what we call sin. It is the effect of that thing on you and me which resents God's love, and which at times hates God's love. It is the effect of that on God and on you and me that I want to talk about, because it seems it is just about the most important thing any of us could talk about.

Did you ever stop to think that Jesus gave us pictures of God in homely terms? Out of that little home in Nazareth there came into his experience an experience of God which he interpreted in the terms of home, and he talked about home and father, love and friendship. Therefore you and I may use those same terms, and it is to that type of thinking that I want you to address your minds this morning: the idea of God as a father and heaven as home. Then try to figure out what the effect of your wilfulness and my wilfulness has on the Father.

Probably there is more than one home here represented whence some child at some time or other has gone out in hardness of heart, in resentment, in hate, in ill-temper, in wilfulness. There is probably more than one home represented here broken and unhappy and perhaps destroyed because a child has gone out from it not understanding the home, not understanding the father or mother, in hardness of heart going away. What happens? Someone waits and waits, and that waiting person's mind and heart are crowded with remembrances and pictures of other days, like withered bunches of flowers. All that remains is a faint fragrance of those other days, bits of memory.

The most beautiful picture Jesus gave us of God is that lovely story, not to be matched anywhere in the literature of the world, that lovely story of the father, an old man, waiting for a wilful boy to come home. The father was God; the boy was us. But the minute the father sees the boy turn the corner of the road he no longer sits there and waits, but he runs down the road, throws his arms around the boy, draws him to the house, puts new clothes on him, puts rings on his fingers, and gives him a party. A picture of us and of God!

This tremendous truth which has come out of the gospel is something you and I have misunderstood. We have made something hard and queer of it, and have forgotten the pain and the numbness of the heart of God, just as maybe some of us have forgotten the numbness and hurt in the heart of someone who loves us. The numbness just allows the father or mother or lover to go about numbly doing the day's work.

Do you not begin to get some idea of the vastness of the love of God, of the depth of God's heart, when you stop to think that that heart has a capacity to think upon all humanity in those terms? There is a pain, and a love, and a patience, and a suffering that takes into consideration the piled-up wilfulness and hate of all the world. It makes you realize the bigness and majesty of God, the endlessness of such a love.

I have often said I wished I were good enough to preach a sermon on the loneliness of God, or a sermon on the empty chairs at God's table, or possibly a sermon on the neglected toys in God's nursery!

He so cared for us that he tore from himself his beloved Son. God so loved the world that he gave him to us, his pride and joy, his hope, the glory of his heart, his only begotten Son.

I wish we all had in our hands a copy of the 51st Psalm that we might read it aloud, that it might pierce the heart of God as we realize our own awayness from God because of the meanness, and the hate, and the wilfulness, and the selfishness, and the greed, the lust in all of us, that have shoved God away from us.

Remember how those words go! The writer must have felt this away back there hundreds and hundreds of years ago. He sensed the situation. "Have mercy upon me, O God, according to thy lovingkindness!

According unto the multitude of thy tender mercies blot out my transgressions! Wash me thoroughly from mine iniquity, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me!" Read that when you go home, the 51st psalm! Learn it by heart! See how it fits into your experience day after day as you learn the love of God and as you remember your own awayness from the love of God!

But there is another effect to consider, and that is the effect of sin on you and me, let alone its ghastly effect on God.

Just as your disobedience and wilfulness at home or in school affect you, so does sin affect you in regard to God in heaven.

You become a stranger because of your disobedience in the presence of your mother, who loves you above all others in the world. And home is not comfortable for you. You would rather be away. You are self-conscious in the presence of those that love you most. You are irritated by the very person that loves you. You would rather be alone. That is what disobedience does to us,—isolates us from the hearts that love us most.

That is what sin does in respect of God. Then all of a sudden we become conscious of that fact. Some word of a hymn, some verse from the Bible, a bit of kindness on the part of someone, the loss of someone near and dear, possibly the assuming of responsibility on our own part, recalls to you and to me what the love of parents and of God has been to us, and we want to come home, and we want to understand, we do not want to be irritated any longer. But the thing is done, and when we do come home we find the heart is already broken. Then with all our will, with all our patience, with all the love we can summon we begin bit by bit to understand the discipline of the home, to catch on to what the parents want, what the lover has been driving at, what God has been aiming at, and we want to make up: that is, if we are real about it.

Do not make up in the sense of a man I heard of! He was a good fellow, but he was a thoughtless person. He used to bring home an armful of flowers for his wife, but he would never bring up a hod of coal from the cellar. He was not real about his affection. There faintly glimmered in him an idea he loved that woman, but how foolish he was about it!

No, what we call Christianity is not a Pollyanna affair, it is nothing merely sentimental, it is hard! This breaking through of God to the world by way of Jesus we call the incarnation. And if you read your Prayer Book, and Bible, and old hymns, and good bits that have been written about it, you will find that incarnation is always associated with crucifixion. Wherever you look in this lovely chapel you can hardly turn without seeing a cross. The architect remembered that in all the beauty, in all the lovingkindness of God there is a crucifixion and a cross.

To make the most of it we have to remember that God's love in Jesus is linked so closely with the crucifixion of that beloved Son that it will be the hardest thing you ever tried to do to come home to the heart of God. But it will be the most exhilarating thing, if you are genuine about it, that you can do.

But let no one fool you! It is not easy. Let no one ever represent to you that being actually alive and awake to your being a child of God, and enjoying all that being a child of God means, is a simple, easy thing! It will wring your heart, it will take all you have got, not only in this beautiful sunlight, but every day down through the years until the shadows lengthen and you go home.

But it is the way the Master went, and it is the way all of his real followers have gone. I would to God that every single one of you would see it, and would come, and then go to your place in the world to tell others about it, because it is the most precious thing in our inheritance.

God so loved the world that he broke through humanity to us because he so loved us. Love means home, father and mother, and child, and a constant everyday demand to understand it all, and to be conscious of it, and to live it.

A friend of mine sent for me and told me there was an old man out in the New Hampshire hills who was dying and wanted to see me. It took most of the day to get there, and when I did get there I found the old man, 88 years old, waiting for his end. I tried to help him, and he said:

"I have always lived as you see me now, caring for no one."

I knew what a narrow life he had lived. And he looked up at me and said:

"Do you suppose God understands?"

I said: "If God does not understand I don't know where there is any hope for you and me!"

Then I told him two lines from one of the old hymns:

"Thou dost seek me when a stranger,
Wandering from the fold of God."

He said: "That's me, a stranger!"

So it is that you and I discover, as far as God goes, the strangeness. And if we are in earnest we can look within and find out definitely what causes this strangeness, this awayness from God, this loneliness and not being at home: because so few of us are really at home with God. I wonder if we cannot with great searchingness turn our minds upon ourselves and discover the thing in each one of us which is the cause of our lack of familiarity with God and of being at home with God.

Is there any hatred in your heart? I don't mean a great consuming hatred, but those mean, unkind, uncharitable thoughts and words and attitudes which we take toward people? Anything that separates you from someone else separates you from God. The fences you build between you and folks are fences you build between yourself and God.

Is there any dishonesty? I remember an old fellow sitting under the pillar in the corner of the church. His employer, his God, himself, and his minister were the only ones that knew he was a thief. There are lots of people shut out from folks and from God simply because they are not quite honest.

We here in New England have been brought up, so to speak, on "The Scarlet Letter," and we know the story of the poor woman with the letter embroidered on her dress and the man with the same letter in his soul. Any kind of impurity in mind or body is something that breaks up families, communities, churches, that disintegrates the solitary human soul and shuts out God.

Whatever may be your sin, if you want to come home remember there is some help! Sensing the meaning of God's love will help you to come home, will usher you up those steps that lead into God's heaven. If you and I are really in earnest, and care, and are willing to pay a great price in humility and courage, we too may come home and be again as one of the family. And what shall we do? We shall remove in part the pain in God's heart, and bring peace to our own hearts, but it will be part of the great process of bringing relief to the Father's mind and heart, once we decide to come home.

## The Lord's Prayer—VI.

### "Lead Us Not into Temptation, But Deliver Us from Evil!"

Rev. Donald Fraser, D. D., Central Africa.

This prayer does not suggest for a moment that God tempts men. In the story of the great temptation in the wilderness we read that the "tempter" came to Jesus. He is not named, but no one of us has any doubt in our heart who it was. It was not God, it was the devil. So James says, "Let no man say when he is tempted, I am tempted of God! He tempteth no man." And yet, somehow or other, we do think the temptations and trials come from God, that he sends sickness, sorrow and persecution, and bitterness into our life. "Make no mistake about this, beloved brothers!" says James. "All we are given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights."

In "The Private Papers of Henry Ryecroft" George Gissing tells the story of a poor journalist who lived a miserable hand to mouth existence, writing through the day and night. Unexpectedly there comes to him a wonderful gift, a life insurance, that some friend had bought for him. Immediately he leaves London and goes into a cottage in the country, and finds for himself the ideal housekeeper, a silent efficient woman. He passes his days walking among the lanes and observing, while the peace of perfect content steals over his soul. And then he writes, in the midst of all this content:

"So rooted in the human mind, and so reasonably rooted, is the belief in an envious power that I ask myself whether I shall not

have to pay by some disaster for this period of calm."

That is essentially a human attitude.

A man says: "I have never had an accident in my motor car, but I must touch wood."

The succession of good fortune creates the fear that in his glorying in his good fortune disaster will come, and he touches wood. That is one of the most beautiful things a man can do. What is the meaning of touching wood? It is touching the cross, the wood of the cross. Before disaster and the temptation of the devil the early Christians held a cross to ward off evil and temptation. They touched the wood of the cross. Yet I suppose nobody would be more surprised than your believer in this superstition if you told him that he was appealing to the cross of Christ for protection from disaster.

Now I want you to notice first of all that most of the temptations of life come from ourselves. In James 1. 14 it is written, "Every man is tempted when he is drawn away of his own lust, and enticed."

An old Puritan said: "I had many mistakes which were as breaches leaving me open for many years to the assaults of the enemy." I have seen people live so that they had opened a breach in the wall and made a place for the devil to come in. That is why we say that what is temptation to one is no temptation to another.

A man who has never tasted drink has no desire for it, while another finds it a continual temptation. One who has maintained generous thoughts toward men sees in the prosperity of others only a cause of rejoicing, while another finds it raising the devil of envy within his own heart. One who has let his thoughts go into licentious impurities finds constantly the suggestion of evil in that which to another, who has kept the garden of his soul pure, reveals only beauty and the perfection of lovely form. For, says St. Paul in Titus 1. 15, "Their very mind is polluted."

That is the meaning of that much misconstrued saying, "Be sure your sin will find you out!" I remember hearing a terrorizing sermon by Henry Drummond on this text. When one was a child, he said, and was found taking the jam or sugar the nurse would say, "Be sure your sin will find you out!" But it wasn't your sin that found you out, it was your nurse. And when a criminal was brought to justice the old gossips would shake their heads and say, "Be sure your sin will find you out!" But it wasn't the sin, it was the policeman who had found him out. But what God said to Israel was that sin itself is the surest detective and the surest judge.

Sin finds us out in memory. There is no such thing as forgetting possible to the mind, says De Quincey. A thousand accidents may and will interpose and tear the veil aside, and we find ourselves hopelessly looking at the past. The sin which we had forgotten finds us out, and we sit there convicted by the memory.

It finds us out in nature. If one sows corruption he reaps corruption. No man can sin without nature rewarding him according to what he has done. The drunkard finds it in a diseased body, the glutton in a poor digestion. All through life our sin follows us and finds us out. Nature is our great judge. Many a poor Christian has found in his old age the sins of his indulgent youth returning with fearful vehemence. Some of the awfulest tragedies of history are found in the old age of men and women to whom the sins of youth returned when body and mind were enfeebled, and their old age was spent in degradation. For, be sure your sin will find you out!

### A Personal Devil.

Let no man say he is tempted of God: he is tempted of himself! What we do is our own devil, which follows us all through life. But we won't live long and have much experience until we find that there is a more active force in the world tempting us than even ourselves, and we will begin to see that the devil is in the world. I do not think you can explain evil until you begin to recognize a personal devil. It was not God who sent sickness, it was the devil that sent it. It was not God who sent calamity, it was the devil.

You cannot explain in a sentence why God allows the devil. It is one of the mysteries of life. But God delivers from the power of the devil.

Now when we pray, "Deliver us, lead us not into temptation!" what we are praying for there is that our lot may not be to walk

by hard and trying paths. That is why Jesus on the awful night of Gethsemane said to his disciples, "Pray that ye enter not into temptation!" He saw the cross before him, and even Jesus, terrified of the awful temptation and trial that was before him, prayed, "Let this cup pass, if it be thy will!" But Peter, who saw not the greatness of the temptation, boasted of his courage to follow Christ even unto death, and then before the laugh of a servant girl denied his Lord.

It is one thing to be valiant before the deed: it is another to stand the strain of the temptation. So we who know the weaknesses of our own souls pray, "Lead us not into temptation!" We fear the trial and the difficult way, and our prayer is that we enter not there. The early disciples knew what it meant to go through days of fearful trial and the persecution of men, even to death. They would not have chosen that difficult way. They prayed, "Lead us not into temptation!" But when they had passed through, if that was the way they had to go, they would say, "I would not have missed it for my life, for in that hard and difficult way One walked beside me who had trod that way too."

Some of us are allowed to live quiet lives. We have never known sickness or sorrow perhaps. Some go by difficult ways, and their life seems one constant struggle. God chooses the path upon which we shall go, and God's choice is always best.

But please notice there is a great difference between temptation and sin! Luther used to say, "You can't forbid the birds' flight over your head, but you may forbid them building a nest on your head." We cannot forbid the temptations of evil coming constantly upon us, but we pray, "Deliver us from the evil one!" Now this is the meaning of our Christian faith. For all men, whether they are Christians or not, have to pass through difficult ways, but we have the right to pray and believe, "Deliver us from the evil one!"

Yet temptation here is not simply temptation to sin. It also means trial, the difficult and dangerous ways through which we pass. For this there is the promise in Isaiah 43. 2, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Nobody chooses the water and the fire as the path by which he should go, but if that is in the map of our life there is the promise that in the trial his presence will go with us, delivering us from the evil. When the children of Israel in Babylon were threatened with fire they replied to the king, "If it be so,"—they would not have chosen it,—"our God whom we serve is able to deliver us" (Daniel 3. 17).

Now when the trial comes, if God chooses to take you that way, what is to be your attitude? "Greet it as pure joy, my brothers, when you come across any sort of trial!" (James 1. 2, 3). Though we pray "Lead us not into temptation," when we do find ourselves in temptation it is like St. Paul's prayer in 2 Corinthians 12, answered in an unexpected form with better things than deliverance,—an increase of grace, our trial the camping ground of Christ's power.

Yet trial does not always sanctify. Sometimes it hurts the man or woman who is tried. Daniel saw this, and he says, "Many shall purify themselves, but the wicked shall do wickedly."

I have seen great prosperity come to some men, and after it came it seemed to make them simpler men, and it gave them a wonderful and beautiful sense of the stewardship of life's possessions. But I have seen great prosperity come to men making them sinful, selfish, and hard, and making them love their own selves. For riches are one of the greatest trials of life.

I have seen sickness come to people, purifying them and giving them the sweetest and most refined of souls. There is a lady who opened communication with me after I had broadcast in London. I have never seen her, but she wrote from a sickbed. By and by I got her photograph and little books she has written. For the last 20 or 30 years she has been lying on a bed paralyzed, unable to turn herself, unable to use her limbs. But in the photograph of her lying in bed I see the face of a joyous angel. She has found in her invalidism a closer companionship with Jesus Christ. Men and women who want to be cheerful come to see her, for here is one who has triumphed over trial, and found its sanctification. But I know some to whom sickness has come and they have become selfish, querulous, and the most un-

lovely of souls. Trial has not purified, but hurt them.

Robinson in his history of Christian missions, writing of Korea, says that "In no other country has the persecution been so intense, and in no other has Christianity made such progress." He might have said the same of Madagascar. But what would we say of France, where persecution came and almost extinguished the Protestant church? Where is the Christian church of North Africa, the home of scholars and missionaries? Persecution and martyrdom are not always the seed of the church: they are too often the grave of the church.

### The Gloriosa Superba.

"The gloriosa superba is a native of South India," says Miss Carmichael. "During the autumn rains you find it shooting in the lanes bordered by cactus and aloe. Here and there you see it in the open fields. In the fields it will have a chance, you think: but in the lane, crowded down by cactus and aloe, great, strong, assertive things, with most fierce thorn and spike, what can a poor lily do but disappear? A few weeks after you see a patch of color on the field. You go and gather handfuls of lovely lilies, and you revel in the tangle of color, a little bewilderment of delight. But the lane, go to the lane! There you see something more satisfying, not only entangled color, but all the grace of form,—God's full thought grown to perfection. Eight feet up in the clear air, bright against the luminous blue, unfurling its fine flowers like banners of triumph, there is the lily victorious! Each little delicate bud and leaf seems as if filled with a separate keen joy, the joy of just being beautiful and fine. The gloriosa will exist in the field as it will exist in the English hothouse, because it must. But it is not happy there. There is no proper development. Give it life, not just existence! Give it something to conquer! Give it thorns and the spike!"

There is many a soul that has never entered into the fulness of life, for life has been too easy for them. "When God had finished his dealings with that fine and gracious soul, Juliana of Norwich," says J. M. E. Ross, "he gave her this for his final message, Thou shalt not be overcome! She brooded over it, thinking over what he said. This word, 'Thou shalt not be overcome,' was said full clearly and mightily for assurance and comfort against all tribulations that may come. He said not, 'Thou shalt not be tempted, Thou shalt not be travailed, Thou shalt not be afflicted,' but he said, 'Thou shalt not be overcome.'"

"Christ outshoots Satan in his own bow," says Fraser of Brea. "The devil sought of these temptations (doubts to atheism) to shake me loose of all my principles and make me despair, and God blest it to be the means of my establishing." All the assaults of doubt had helped him to find firmer ground for the establishing of his faith.

St. Paul, in 2 Corinthians 12, has been speaking of the visions which came to him when he had been lifted into the seventh heaven, and seen things a man may not utter. But there was given to him a thorn in the flesh lest he be exalted above measure. He prayed God three times that he would take this thorn from him, yet God does not take it, but says, "My grace is sufficient for thee." So Paul accepts the thorn, then the trial turns into blessing, for he says, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. Most gladly, therefore, will I glory in my weaknesses that the strength of Christ may find a camping ground in me." If my trial is to give opportunity for the coming of the power of Christ, then God give me trial, for I want nothing better than that Christ should have me!

For God does not stand by as a passive agent, looking with sympathy but giving no help. "The Lord is faithful. He will be sure to strengthen you and protect you" (2 Thessalonians 3. 3). He knows our frame, and will not suffer us to be tempted above that we are able. Greater grace comes for greater need. He will not allow trial to overflow our soul until we are drowned in the trouble.

We don't want sorrow in our lives, but when death and sorrow come, and our hearts are wrenched, blessed be God for the sorrow if the Comforter finds opportunity for entering our lives! "I pray not that thou shouldst take them out of the world," said Christ, "but that thou shouldst deliver them from the evil one!" We pray to be delivered from the evil, but if the evil comes we pray that God will deliver us.

I want to say this with all conviction and solemnity, for here in this last petition is the greatest of Christian thoughts. When we pray, "Forgive us our debts as we forgive our debtors," we are setting up the cross, the crucified Christ who forgives. But when we pray, "Deliver us from evil," we are setting up the risen Lord who delivers us from the power of sin.

In medieval days the whole attention of the church was drawn to the cross, the physical sufferings of Christ. Yet our faith is not built on the dead Christ, but on the living Lord. He is risen: that is the greatest note of our faith! It was necessary that Jesus die for our sins. Glory be to God, he suffered unto the utmost that we might be forgiven! Yet the faith and hope of our Christian church is that the living One in whose hands is all power is here beside us today, greater than our sins, stronger than our weakness, able to deliver us.

## Editorial Briefs.

### Secondhand Doubts.

One affirmative is worth ten negatives, someone has said. The ratio we believe might be greatly increased, and with equal truth it could be affirmed that one affirmative exceeds in value a hundred negatives.

In view of this, it is significant of the spirit of the times that so many who are asked what they believe often begin with a statement of what they do not believe. This is especially true of the youth of the day.

Disbelief never arrives. History is full of the achievements of men who have had great convictions and under their inspiration have made their lives effective. Belief, next to love itself, is the greatest force in human society. It is faith whereby society coheres. Business is only possible on the basis of mutual confidence. Even scholarship must depend upon the reliability of the labors of previous generations.

But belief must be based upon reasonable evidence. This is equally true of doubt. It is significant how many people in the realm of religious thought glibly express doubt without its being the result of thought or examination of evidence. For if it is a mistake to accept faith simply because it has been the faith of another it is no less foolish to accept doubts secondhand.

Much of the scepticism of the present time, carefully analyzed, belongs to this category of secondhand disbelief. Challenged to give a reason for lack of faith, no cogent reasons can be advanced. Honest doubt may challenge sympathetic respect, but doubt that is based on nothing less than some quotation from the latest popular novel or the thoughtless expression of a popular lecturer only deserves pity for the superficiality of the character of the one who gives expression to it.

### Flying High.

In one of Montaigne's essays he says: "The virtue of the soul does not consist in flying high, but in walking orderly. Its grandeur does not exercise itself in greatness, but in mediocrity."

Often those whose influence has been exerted widely were comparatively unknown in their own day. They wrought more effectively than they knew, and in quiet, unobtrusive assiduity to their plain duty achieved results that have continued to affect mankind long after their own life's course ended.

The name of John Bunyan was probably little known during his day and generation, but next to the Bible his "Pilgrim's Progress" has been blessed to more than any book in all of English literature.

Father Lawrence in the scullery of his monastery exercised the grandeur of his soul in mediocrity, but in his "Practice of the Presence of God" there emanated from that humble source a beneficent influence which has endured through the centuries.

Flying high has always an appeal. The experience of it must be exhilarating. The plaudits of observers, the hero worship which it wakes, and the sense of achieving the unusual undoubtedly are attractive. But all this is only possible after arduous toil and preparation, and is made possible by the faithful labors of inconspicuous workers in mediocrity. At last it may be found that the world's greatest benefactors are those whose names are never known.

While we accord all honor to the self-sacrificing labors of foreign missionary heroes it may well be that he who adjudges not as man

judges may accord equal honors to unknown but self-denying souls in the homeland whose prayers and sacrifices have made possible the conquests of the cross in far-away lands under these valiant leaders.

How often it has happened that some unknown but faithful laborer has been used of God to awaken one who later has become a mighty power! It is related that a minister in Scotland, faithful to his message, preached once to a discouragingly small audience. There was no visible evidence of any results. But in the audience was a lad who decided to give his allegiance to Christ. That youth was David Livingstone. In the community that service was without significance, but in the Christian world it was epochal!

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

21318..$5 00 21321..$1 10 21323..$3 00
21319.. 1 50 21322.. 5 00

Sir Wilfred Grenfell's Work in Labrador.
21320.....$1 50

Mrs. Dan Crawford's Work in Congo Belge, Africa.
21324..$5 00 21325..$2 00 21326..$100 00

*Approaching the ninth green on the Northfield golf course.*

## International Sunday School Lessons

# Prophetic Teaching and Leadership of Judah:

## From Isaiah to the Exile.

April 7, 1929.

### The Ministry of Isaiah.

Isaiah 6; 7; 20; 38. Lesson portion—6. 1-8; 20. 1, 2; 38. 1-5.

We have three lessons on Isaiah this month. What may we learn of the man and prophet, of his ministry and teaching? Shall we first read the whole book through to prepare ourselves for our lessons? Dr. Meyer's Daily Notes on later pages are in Isaiah just now.

The passages selected for today give, first, a vision and call, chapter 6. Chapter 7 concerns the foreign policy of King Ahaz, and Isaiah's attitude to it. He advised complete neutrality on the part of Judah, trusting in God. Chapter 20 relates to another crisis in foreign affairs, symbolizing the captivity of Egypt and Ethiopia by Assyria. Chapter 38 shows Isaiah in contact with King Hezekiah when the latter was nigh unto death and his kingdom was threatened by Assyria.

We learn, then, that Isaiah's life and

career spanned four reigns in Judah, from King Uzziah to King Hezekiah, previous to 700 B. C. He was active as adviser in state affairs as well as prophet. He spoke for God by symbolic act and by sign as well as by voice. His message was always an exhortation to implicit and exclusive trust in Jehovah, keeping free from entangling foreign alliances as a nation.

*Vision and call, 6. 1-8.*

Little is known of Isaiah's early history. We do not know whether this experience was his first call, or a deepening of his spiritual life and a commission for new service. He may have had visions before (1. 1, etc.), but he had not seen the Lord.

At the time that the great earthly monarch King Uzziah died an outcast leper, about 750 B. C., Isaiah saw the king eternal. The material symbols of the Temple blazed with their spiritual significance as Isaiah worshiped. "The vision is but the service in the Temple transfigured" (A. B. Davidson).

The first impression was of the Lord's majesty,—seated upon a throne. From the seraphim he learnt the holiness of Jehovah of hosts and what worship in heaven means. Even unfallen beings cover their faces in the presence of a holy God.

The effect of the vision was to convict him of sinfulness and sink him in despair. With the sense of his own need came a realization of the need of others.

Notice that the live coal was not to touch his lips with oratorical power, as the reference usually implies when we pray for a preacher. It was for cleansing and forgiveness in anticipation of his life as prophet. The lips were touched because Isaiah had just confessed his unclean lips.

After such an experience what other response could a man make to God's interrogation (not a peremptory call,) but "Send me"? He has a testimony to give regarding the majesty and holiness of God, his glory and his anger against sin. He has reached the end of self in his deep sense of need, but he has been cleansed and forgiven, so he is an eager volunteer to meet the needs of others, in full consecration without knowing what is before him.

We need the vision of God in Christ today. Without it we have not had our supreme experience, nor have we the highest testimony to give. One who sees God is never the same afterward.

*Messages to King Hezekiah, 38. 1-5.*

A characteristic incident in Isaiah's prophetic ministry! He comes to the king with a "Thus saith the Lord,"—a notification of death and exhortation to set his house in order: a wise thing for every man to do without waiting for imminent death!

Now the Old Testament view of pious Hebrews was that long life in the Promised Land was the sign and reward of God's favor for obedience to his law. Hence Hezekiah's distress (he was 39 years old, 2 Chronicles 29. 1), leading him to turn his face to the wall for private prayer, in which he pleaded his righteous life: why should he be cut off?

God heard his prayer and sent Isaiah with a further message: an extension of his life by 15 years and deliverance from King Sennacherib's impending attack.

Is there an Isaiah in your class, ready for God's call to holiness and service?

*Golden Memory Text—Then I said, Here am I: send me! Isaiah 6. 8.*

---

## April 14, 1929.

## Hezekiah Leads His People Back to God.

**2 Chronicles 30. Lesson portion, 1-9, 25-27.**

The story of Hezekiah's reign begins with chapter 29 which the teacher ought to read. Though his father Ahaz was one of the worst kings Judah ever had (read 28. 22-25), Hezekiah was one of the best. Perhaps his mother was the secret of his upright character: her name was Abijah, "My Father is Jah." And Isaiah?

One of his first acts was to undo his father's desecration of the Temple by opening its doors, repairing them, restoring the priests and Levites to their functions, and cleansing the Temple. He recognized that Israel's distress was due to apostasy from God, and he proposed national return to the old time religion.

His next great constructive religious reform was to revive the Passover, the New Year festival commemorating the deliverance of Israel out of Egypt, their safety under the blood of the lamb.

*All Israel was invited, 1, 5, 6, 10.*

The northern kingdom as well as Judah. Two hundred years had elapsed since Solomon's kingdom was divided and the northern tribes seceded from Jerusalem both politically and religiously. Hezekiah showed broad and generous religious statesmanship in overlooking the schism and seeking to achieve unity before God once more, taking advantage of a festival that went back to the beginning of Israel as a nation. There is no trace of political designs to win the Northerners back to the house of David; only the worthy effort to win them back to Jehovah.

*Preparations for the Passover, 2-14.*

The date was postponed a month in order (1) to allow a sufficient number of the priests to sanctify themselves, that they might be on hand to perform the necessary duties, and (2) to give plenty of time for Hezekiah's invitation to be spread abroad, and for the people to come to Jerusalem. Such postponement was provided for in Numbers 9. 10, 11. There was no let-down of the ceremonial requirements, but Hezekiah was wise

enough to seek a convenient date for the celebration.

The royal proclamation combined appeal and warning. "With the skill born of intense desire to draw the long-parted kingdoms together, the message touches on ancestral memories, recent bitter experiences, yearnings for the captive kinsfolk, the instinct of self-preservation, and rises at last into the clear full faith in, and insight into, God's infinite heart of pardoning pity" (Maclaren).

But more than the outward ceremony was demanded. The people must turn again to Jehovah, cease trespassing against him, yield unto him, enter his sanctuary, and serve him. Cutting loose from sin, yielding to God, communion, and consecration to service, are always stages in a genuine evangelical conversion.

*Great joy, 25-27.*

The observance of the Passover (15-24) resulted in great gladness of heart, so much so that the feast was renewed for seven days more.

Is it not a permanent fact that the great if not the only hope of genuine social reform and progress rests in religious revival? When individuals turn from sin to God, and serve him, the social effect becomes apparent. Put religion first! Lord, revive us again!

*Golden Memory Text—Jehovah your God is gracious and merciful. 2 Chronicles 30. 9.*

---

## April 21, 1929.

## Comfort for God's People.

Isaiah 40. 1-11.

The lesson title gives the keynote of the section of Isaiah's book that begins at chapter 40 and runs to the end of the book (66). In what did comfort consist? In a marvelous series of predictive prophecies addressed to the exiles as they will be found in Babylon, assuring them of return from exile and of a glorious future under Messiah's rule. These latter prophecies have not all been fulfilled yet.

With the change of theme from the burden of Isaiah's earlier ministry—the inevitable captivity of Judah by Assyria,—there is a striking change in literary style, just as there is in any person's style when he changes from gloom to a glorious theme and outlook. Our lesson portion, a succession of voices, is a specimen of much literary beauty to be found in succeeding chapters.

The portion is permeated with the thought of GOD. Nearly every verse has a reference to God. Make much of this in your teaching! See what high conceptions Isaiah had of God!

*Comfort from God, 1, 2.*

A threefold declaration of grace addressed to the heart of Jerusalem: Judah's period of service in captivity accomplished, her guilt paid in full, her sins amply punished.

*Preparation for Jehovah's coming, 3-5.*

A second element of comfort!

John the Baptist said he was this voice, John 1.23: which shows that the prophecy reaches forward to Jesus Messiah.

The figure of speech—if it is a figure, and not literal,—means the preparation of heart and mind to receive Messiah, whose glory should be revealed on a worldwide scope. Heart preparation is necessary for spiritual experiences.

*Man's frailty and God's stability, 6-8.*

"All flesh" is again included. Israel's hope—and ours,—is founded on the eternal word of God.

*Good tidings, 9-11.*

In what do they consist? In the coming of God, mighty and triumphant as a ruler, yet tender as a shepherd.

Comfort in the New Testament is associated with our Lord's second coming in 1 Thessalonians 4. 18 and 5. 11.

*Golden Memory Text—As one whom his mother comforteth, so will I comfort you! Isaiah 66. 13.*

---

## April 28, 1929.

## The Suffering Servant of Jehovah.

Isaiah 52. 13 to 53. 12.

The Ethiopian treasurer was reading this passage in Isaiah (Acts 8.27) when Philip joined him and asked:

"Understandest thou what thou readest?"

"How can I except some one should guide me?" was the answer.

We need the guidance of the Holy Spirit to understand this passage in anything like its fulness and application.

It is a difficult passage, dramatic in style, controversial in interpretation. The English of the King James version is obscure in places. Any of the recent versions makes better sense of the original.

Remember the setting of this prophecy! The nation will have been destroyed, and Judah captive in Babylon, the 70 years of penal exile not yet ended. But Isaiah prophesies restoration of a remnant under God's favor.

There is little profit discussing in class the theories as to who was the servant of Jehovah. Set the historic career of Jesus of Nazareth from incarnation to resurrection, and especially from Gethsemane to Calvary, over against the prophetic picture and see how they fit each other in all points! Seeing is believing in the matter of fulfilled prophecy. Meditate prayerfully and gratefully as you study! The passage will shine forth as the most glorious evangel in the Old Testament.

Besides showing the fulfilment of the prophetic details in Jesus of Nazareth the teacher should make application of the passage by reading ourselves into the "we" and "our" experiences. We can make the language our own. It fits the whole world.

For purposes of study the passage can be divided into five sections of three verses each.

*Promised triumph, 52. 13-15.*

Jehovah is speaker. Note references to God in the verses that follow: his arm (1), his smiting (4), his placing of guilt (6), his purpose (10), his awards of triumph (12). Messiah's suffering and death were not aimless and fruitless, the result of accident or error: they were within the eternal purpose of the triune God.

*Despised, 53. 1-3.*

Unattractive, undesired, avoided, no-account! and why? The Jews expected a conquering king, not such a one as Jesus of Nazareth.

*Suffering, 53. 4-6.*

How? For our sickness and pains, smitten by God and humbled, pierced, crushed, chastised, bearing the guilt of us all!

This is vicarious and redemptive suffering. "Let us go in by the first 'All,'" said one, "and come out by the second 'All'!"

*Slain, 53. 7-9.*

Suffering violence and injustice in silent resignation ere he makes atonement for our transgressions by his death, sinless though he was!

In the previous verse the figure was a straying, wilful sheep. Here is the figure of doomed, submissive sheep.

*Exalted, 53. 10-12.*

The picture brightens! All has not been in vain. There is the background of affliction and burden-bearing, of atoning sacrifice and death, but "Therefore" there is also new life, posterity, the pleasure of Jehovah prospering, personal satisfaction, righteousness for many, the promised awards of triumph,—all of which is being fulfilled today!

At what cost was our salvation secured! How great was our need!

The Christian believer may fill up that which is lacking of the afflictions of Christ, Colossians 1. 24.

Christ came to serve. Service is the badge of greatness and priority among his disciples. Matthew 20. 26, 27.

*Golden Memory Text—With his stripes we are healed. Isaiah 53. 5.*

## Christian Endeavor Topics

**Mrs. Ida Q. Moulton.**

### Using the Bible as a Daily Guide.

**Psalm 19. 7-11; Romans 15. 4-7; Hebrews 4. 12.**
**April 7, 1929.**

The Diary of a Bible.

Monday. Cleaning day. The feather duster brushed me lightly as it passed, raising such a cloud of dust that I was choked with it.

Tuesday. My leaves are now a flower-press for Sister Sally's dance corsage.

Wednesday. Prayer meeting night. Grandmother read a few of my verses, and a tear spotted a page.

Thursday. My leather binding was scorched today by a cigarette.

Friday. I am weighted down with novels laid upon me. They are strange associates for me, these brazen young books!

Saturday. I was tumbled from the table today as the children romped through the room.

Sunday. I was used today. Mrs. Jones made Bobby read the Sunday school lesson from me. He reads, it seems, with amazing speed!

How can a Bible with such use become a guide?

"Thank God I have a Bible!" said an aged saint upon her deathbed. "What should I have done without my Bible? It was the guide of my youth, it has been the staff of my old age. It has wounded me, and it has healed me. It condemned me, and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and it gives me hope in death."

* * * * *

A certain collector of etchings has among them the leaning tower of Pisa. For some time he noticed that it persisted in hanging crooked, though he straightened it every morning. At last he spoke to the maid about its lopsided condition.

"Why," said she in surprise, "I have to hang it crooked to make the tower sit straight!"

Did you ever know a person or sect reading the Bible crooked in order to justify their own actions and beliefs?

* * * * *

The wife of a sceptic became converted, and read the Bible with seeming pleasure. The scoffer husband said to her one day:

"It's all bosh! I'll give you enough of

that. I'll read that Bible to you every day till you are sick of it."

Day after day when he came home from work he read the Bible chapter after chapter, compelling his wife to sit by his side and listen.

After finishing the 3d chapter of John he burst into tears and said:

"Wife, wife, I am a poor lost sinner! Won't you pray for me?"

They knelt. God forgave. The sceptic became a humble follower of the lowly Nazarene.

---

### Bible Messages Needed Today.

**Matthew 16. 24; John 3. 16; Isaiah 55. 1-3, 6, 7. April 14, 1929.**

When Prof. Curie announced the discovery of radium men marveled and declared it to be unlike anything yet known because of its constant impartation of energy without loss of strength. And yet, think of the ceaseless impartation of the Word of God to the saving of souls that has been given for ages, without loss of vitality!

The need of the ages is the same today.

* * * * *

A noted orator tells us that when some one asked Charles Dickens for the most pathetic story in literature he answered:

"The Prodigal Son."

When another asked Coleridge for the richest passage in literature he pointed to the first sixteen verses of the fifth chapter of Matthew.

Daniel Webster said the greatest legal digest of statute law on the brotherhood of man was the Sermon on the Mount. Said he:

"If there be anything in my style or thought to be commended, the credit is due to my kind parents, who instilled in my mind an early love of the Bible."

Such testimonies from great men on Bible messages ought to carry great weight.

* * * * *

"Blessed are the peace-makers!" How much we need the Bible messages of peace!

A great concourse of people was following a country minister to his last resting place. The officiating clergyman asked a farmer the secret of such a following, nearly a mile long. The farmer replied:

"Our parson wasn't much of a preacher, but he was a wonderful man to make peace between neighbors."

The spiritual forces let loose by the peacemakers cannot be overestimated. "On the whole," says one, "they are on the side of the angels," and that is why "theirs is the kingdom of heaven."

* * * * *

Campbell Morgan in one of his addresses said:

"You need not give your children the Bible bound in morocco. I have four boys. Three are ordained ministers, the fourth is going to be in a year or two. How did they get their Bible? They got it bound ardently and beautifully in mother, and they had it bound perhaps a little more coarsely in Dad."

Holy living of the Word is the greatest need of today. Christ spoke no messages that were not bound in his life, and that is why his messages are powerful today.

---

### The Wonder of the Bible.

**Isaiah 55. 8-13; Matthew 5. 17-19; 2 Peter 1. 19-21. April 21, 1929.**

Its regenerating power will always be a marvel to humanity.

Two sisters were separated for a few years. One came under the influence of the Bible through the family altar in a Christian home, and became a Christian. When she returned to the paternal home the other sister said to her:

"I do not know what is the matter with you, but you are a great deal easier to live with than you used to be!"

* * * * *

"What warrant have you to read the Bible for yourself?" demanded a priest of a new convert to Christianity.

"Och!" was the answer, "I've a search warrant. The Book says, Search the Scriptures: they are they which testify of me!"

One abiding wonder of the Bible is its individual personal message. Some passages which may seem of no importance to one person may be of the highest importance to another. "It interests all ages from childhood to old age. Children love its stories. Age relies on its comfort and promises."

* * * * *

The wonder of its message of the love of God, as one said, "is revolutionary."

In an interview between Henry George and Cardinal Manning the former said:

"I love God because I love people."

To which Manning replied: "And I love people because I love God."

"We," said General Booth, "are moral scavengers, netting the very sewers. We want all we can get, but we want the lowest of the low, and love gets them."

* * * * *

The Bible is wonderful in that age after age it is the inexhaustible powerhouse for the achievements of human progress.

Theodore Roosevelt wrote: "Every thinking man realizes what many forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally,—impossible for us to figure to ourselves what that life would be if the Bible teachings were re-

moved. . . . . Almost every man who has by his life work added to the sum of human achievement has based his life work largely upon the teachings of the Bible."

### The Triumphs of the Bible on Mission Fields.

Romans 1. 16, 17; 1 Corinthians 1. 17-21.
April 28, 1929.

A Korean gambler bought a Bible to sit on while gambling, thinking he would win. The first night he lost $5, the second $3, and then he decided that the Book's doctrine must be against gambling. He began to read and found conviction of sin. He is now a useful worker in Korea.

* * * * *

An educated Chinese said to a missionary:

"You told me your Book was ancient. I have been reading it," and pointing to the first chapter of Romans he said, "you yourself have written this since you came here to live and learn about the Chinaman. How did you do it?"

The missionary explained, and it was not long before that educated Chinese became an evangelistic pastor.

A missionary in Africa on one of his tours found a Christian far away from the influence of civilization. He asked how, surrounded by heathen, she had kept the flame alive. She showed him a little Dutch Testament, given her when she was a girl, and said:

"That is what keeps the oil burning within me!"

* * * * *

A Japanese in endeavoring to describe a friend of his to an American, seizing a Bible, exclaimed:

"He believes this book very much!"

Could your friends describe you in like manner?

* * * * *

A Filipino in Manila, who assisted in translating the Tagalog Bible, gave this testimony:

"I became a Christian through reading this Bible. When I read, 'God is a spirit, and they that worship him must worship him in spirit and in truth,' I thought worshiping God through idols must be wrong, and from this conclusion I was led on to the truth. My people were bitter against me. I gave each a Bible and asked them to read it. In time they too became Christians."

## Selected Thoughts for the Quiet Hour

*Learn a Text a Day.*

### APRIL, 1929.

Monday, 1st. *Christ, being raised from the dead, dieth no more! Romans 6. 9.*

It is not all done with Easter Day. "The Lord is risen indeed!" We must remember that after Easter Christ stays risen. Easter joy is one of the things which is never done. —Henry Clay Trumbull.

Tuesday, 2nd. *Fear not! I am the first and the last! I am he that liveth, and was dead, and behold, I am alive for evermore! Revelation 1. 17, 18.*

Do you know the commonest command in Scripture is "Fear not"? Times without number in the Word of God rings out upon us, "Thou shalt not be afraid!" For courage is at the roots of life. It is the soil in which every virtue flourishes.—George H. Morrison.

Wednesday, 3rd. *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the mighty power that worketh in us . . . . Ephesians 3. 20.*

The ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving. It is beyond that we can ask.—J. H. Jowett.

Thursday, 4th. *Thou shalt guide me with thy counsel, and afterward receive me to glory. Psalm 73. 24.*

There is a word for thee, O believer: rest thou in it! Happy are we to have God's Word always to guide us.—C. H. Spurgeon.

Friday, 5th. *He that is faithful in that which is least is faithful also in much. Luke 16. 10.*

God grant that I may live upon this earth
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things!
—Edgar A. Guest.

Saturday, 6th. *Therefore I take pleasure in infirmities, in reproaches, in necessities, in*

*persecutions, in distresses for Christ's sake: for when I am weak, then am I strong! 2 Corinthians 12. 10.*

The quickest way out of any difficulty or trouble is to praise God for it.

SUNDAY, 7th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world! Galatians 6. 14.*

Every controversy can be settled at the cross, can be completely settled, finally settled; and no soul will retire from that center saying that he has got an advantage over his brother. When Christians meet there they will be bowed down in a common penitence, they will be chastened by a common humiliation. The church is an impossibility without Christ. We have been unkind, ungracious, uncharitable. Now in sight of the bleeding Lamb of God let us cease to see one another's littlenesses and begin to see one another's excellences!—Joseph Parker.

MONDAY, 8th. *Speak, Lord, for thy servant heareth! 1 Samuel 3. 9.*

The simple faith which is always quick to hear God's call and to answer, "Speak, Lord, for thy servant heareth," is the faith which we should desire and for which we should pray. The childhood spirit calls to research, but research which forgets God as revealed in Jesus Christ is bound to go astray. Always, even in the course of our most profound study, we should make Samuel's prayer our own: "Speak, Lord, for thy servant heareth!"—Floyd W. Tomkins.

TUESDAY, 9th. *Yet man is born to trouble as the sparks fly upward. Job 5. 7.*

When the musician presses the black keys on the great organ the music is as sweet as when he touches the white ones, but to get the capacity of the instrument he must touch them all.

WEDNESDAY, 10th. *Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Matthew 18. 19.*

It is when believing, praying souls are led by the Spirit into true accord that the Lord's promise applies. They are led into such fellowship through the Spirit as to pray at the same time for the same object.—A. T. Pierson.

THURSDAY, 11th. *I must work the works of him that sent me while it is day. The night cometh when no man can work. John 9. 4.*

Each morning sees some task begun,
Each evening sees its close;
Something attempted, something done,
Has earned a night's repose.
—Longfellow.

FRIDAY, 12th. *And the peace of God that passeth all understanding shall guard your hearts and your minds through Christ Jesus. Philippians 4. 7.*

"The peace of God which passeth all understanding shall garrison your hearts and your minds in Christ Jesus." That is, we are in Christ Jesus. Christ Jesus is around us. Our circumstances have changed, our circumstances have become Christ Jesus, and before the foes of our happiness can get at us they must go through Christ.—James I. Vance.

SATURDAY, 13th. *Christ also suffered for us. 1 Peter 2. 21.*

The amazing thing about our Saviour's sufferings was that they were entirely undeserved. Once let anyone have to suffer wrongfully, as those poor slaves so often had to do, and he touched the bleeding wounds of the Lord Jesus. Here was a glorious avenue for fellowship! They shared in the experience of the Lord.—George H. Morrison.

SUNDAY, 14th. *I have called you friends. John 15. 15.*

Suppose you had lived in Galilee in our Lord's day, would he have made you one of his friends? Would you have made him one of your friends? When chilled at heart and thrown back upon himself at home, would Jesus have sought you out till he felt himself warmed and comforted and restored as he walked the sands of the Sea of Gennesaret with you?—Alexander Whyte.

MONDAY, 15th. *The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Isaiah 40. 7.*

The Lord breathes, and some things are withered. The wind of the Spirit creates an atmosphere in which some things are destroyed. That is a note of the gospel in which I rejoice. The word that quickens the spiritual withers that which is carnal.—J. H. Jowett.

TUESDAY, 16th. *Let us hold fast the profession of our faith without wavering: for he is faithful that promised! Hebrews 10. 23.*

How can God say "No" to something he has promised?

WEDNESDAY, 17th. *Thy kingdom come! Matthew 6. 10.*

Lord, when we pray, "Thy kingdom come!"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer!

THURSDAY, 18th. *Thou openest thine hand, and satisfiest the desire of every living thing. Psalm 145. 16.*

Desire,—it is a dainty word! It were much that he should satisfy the need, the want, but he goeth far beyond that. Pity is moved to meet our need, duty may sometimes look after our wants, but to satisfy

the desire implies a tender watchfulness, a sweet and gracious knowledge of us, an eagerness of blessing.—Mark Guy Pearse.

FRIDAY, 19th. *And David said in his heart, I shall now perish one day by the hand of Saul. 1 Samuel 27. 1.*

He should have argued from what God had done for him that God would be his defender still. But is it not in just the same way that we doubt God's help?—C. H. Spurgeon.

SATURDAY, 20th. *And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not! Luke 22. 31, 32.*

Christ communing with his Father concerning Simon Peter! What a mystery, and yet what a revelation of divine love! The blessed Trinity conferring together in infinite compassion concerning us! To know that Christ cares, that our Father knows,—surely such faith can hold when all of human support fails!—Floyd W. Tomkins.

SUNDAY, 21st. *Come unto me, all ye that labor and are heavy laden, and I will give you rest! Matthew 11. 28.*

My God and Father, who dost promise rest to the weary and peace to the troubled heart, I thank thee for this sabbath of rest! Grant that I may have this day not only rest to my body, but rest also to my soul! In quiet and confidence renew my strength! Still for me the fever of life, and in thy presence afford me escape from all anxiety for the morrow! Suffer me to go apart from the throng and the noise of the world, and rest awhile! In Jesus' name.

MONDAY, 22nd. *Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature. 2 Peter 1. 4.*

Covenant blessings are not meant to be looked at only, but to be appropriated. Even our Lord Jesus is given to us for our present use. Dost thou make use of Christ as thou oughtest to do?

TUESDAY, 23rd. *When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek! Psalm 27. 8.*

God always speaks first. We find the Saviour because he has first sought and found that which was lost.

WEDNESDAY, 24th. *Seeing, then, that we have a great high priest, . . . . Jesus, the Son of God, let us hold fast our profession. . . . . Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need! Hebrews 4. 14, 16.*

Brother, are you fainting in prayer? Look up! Your blessed Advocate has already claimed your answer, and you would grieve and disappoint him if you were to give up the conflict in the moment when victory is on its way to meet you.—A. B. Simpson.

THURSDAY, 25th. *Watch, therefore, for ye know not what hour your Lord doth come! Matthew 24. 42.*

That morn shall break as others break,
But ere another day shall dawn
Where two were grinding one is left,
Where two were sleeping one is gone.
"Behold, he comes!" the Spirit saith:
O earth, earth, earth, the message hear!
O blind and deaf, the sign discern:
Redeem the hours, the time is near!
—Annie Johnson Flint.

FRIDAY, 26th. *These things have I spoken unto you that my joy might remain in you and that your joy might be full. John 15. 11.*

Take heed that nothing robs you of that joy which the Lord bequeathed to his own, and without which you will be hindered in prayer. If you are not able to rejoice in the Lord and be grateful for all his benefits, endeavor to find the cause and quickly remove it! It will generally be found in unbelief or in unconfessed sin.—Norman H. Camp.

SATURDAY, 27th. *He went out, not knowing whither he went. Hebrews 11. 8.*

Too many of us want to see our way through before starting new enterprises. If we could and did, from whence would come the development of our Christian graces?

SUNDAY, 28th. *And the rest, some on boards, some on broken pieces of the ship. And so it came to pass that they escaped all safe to land. Acts 27. 44.*

The marvelous story of Paul's voyage to Rome, with its trials and triumphs, is a fine pattern of the lights and shades of the way of faith all through the story of human life. The remarkable feature of it is the hard and narrow places which we find intermingled with God's most extraordinary interpositions and providences.

MONDAY, 29th. *They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep. Psalm 107. 23, 24.*

Remember that we have no more faith at any time than we have in the hour of trial! All that will not bear to be tested is mere carnal confidence. Fair-weather faith is no faith.—C. H. Spurgeon.

TUESDAY, 30th. *How precious also are thy thoughts unto me, O God! How great is the sum of them! . . . . When I awake I am still with thee. Psalm 139. 17, 18.*

There is nothing to prevent us from opening our solitude to God.

---

Dr. G. Campbell Morgan is taking the Calvary Presbyterian pulpit in San Francisco every Sunday till May 26. Weekdays he visits different towns for Bible lectures.

BIBLE NOTES FOR DAILY DEVOTIONS

# Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

APRIL, 1929

**Monday, 1st. Isaiah 32.**

Verses 1 and 2. There is but one being wearing the semblance of our humanity that can fulfil Isaiah's forecast. Surely in that hour when society seemed unable to hold together, and when the Assyrian conqueror was the menace of order, safety and prosperity, it was a heaven-born faith that beheld another type of manhood which would ultimately prevail. There is one blessed Man, whom we know and love, who meets this threefold portraiture. We know him not simply as a sublime forecast, but as our personal friend. Is the tempest of temptation and trial threatening to engulf you? He will be a hiding-place. Put him between yourself and the wildest storm that ever swept the earth! Have the sources of thirst-quenching love, the friends and lovers of earlier days, passed away? Jesus Christ will be rivers of water in a dry place! Is life weary, the sirocco scorching, and the languor overpowering? Listen to his call that you should come to him and rest beneath his shadow! And then be sure in your small way to give covert, quench thirst, and meet every kind of need for those around you! In this may our lives resemble his in miniature!

Verses 3-8. Too often we are misled in our classifications of the people with whom we have to do. The crowd runs after those who shout the loudest and make the most extravagant professions. Many words have been misapplied, such as gentleman, or Christian, or right honorable. Be not misled by them! Do not show yourself obsequious, or fawn upon them! Dare to expose hypocrisy! Like Mordecai refuse to bow down before Haman! Let your own life be transparent, and then do not envy those whose life is sordid and mean!

Verses 9-20. In this paragraph Isaiah deals with the women of that stormy time, when dissolution of society seemed imminent. In chapter 3 he had stressed their vanity, but here he charges them with the thoughtlessness of the imminence of danger. They were possessed by a false optimism, refused to face the evil or peril of the hour, and slept the fatal sleep which afterwards beset the five foolish virgins. The only optimism, Isaiah insists, is that which awaits the outpouring of the Holy Spirit.

*O heavenly Father, thou alone art our true hope and deliverance! We therefore pray thee to send us a revival of pure and undefiled religion, that wildernesses may be transformed into fruitful fields, and God's people dwell in quiet resting-places. Blessed Emmanuel, we come to thee for rest!*

**Tuesday, 2nd. Isaiah 33.**

This chapter reveals the spirit in which Hezekiah and Isaiah awaited the Assyrian invasions.

In verses 1-6 we hear the chant of the Levite choirs in the Temple. It was true that the enemy was making spoil of the land. The people were fleeing, and the treacherous Assyrian was acting treacherously; but Jehovah would certainly interfere, and become their champion and defender in the supreme hour.

Verses 7-12. We see the terrible effect of the enemy's advance, the deserted thoroughfares and the devastated fields. Bashan, Sharon and Carmel are stripped of their beauty. The country mourns.

Verses 13-16. This paragraph is specially sublime. How terribly it has been misread and misunderstood! It should be compared with Psalms 15 and 24. These "everlasting burnings" and this "devouring fire" are not punitive, but cleansing and preservative. They do not refer to sinners, but to cleanse and comfort saints. Those dwell within a cordon of flame who walk righteously and speak uprightly. The everlasting burnings are for the comfort and protection of those who will not accept bribes, or listen to the plottings of blood, or allow their eyes to dwell on evil.

What a beautiful thought is here! Our God is a consuming fire. We live and walk in his protecting presence. As Nebuchadnezzar could not lay his hands on the three young men who refused to bow to his golden image, we may live day by day within the cordon of God's holy keeping. Oh for purity so chaste and holiness so holy that we may dwell in God! And if we really live in the fire of his love, how safe, how happy we shall be!

We can imagine Isaiah coming on a group of citizens lamenting that there was no river around the city, as in many of the ancient capitals, which would intercept the scaling ladders of Sennacherib's attack. The prophet becomes indignant in his protest.

"We need no river," he cries, "because the glorious Lord will environ our walls with his own presence. He will be our defence, and the streams of his careful love will presently even water our gardens. Judge, lawgiver, and king, he will save us."

So it befell! The Assyrian army perished in a night, and the poorest, weakest, lamest of the citizens was able to fill his arms with the abundant spoil of the camp.

*Lord Jesus, we are lame and helpless, but thou art our judge, lawgiver, and king, and we fly to the protection of thy arms! Give us safety, peace, and spoil, that we may not only be kept in the hour of trial, but become more than conquerors by thy grace!*

**Wednesday, 3rd. Isaiah 34.**

In these terrible verses we have the divine judgment on Edom, which throughout Scripture stands for the indulgence of passion.

We remember the old story. One day Jacob was standing over the caldron of savory pottage. The appetizing odor appealed to Esau, faint with hunger. It suddenly occurred to Jacob that this was his opportunity to win the spiritual leadership of their clan. Esau had no use for it, and the bargain was closed. He ate and drank, and went his way. Long afterwards we read those grave words of Hebrews 12.16, "For one morsel of meat he sold his birthright, that profane person!"

Throughout history and Scripture Esau's choice and its doom have been the warning beacon against that indulgence of appetite. The final choice may be momentary, but it indicates temperament, the habit of the soul, the latent tendency of the heart. These suddenly reveal themselves in one act or word. One mess of pottage, one moment's unbridled passion, one afternoon's saunter, a question and an answer, a movement or a look! Any one of these may settle the soul's destiny, but each is the result of an inward habit of mind which simply reveals itself as it crystallizes in a word, a choice, an act. Oh guard your heart with all diligence, because decisions are forming there which will determine all your future! Sow a thought, and you reap an act! Sow an act, and you reap character! Sow character, and you reap destiny!

From the hour when the twins struggled for birth there was open war or burning hate between these two. Each exulted in the other's misfortunes. Israel, conscious of his spiritual calling and ministry to the world, looked down with something like contempt on his brother; and Esau took every opportunity of reprisal and hindrance. There was no reason for this but selfish, sensual hate. The prophet here sketches the inevitable result of Edom's attitude. And we remember that our attitude towards the vindictiveness of Edom's modern equivalents is taught in our Lord's silence before Herod the Edomite and his men of war.

*Lord Jesus, thou hast taught us to deny the flesh with its affections and lusts, and to live in the Spirit! Thou knowest the keenness of the conflict in our hearts and homes and the world. Enable us, we pray thee, to deny the flesh and overcome the world, that through the grace of the Holy Spirit we may not become castaways!*

**Thursday, 4th. Isaiah 35.**

This beautiful chapter describes Israel's return from captivity. Isaiah beheld it from the distance of years, but is there not a sense in which we may appropriate it for that homeward journey which shall one day land us as pilgrims in the Father's house?

The first two verses tell of what our life may mean to the world. Here is an apt description of the work of our missionary agencies, which most certainly are making wildernesses and solitary places glad. Look where you will through the world, and you will find traces of the glory of the Lord and the excellency of our God.

The subsequent verses tell of our pilgrimage to God's heaven. What miracles have taken place in ourselves! We have exchanged weakness for strength and feebleness for staying power. Our eyes are opened and our ears unstopped. Through the teaching and indwelling of the Holy Spirit we have learnt, and are daily learning, things that eye hath not seen nor the heart of man conceived. We are on the home track! Every day brings us nearer the many mansions of the Father's home. We no longer limp, and our tongue has learnt to sing the songs of Zion. Is this not true? Once we looked back, and down, and around. There were the fear of our enemy and the hesitation of the soul at accepting God's gifts, but all that has passed. Since we have entrusted our lives, our problems, our temptations to Jesus, the mirage (R. V. margin) no longer disappoints with promises it cannot fulfil, and the wilderness is made fertile with the waters of his love and the sunshine of his presence. Even the deserts of our lives may become green with springtide beauty.

When we are walking day by day in holiness, i.e., in perpetual surrender to the Spirit of God (1) we find the road unmistakably plain. The wayfaring man, though a fool, does not err therein; (2) We are secure from harm. No lion molests us; (3) We shall arrive safely with garlands of glory entwined about our heads. Sorrow and sighing may accompany us so far as the first glimpse of the city of God. Weary we often are. Sometimes we are nearly at our wits' end. But see, fellow-pilgrim, silhouetted against the Western sky is the city of God! Let us hasten towards it, greeting it from afar!

*Give us, O Lord, trustful hearts that we may not be depressed or overwhelmed by the depressions or anxieties of life! May*

*we remember that we are pilgrims and strangers, and that the prepared mansions and the loving welcome await us in the Jerusalem which is above!*

**Friday, 5th. Isaiah 36.**

Rabshakeh was a clever diplomatist. His mastery of Hebrew enabled him to appeal to the crowds who gathered on the walls of the city to hear the conversation between himself and Eliakim. It was a clever address. He suggested that Hezekiah had forfeited the help of heaven by his devastations of the altars to various deities. He ridiculed the idea that Egypt could render any help. He compared the slender army that Hezekiah could put on the ground with the mighty Assyrian battalions; and finally contrasted the corn and grapes, the gardens and orchards which they might enjoy with the barrenness and straitness to which they were being reduced by Hezekiah's obstinate resistance. When the Jewish diplomats begged him to speak in the Syrian tongue, which they understood, he haughtily refused, and continued to address the lower classes of the population.

How different was Hezekiah's spirit of absolute faith and confidence in God, who was pledged to save his people. The conflict has been well described as a parable of the everlasting struggle between faith and force. Stay to ponder the sublimity of this picture of the worldwide and everlasting conflict between Satan and Emmanuel! The kings of the earth take counsel, but he who abides in God knows that force shall not prevail, but that they who trust in the Lord are as Mount Zion that shall not be removed. How little did Rabshakeh anticipate the future when the mighty city and empire for which he spoke would become a desolation, whilst Jerusalem would become the center and capital of the world's hope and life!

Are not these features repeating themselves today? On the one hand we have the criticism and threatening of false philosophy and a self-confident agnosticism which threatens our Christian hope, whilst on the other we have the quiet faith of God's elect, who know that their defence is pledged. This God is our God for ever and ever, and he will watch his word to perform it!

*Keep our hearts in perfect peace, O Spirit of Christ, that we may not tremble for the ark of God! We know that though heaven and earth pass away thy word of promise shall be absolutely fulfilled, according to our Lord's faithful word. Teach us how to cash thy promises of a living faith!*

**Saturday, 6th. Isaiah 37. 1-20.**

When Rabshakeh's words were reported to Hezekiah he did two things. His first resort was the Temple. Here was a crisis in which Jehovah was deeply concerned, and for which his interference and salvation might be safely counted upon. Israel, with all her sins and divisions, was still his people. The psalms of David were chanted continually within those sacred courts. The promises made to the fathers could not be canceled. God's honor was implicated. Nevertheless, the message sent to Isaiah revealed his inability to believe that God could and would actually deliver. It seemed incredible that an unseen force could meet, vanquish and save in so urgent a material menace.

We also have our beautiful conceptions of God's saving help when the sun shines, but may we trust his promises to materialize in the hour of direst necessity? Will he do exactly and literally all that he has promised? Will his promises be actualized in fact? The children of faith and hope come to the birth, but it seems almost impossible for them to see the light.

In this case, however, in answer to Isaiah's faith the answer did materialize. The advance of the king of Ethiopia compelled Sennacherib to withdraw his troops; but as he did so he sent the boastful message of verses 10-13 to Hezekiah. Most wisely the king laid it before the Lord. Probably many of my readers have done the same in hours of crisis. Many of us have received letters of threatening, of hate and spite, of defamation and abuse, which the children of this world would answer with pen dipped in poison. How much wiser is it to lay the open sheet before God, and to ask him to deal with it!

Hezekiah's prayer was a lofty one. The God of Israel was the Jehovah of ancient revelation, the I AM. Hosts waited on his bidding. He was the world's creator, and the cherubim waited to do his will. His ear could detect the faintest whisper or sigh. His eyes could behold the helplessness of his children. Surely the people whom he redeemed from Egypt might reckon on being saved from Assyria!

Reckon on thy God, O timid soul! Thy enemies are many and strong, but thy God is sufficient.

*Lord, teach us to pray! May we keep no secrets back from thee; and when our hopes are low and our faith small enable us by thy grace to believe that thou wilt stay the enemy and avenger, and hide us in the secret of thy pavilion from the strife of tongues and the malice of our foes!*

**Sunday, 7th. Isaiah 37. 21-38.**

Among the great stories of the Bible this stands in the front rank. It has often inspired the faith and prayer of God's people in hours of dire distress. What God has done once he can do again. Indeed, the songs of the Apocalypse, prepared for the redeemed and victorious church, reveal the same heroic spirit as animated the great prophet Isaiah. It was his heroic faith that inspired the king and carried the nation

through the supreme hour of anguish. It seemed as though he had overheard the colloquy in the unseen between the spirit of evil, who inspired the Assyrian attack, and the divine Spirit. Listen again! "I will defend this city, and save it for my own sake, and for my servant David's sake."

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still.

The delirium of joy which filled the inhabitants of Hezekiah's kingdom knew no bounds as they pursued the fleeing remnant of the foe and gathered the spoil of the deserted camps. What an infinite relief to the king! How magnificent a tribute to the faith of Isaiah!

Is not all this an encouragement for ourselves in these days when the church of Christ is hard-pressed by the gathered forces of evil? The power of Satan does not now expend itself in the fires of martyrdom, or the torture chambers of the Inquisition, but by the subtle undermining and poisoning influences which are abroad and which specially menace the coming generation. The church of Christ which thrives in the days of physical torture, suffers greatly when the blight of higher criticism is abroad. Now is the time for our Isaiahs and Hezekiahs to ask the zeal of the Lord once more to burn as at Pentecost and vindicate his holy Word! May all our altars catch that flame!

*O Spirit of God, come to our aid! Put forth thy mighty power! Once more come as at Pentecost and revive thy work! Once more give our Lord to see of the travail of his soul and be satisfied! In his name.*

**Monday, 8th. Isaiah 38.**

The return of the shadow up the steps registered the hours of the day by refraction, which is of frequent occurrence as when we see ships that actually have passed beyond the rim of the horizon. It was purely local, 2 Chronicles 32. 31. Isaiah saw the shadow lying ten degrees further up than he expected at that time of day, and this confirmed his own impression that the king would recover. It was as though God had given the king those years to live over again. The past was forgiven and wiped out, and his failures were cast behind God's back.

Hezekiah's love and gratitude knew no bounds. God himself had done it. He had recovered him and caused him to live. He had recovered his soul out of the pit. His love had lifted him. And as the result the restored soul would walk as in a solemn procession. His goal would be God himself, and every step would be steeped in worship.

It is startling to turn from this chapter to the next and contrast the resolves of the one with the sad failure of another, when with a childish love of display there was nothing which he did not show the delegates from Merodach-baladan. We are all subject to the same temptation. When we are in sickness or trial we vow this and the other shall be our guiding stars, but when the morning of restored health breaks we lose sight of them. It is a warning for us all!

But how thankful we should be for our Christian hope! For the saints of the old time death meant "the dark." "I shall not see the Lord," see also verses 18 and 19. How different was Paul's yearning to be with Christ as far better, and the triumphant note of the 1 Corinthians 15 and 1 Thessalonians 4! Something had happened between Hezekiah's outcry and those glorious anticipations. That something was the fact that the grave in Joseph's garden was empty on the first day of the week, and that our Lord had brought life and immortality to light by his own resurrection. If he had not risen we should be in Hezekiah's plight, but now, so far from wishing the shadow to return on our dial, we reach out our hands to welcome the hour when we shall pass through the gate and see him, and greet the beloved who have gone before.

*O glorious Son of God, our Saviour, who by thy death hast destroyed death and opened the gates of life, because thou livest we shall live also! Because thou hast conquered him that had the power of death there is no sting for us, but the abundant entrance into the realm of light and song and recognition!*

**Tuesday, 9th. Isaiah 39.**

To understand this chapter we must remember that a great struggle was on foot between Babylon and Nineveh for world supremacy, and Babylon was set on forming an alliance of nations against that ancient world tyrant. Under cover of a desire to congratulate Hezekiah on his recovery an embassy arrived in Jerusalem with costly gifts from Merodach-baladan. The real purpose was to form a treaty between the two nations, so that they might inaugurate a league which should break the world tyranny of Nineveh. Hezekiah with simple incaution took the ambassadors into his confidence, and showed them all his treasures and resources. Isaiah, with prophetic instinct, when the ambassadors had withdrawn, foretold that the palace would be plundered, the national wealth seized, and the royal princes carried off to be servants to the king of Babylon.

Hezekiah's reply that at least these misfortunes would not befall in his days was not worthy of him. It certainly would not be worthy of our Christian profession. We should so live and pray and work that life should be easier, purer, and nobler for the

generations that follow. Where should we be today if our immediate ancestors had not cut steps in the mountainside by which we climb into the high levels of modern civilization? Is there not also this further thought, that we really own nothing? We enjoy what past generations have left us, and other generations which follow will be richer or poorer because we have lived.

What are you leaving behind? What will be the legacy of your life? It may not be money or estate, or a great business, but will it be a trail of light, the fragrance of purity, the inspiration of goodness and righteousness? Will people say of you that though you had no wealth to leave behind you have not lived in vain, that you have planted trees which will yield fruit and shelter in the coming time; and that when your name is mentioned may it elicit from one and another thankfulness that you lived? Proverbs 10.7 says truly that the memory of the just is blessed.

*We thank thee, our Father, for the memory of many whom we have known and loved who have passed home to thee! May we so live that harvests of blessing may arise from our tears and prayers, our examples and words! Deliver us from pride and ostentation, and keep us from being entangled in worldly alliances! Thou, thou alone, art our rock and salvation!*

**Wednesday, 10th. Isaiah 40. 1-11.**

A long gap of years separates chapters 39 and 40. Israel is in exile. The seventy years of exile were drawing to a close, and a great hope was animating the remnant who were beginning to lift up their heads in expectation. Thus they were well prepared for these words of help and hope. They were assured that their set period of warfare and suffering was accomplished, that their return to Palestine was imminent, that they would be led by a way they knew not, that Jehovah himself would guide and protect their march, and that he would be their shepherd when once more they were situated in the land of their fathers.

Four voices are speaking.

1. Forgiveness—"Thine iniquity is pardoned!" Are you sure of this? If we confess he is faithful and just to forgive. Faithful to his promise, and just because he has borne our sins in his own body on the cross, and has thus emancipated us from all fear.

2. Deliverance. Between Babylon and Palestine lay the great desert of more than thirty days' journey. Mountains, valleys, wastes of sand, enemies lurking in wait, but Israel would find as the nation returned that their way had been prepared, that obstacles had been leveled, and a highway had been cast up. So shalt thou find it! God is with thee. Be of good cheer! The crooked shall be made straight, and the rough places plain.

3. Immortal vigor. All human help and life and love are doomed to wither like the wild flowers of the meadows, blasted by the breath of the east wind or lying in swaths beneath the scythe. But Nehemiah will substitute for Isaiah, Ezra for Jeremiah, Zerubbabel for Hezekiah. Other hands will carry on God's fiery torch as it drops from our grasp. The divine word shall persist. The gospel shall not fail. The promises are sure. This earth shall yet see her summers. The glorious sun shall rise again, though it seems to sink in blood. Thy word, O God, is forever and ever!

4. The shepherd's patient care and leadership. These also shall subsist. In heaven itself, when he has wiped away all tears, he shall lead his flock into the pasture-lands of Paradise. Death, the grave, the fiery trial of eternal truth may abash thee, but our shepherd is the Lord God, the mighty One.

*How can we thank thee enough, O mighty God, for all that thou hast been and wilt be in the great ages that await us yonder! We commit to thee the keeping of our souls, thou faithful Creator! We long to hear that the scroll of time has been rolled up, and that that life has begun which will be life indeed. Hasten thy coming, we entreat thee, O Christ!*

**Thursday, 11th. Isaiah 40. 12-31.**

The earth, 12-20, with all its oceans, mountains and expanse of land is a small thing with God. It is just big enough to be the nursery on which his children can be trained for their eternal destiny, and the battleground on which the decisive conflict between the hosts of heaven and hell will be fought. Bigness is not greatness, and the eternal issues which are being decided in this time sphere are immeasurable. How absurd it is to attribute the wonders of creation to idols, whether of metal or wood! The incomparable greatness of our God has been wonderfully illustrated in these later centuries when the telescope has resolved the wonders of the infinite realms above us and the microscope the infinite realms beneath. How wonderful that he should love us his little children!

The heavens, 21-26. The blue skies of the East are as the curtains of God's tent. He travels with us in our pilgrimage, and the stars are as a vast flock following their shepherd. He upholds and guides them on their way, and will he fail to hold us in the orbit he has chosen? Read verse 26 again! Will he do so much for stars, and fail us for whom Christ died.

The children of God, 27-31. What a story each of us can tell of the unwearying patience and love of God! He fainteth not, neither is weary, though each one of us has made infinite demands on a love that will never let us go. He will never forsake the work of his own hands, nor drop the care of a soul which he has once undertaken.

Probably our power with God is our helplessness. A little child may by its tiny hands draw and hold down to its level the face of its stalwart father, and our trembling faith and desire will bring all God's mighty love to our help.

Be sure to notice the prophet's order! We should expect that his climax would be flying, but no! The climax is not the mounting with the wings of youth, nor the running of middle life, but the walk of growing years, when the exploits and friends of youth have passed, and we shall walk without being weary.

*We thank thee, Father of light and love, that thou wilt never fail nor forsake, but wilt be forever nearer and dearer as our years increase! Thou sustainest the universe of matter, but thou art ours and we are thine in an eternal covenant of love. It is enough! Nought else matters if we are thine and thou art ours. Thou wilt care and love for ever!*

**Friday, 12th. Isaiah 41. 1-20.**

The conception of this paragraph is superb. Jehovah is represented as summoning the earth, even to the remotest islands of the West, to determine between him and the gods of the heathen. These are challenged to predict future events, or to prove that their predictions have come true in the past. On the other hand, the servant of Jehovah is prepared to show, especially in the case of Cyrus, that the predictions of the prophets have been verified to the furthest details.

Note the sarcasm of this challenge, and the endeavor of the idol votaries to meet it! Nails, paint, and soldering are requisitioned to make their gods presentable. The vague mutterings of the Delphic oracle are contrasted with the oracle of the Hebrew prophets. For instance, the forecasts of verses 2, 3 and 25 were literally fulfilled.

God's dealings with his own people stand out in startling contrast to all that idols can do. What he was to Abraham he has been abundantly to his children all down the ages. If we look forebodingly into the dim unknown he whispers, "Fear not, for I am with thee! Be not dismayed: I am thy God!" If we fear that our strength will not hold out for our allotted task he says, "I will strengthen thee, yea, I will help thee!" If we tremble before the wrath and threats of our foes he reassures us by promising that all who were incensed against us shall be ashamed and confounded, and as a thing of nought. If our enemies seem as innumerable as the wild grass on the mountains or the heaps of chaff on the plains God will interpose to fan them off. The winds shall bear them away, and the whirlwinds shall scatter them. Luther found it so though there were as many devils in Worms as there were tiles on the roofs of its houses.

You may be weary and thirsty, you may seem to be in a wilderness longing for shelter from the burning heat, but God will be to you all that springs of water and tree shade could be, and the complement of every necessity!

*O our wonderful God, what can we say to thee? It seems good to us to be weak and helpless and overwhelmed by our foes, but we are the more satisfied because every new need of ours reveals something in thee of which we had never dreamed.*

**Saturday, 13th. Isaiah 41. 21 to 42. 4.**

The Almighty issues a challenge to the idols to predict future events. They are nonplused, and have no reply. The advent of Cyrus on the scene, before whom great Babylon fell and the Jewish people were emancipated and returned to their own land, was absolutely unannounced by the idol priests. Jehovah had long before heralded that advent, and had called Cyrus by name. But though Cyrus was a man of unusual nobility and purity Isaiah passes beyond him to delineate another who would realize ideals of service as neither Cyrus nor Israel could do. The captivity in Babylon was broken once and for all by the interposition of this wonderful deliverer, but our salvation has been wrought out by the Son of God, who combines the tenderest sympathy with his consummate sacrifice.

There is no doubt as to the applicability. The Holy Spirit by the evangelist Matthew directly refers this passage to him, and tells us that its meaning was filled to the brim by Christ's matchless life. He does not strive nor cry. Each morning we awake to find that he has been at work in wood and ocean and the homes of men, but he is gone without leaving a footmark on the sands, or the whispered echo of his step. He repeatedly told the healed ones not to make him known, and stole away leaving the multitudes to wonder at the marvel of his miracles. He selected his apostles from the humblest ranks of men, refused the empires of the world, and took the way of the cross. He expended his strength on bruised reeds and smoking flax, on dying thieves and fallen men and women. He straightened out bruised reeds and made music out of them, and rekindled the fire that had nearly died out, as in Peter. At Pentecost and afterwards he ignited the hearts of thousands of men and women.

*Make us such, O Son of God, that we may not call attention to ourselves, but so live and speak that we may light great fires which will burn after we have gone! May we imitate the silence and ministry of the dew!*

**Sunday, 14th. Isaiah 42. 5-17.**

In the previous chapters Isaiah was led to stress the sovereignty and glory of the great God our Saviour, but how exquisitely beauti-

ful is this introduction of Jesus Christ, the eternal fellow of Jehovah,—"My Father and I are one,"—and yet the servant. From this time his character and work are the theme of the prophet with "a frequency and a fondness almost equal to the steadfast faith which he reposes in Jehovah himself."

Notice this rehearsal of what transpired in the eternity of the past when he was commissioned as a pledge of covenant grace to the Hebrew, as a light to the Gentiles, and for the administration of the gifts of sight, liberty and light.

Why, my reader, do you not seek these gifts for yourself? You read about them, hear men preach about them, see others blessed, but why do you not claim and appropriate by a living faith? Do not wait to see or feel whether they have been given! Dare to reckon on God apart from any emotional response, and believe that you have received even if you do not feel!

Note how this commission to our Lord on our behalf is hailed! Earth answers the proclamation of these new things by songs in which not the servant, but Jehovah himself is the object. You lonely souls who dwell in the wilderness of isolation and solitariness and think yourselves at the end of the earth: you children of the ocean, whether American or British, who go down to the sea in ships: you mountain climbers and dwellers in the heights of godly fellowship, —here is a common theme for songs! Sing till your hearts catch fire! Do not be always imploring God to bless you: bless him! Be glad before him!

Verses 13-15. It seems as though the whole nature of Jehovah were gathered up in the gift of Jesus. But the inspiring thought of his agony will help us. Our sufferings are upon him! The blind, the people who do not know their way, the folks in crooked places, these touch him to the quick. Such are some of us!

*O God our Father, we can never realize what it has cost thee to deliver man! As in Gethsemane, so in eternity thou hast suffered beyond our ken. But it is enough to know that thou lovest us, and that thou wilt not stint the utmost suffering if only thou canst make us partakers of thy holiness!*

**Monday, 15th. Isaiah 42. 18 to 43. 13.**

It is evident that Israel was chosen from all the nations of the world to bear witness to the eternal God. Amid all the ignorance and evil of mankind their witness was to be as a shining light; but in 18-25 the voice of the prophet, speaking under the influence of the Holy Spirit, accuses them of their failure. They had become blind and deaf. Instead of magnifying God's holy law as given from Sinai they had shamefully betrayed their trust. Therefore they were given over as a spoil to robbers, i.e., to the Assyrians and Babylonians. They would not walk in God's ways, or be obedient to his laws, therefore there was poured upon them the sharp discipline of verses 24 and 25.

We have here a terrible warning to the professing church of our time. On the one hand the holy sacraments are smothered by the ritual of Babylonian mysteries, and on the other the modern critic uses Jehudi's penknife with merciless destructiveness. The professing church is even now forfeiting her power, but she does not lay to heart her true condition and inevitable doom, 25.

But surely we are on the verge of another divine interposition, as has happened so often in the story of the church. Ponder well this forecast of the story of the Chosen People, 43. 1-13! In vision we behold the restoration of the Jews to their own land under Ezra and Nehemiah, and there is a far forward look to the advent of our Lord. The Almighty has redeemed his people! The holy One of Israel has become their Saviour! "Fear not!" he cries. "Thou art precious and honorable in my sight. I love thee. The North shall give up, the South shall not keep back, I will bring my sons from far, and my daughters from the ends of the earth. The rivers will be low when they pass through, and the fire will not scorch." We only spoil by our poor words these incomparable promises. Claim them one by one! Dare to believe that these words apply not only in their original setting, but for us believers all! In heaven we shall be God's witnesses, bearing our testimony to the love that would not let us go and the strong arm which all hell cannot thwart. Sing, my soul, sing!

*Heavenly Father, we adore thee for thy patient love and thy strong arm! Thou shalt be our boast and song in eternity. We are trophies of thy mercy. None have been able to thwart thy saving grace. We will trust and not be afraid.*

**Tuesday, 16th. Isaiah 43. 14-28.**

One naturally shrinks from writing aught of commentary on such a paragraph as this, —and there are many such in these wonderful chapters. As well attempt to color a flower!

So far the prophet has spoken of Israel as the object of deep affection on the part of God. They were loved, chosen, and called. That was the ideal Israel, but as a matter of fact the real Israel was sadly deficient. The many were called, but only the few chosen. The same distinction was recognized by the apostle Paul, who stresses it in his division between Israel after the flesh and Israel after the Spirit. As the years of captivity passed large numbers of the Jewish nation were absorbed by their new surroundings. Many became idolaters. Others settled down in trade and became prosperous, so much so that they refused the opportunity of returning to their own land. Others again drifted into distant parts of the empire. The real Is-

rael was of an altogether different caliber. Is there not the same distinction today between nominal and real Christians, professors and possessors, the mixed multitude and the chosen seed?

Destruction pervades the present paragraph. In the earlier portion, 14-21, Jehovah assures the remnant of true-hearted Israelites that he will make a way for them through difficulties as formidable as was the Red Sea to their fathers. He was prepared to lead them through the wilderness, unhurt by wild beasts and amply supplied with water. But in 22-28 Jehovah turns to the apostate remnant, reproaching them with their sinful neglect and offering to blot out all their transgressions if only they will return to their loyalty and love.

To which of these two divisions do we belong? Are we among the five wise virgins with our lamps well supplied with oil, or among the foolish whose lamps expire for want of the infilling of the Holy Spirit? If the latter, read and read again verse 25, and notice the divine pledge of God's forgetfulness of sin! Else you must run the gauntlet of verses 27 and 28.

*How can we thank thee sufficiently, almighty Father, for thy pardoning grace, vouchsafed unto us in Jesus Christ! We gratefully accept it. Alas that we have made thee to suffer with our sins! We pray thee to blot them out of thy memory and receive us to thine heart! In Jesus' name.*

**Wednesday, 17th. Isaiah 44. 1-20.**

In 1-5 Jehovah addresses his own people. At that time his words were rightly appropriated by such as realized the divine intention in the selection of the Hebrew people to be his witnesses to the world. But during the present era of church history the church has been called to fill the gap between the temporary rejection of the Chosen People and the advent. Therefore we are at liberty to accept this and similar passages for ourselves. This promise is especially appropriate to the young members of our families. Let us encourage them to assume the positions vacated, alas! by the Hebrew race. Young brother or sister, dare to say openly and frankly, "I am the Lord's"! Or write on your hand, "Unto the Lord," and never let thy hand do or write anything unworthy of him! Or take as your supreme title and surname the word, Christian, Christ-lover, Christ-discipled, or Christ-enslaved!

In 6-8 emphasis is laid on the veracity and reliableness of the divine forecasts of the future which characterized the Hebrew dispensation. We hardly realize what a conspicuous place in Jewish thought and outlook was filled by the predictions with which the pages of the Old Testament abound. The mighty nations of Seba, Egypt and Babylon seemed to be too deeply rooted to be destroyed. It was a startling thing to hear of their dissolution, as it would be if in our time New York would be a mass of silent ruins, and the remains of St. Paul's Cathedral would tower above the débris of a desolated London. The study of fulfilled prophecy is well worth while, and we remember the special blessing offered in Revelation 1. 3 to those who read and ponder the things written in that marvelous transcript of the Christian centuries.

In the sarcasm of the closing paragraph, 9-20, the contrast between Jehovah who forecasts the future with unerring foresight, and the imbecility of an idol-factory, is strikingly enforced. Alas that in not a few churches today there is so close a resemblance between their ritual and this ancient Babylonish cult.

*Great Father, to whom there is neither past nor future but an everlasting Now, teach us so to live in unison with thyself that we may not fear amid the changes which according to thy prophets are about to close the present age; and may be worthy to enter that new age which is knocking at the door! In Christ's name.*

**Thursday, 18th. Isaiah 44. 21 to 45. 8.**

We must remember that Israel was in captivity because of their multiplied sins. It was impossible for God to restore them to their own land until they were cleansed and saved. Therefore in this paragraph we have, first, the expressions of divine love and forgiveness preceding the announcement of Cyrus, who not only allowed but expedited their return. Even the omnipotence would be unable to carry the divine purpose into effect unless it was certified of the divine forgiveness. But that repentance as voiced by the prophet Daniel had been sincere, Daniel 9. 4, etc., and the thick cloud of past transgression had been blotted out. There was therefore no reason why God should not at once realize his ideals in respect to the penitents of the Chosen Race.

What a comfort this should be to some who shall read these words! You, my friend, were created for a sublime purpose, but you have thwarted it either by some evil indulgence, or by a laxity and indolence which have been equally destructive of the divine intention. Will you not at this very hour step back into the blessed hemisphere of God's forgiving grace? Nothing could give greater joy to him who formed you. The moment you return your transgressions shall be blotted out as a cloud, and as a thick cloud your sins. Nothing but the blue sky shall stretch over you. Your act will set the heavens, the earth, the mountains, and the trees singing, and God's glory will suddenly break out as the sun through a bank of clouds.

The prophet then turns to Cyrus, whose overthrow of the Median and Persian empire is one of the conspicuous events of world history. It took place in B. C. 546. It is probable that this prophecy was uttered

when Cyrus' name had already become familiar, and his attack on the Persian empire was in process. To quote from a great exegete, who stresses the use of the present tense:

"As plainly as grammar can enable it to do this prophecy speaks of Cyrus' campaign as already begun, but of its completion as still future."

Clearly the repentance of the nobler part of the exiled nation was the prelude of their restoration. This is always God's method of procedure.

*Most gracious Father, we have erred and strayed from thy ways like lost sheep, we have followed the devices and desires of our own hearts, and broken thy most holy law! Forgive us, we beseech thee, and enable us once more to fulfil thy great purpose in our lives! In Christ's name.*

**Friday, 19th. Isaiah 45. 9-25.**

The keynote of this paragraph, as of much else in Scripture, is the vindication of God's righteousness. The vast changes which from time to time have passed over and transformed the face of the world have resulted from the strict justice and reasonableness of the divine nature. There is much in the dealings of God with nations and men which we cannot understand, but of this we may be sure, that the procedure of his providence in dealing with the nations is identical with that of his dealing with individuals. Those sublime words of Matthew 25. 31-46 are true not only of those great scenes which shall close the present dispensation, but of the whole procedure of providence as the succession of empires has passed through the centuries of time. It is as useless to challenge the rightness of God's dealings with mankind as for clay to say to him who fashions it, "He hath no hands."

It was in righteousness that God opened the way for the empire of Cyrus to supersede that of the Medes and Persians. It was in righteousness that the labor of Egypt and the merchandise of Ethiopia passed out of their hands, and that they have fallen to the rear in the march of mankind. It was in righteous remembrance of his ancient promises to Abraham that God has never ceased to make the Jewish race one of the foremost features in the history of mankind. We are yet to see a further fulfilment of their destiny.

We are told that Israel shall be saved with an everlasting salvation. Therefore, when the dealings of God with any of us are shrouded in mystery, and we are led to cry, "Thou art a God that hidest thyself"; when we receive salvation and pardon at his hands; when we listen to the words that have gone out of his lips, words of comfort, forgiveness and blessed assurance, let it be always borne in mind that he is the righteous God, and that justice and judgment are the foundation of his throne! He has magnified the law by the death of the cross, and is now free to give his mercy its free scope.

*O great God, our Father and our judge, we adore thee for the assurance that to thee every knee shall bow and every tongue shall confess! We glory in thy righteousness and strength, and await with eagerness the final vindication of thy dealings with our race and with creation.*

**Saturday, 20th. Isaiah 46.**

This remarkable chapter deserves most careful consideration. It is full of warning and comfort.

The prophet is again dealing with the idols that presented themselves at every street corner and in their magnificent temples. He takes us to an idol-factory where the goldsmith covers the work of the carpenter with lavish prodigality. When the idol-factory has completed its work the helpless image is borne on the shoulder to its place, from which it shall not remove unless it is placed on the beasts of the conqueror. It is dumb to those that cry to it. It is not touched by those who appeal for help in an agony of need. The beast is sensible of its weight even to weariness, but the idol is absolutely indifferent.

But note the contrast! The idolater carries his idol, but our God carries us in his everlasting arms from our cradle to our grave: and surely there is a vast difference between carrying your god and God carrying you. Lean hard, O child of God, on those everlasting arms, which are prepared to carry you from the curly locks of childhood to the hoar hair of age, unruffled and undisturbed by the weight or strife or rebellion of those that are borne.

Of course, no man or woman would continue to carry the dead, except to the grave. If a soul has destroyed itself by deliberate persistence in rebellion we cannot conceive of its carriage on the everlasting arms. But as long as there is a spark of life the nursling is tenderly and patiently carried and cared for.

Oh, let us thank the Eternal for those everlasting arms that are beneath, bearing us forward to eternal blessedness! It is because the arms of Jesus were outstretched on the cross, and those dear hands were pierced by nails. Be of good cheer! God's righteousness is not far off, and his salvation will not tarry. The way into thy heart is paved with the wood of the cross.

*O blessed Lord, we thank thee for this blessed fact, that thou hast not only borne our griefs and carried our sorrows, but that thou art prepared to carry us to hoar hairs with inexhaustible patience and tenderness, and to present us to thy Father with exceeding joy!*

**Sunday, 21st. Isaiah 47.**

Throughout Scripture there is one antago-

nist to the kingdom of our God. Babel, Babylon, and Babylon the Great, these are the titles of the long-time antagonist of the divine purposes. The antagonism of God's children with the devil's creation of vanity, lust, and lies has been persistent. In this chapter we have the divine arraignment of this system.

Here Babylon is addressed as the mother of sorceries, astrologies, star-gazers, and prognosticators; and in this delineation we trace many symptoms which are apparent in our modern life. She is challenged to defend herself, if she can, by her use of these false lights which deflect the course of the voyagers over the darksome seas of time. She is compared to a slave-girl compelled to cross the swelling stream to banishment and slavery. She is accused of careless inattention to the inevitable climax of her defiance of Jehovah. She is challenged to avoid that absolute desolation which, according to modern travelers, has strewn hundreds of miles with the fragments of mighty temples, palaces, and defending walls. She is warned that her allies, with whom she has trafficked, will leave her to her fate. All these predictions have been fulfilled, and in measure we may recite over her desolations the words of Revelation 18, one of the greatest odes ever penned by mortals. But their entire fulfilment is not far away.

Surely these wonderful chapters should send us all back to the study of prophecy, to the exactitude of the forecasts of Scripture, and to careful consideration of our present duty to the generation to which we belong. When we consider the vices which accompany modern civilization, and the condition of the professing church, and of the armed peace of the world, may we not heed and pass on that voice from heaven in Revelation 18. 4, "Have no fellowship with her sins, that ye receive not of her plagues!"

*Almighty Saviour, who hast built thy church on the eternal rock, may we be separate and touch not the unclean thing, but be espoused to thee in the eternal union of unsullied purity and constraining love!*

**Monday, 22nd. Isaiah 48.**

Once more Israel is bade to prepare to leave Babylon. The mighty city had reached the climax of its glory, which was to pass as a brief summer night whilst Israel was to go forth to continue for centuries as a witness to Jehovah with a marvelous power of renewal. The reason for its retention among the nations of the world was in its unusual susceptibility to religious impressions, its aptitude for the unseen, its records of divine revelation, its literature, its outstanding leaders, above all, its gift to mankind of the humanity of Jesus. All these combine to lift this favored nation to a unique and abiding eminence in human history.

But notwithstanding all that Jehovah had done the Chosen People were one long disappointment. Divinely-given predictions of coming events, both in the past and the near present, had been ignored, or if they had been verified by fulfilment it had been credited to their idols. Even now, when Cyrus was on the march, the majority of the Hebrew folk never expected that he would achieve their deliverance. All that God's messengers might say in obedience to his revelations was ignored. But though his people were so irresponsive Jehovah would not cut them off. With infinite patience he would continue to reprove them, and would most certainly carry out his purposes. Note that glorious resolution in verse 11! Ponder deeply verse 18! It is God's sigh over his disobedient people.

May it not be true of thee and me? If only we could have our life again, and be able to listen and heed and obey, we should find deliverance and help where now we encounter perpetual and bitter disappointment. Let us not plan and strive as though we were independent and experts! We are only little children, groping in a maze and labyrinth. Let us listen to the Lord our God, who waits to teach us to profit and to lead us by the way that we should go!

*Help us, O God, to leave the Babylon of worldly conformity and to take the lonely path of consecration to thy sacred will, believing that thou wilt lead us through the desert wastes, causing the waters to flow from the rocks and enclosing us in a peace which none of the wicked can share! In Christ's name.*

**Tuesday, 23rd. Isaiah 49. 1-13.**

There can be little doubt in the interpretation of these noble words. They may be primarily applied to the consecrated souls to whom they were addressed at the close of the Captivity, but they were expressly referred to our Saviour by his greatest apostle in the little synagogue at Antioch, Acts 13. 47, R. V. Notwithstanding all that they had suffered in their exile, few of the Chosen Race realized or attempted to fulfil their great mission to the world. This was specially true when our Lord appeared. Under the rule of Pharisee and scribe they had become a nation of casuists and ritualists. But our Lord assumed the responsibilities that they had evaded, and fulfilled them by the gospel he spoke and the church he founded. In the mission of Jesus the heart of Judaism unfolded itself. As the white flower on the stalk, he revealed the essential nature of the root.

Let us ask to be in miniature what our Saviour was and is! Let us ask for the gift of speech as a sharp sword! Let us seek, in all modesty, to be hidden in the hollow of God's hand! Let us be willing to be polished shafts, although the process may be painful! Let us be prepared for apparent failure! When Jesus died failure seemed

written across his life work,—a group of timid disciples, the shame of the cross, the execration of the religious leaders! But as now he sees of the travail of his soul he is abundantly satisfied. And when from the vantage ground of heaven the baffled worker sees the result of his poor efforts, he will probably be overwhelmed with thankfulness for the use God made of him.

Before we finally turn from this beautiful paragraph let us once more recapitulate these outstanding particulars! Before there can be voice there must be life. There must be edge in our speech, cutting and dividing power in our words, penetrating between soul and spirit. Our aim should be for our words to become the critic of the thoughts and intents of the heart. But for this we must be content to sit as learners morning by morning whilst God uncovers our ears to learn his messages. Never should it be forgotten that we must be learners before we can become preachers! But we may always count on God as our ally. If we awake souls to pilgrimage, God must open the prison doors. We may blow the trumpet blast around Jericho's walls: it is for God to overthrow them.

*Open and anoint our lips, O God, we beseech thee, that we may carry thy messages to those who are in prison or exile, that they may become pilgrims through the deserts for whom water springs shall burst forth and song shall accompany! In Christ's name.*

**Wednesday, 24th. Isaiah 48. 14-26.**

Jehovah had promised to restore his people from captivity in Babylon to their own land, and apparently there were doubts on the part of his people as to his ability. It seemed too wonderful to be true and too difficult to be accomplished. But as one commentator puts it, "In the following verses God seems to stoop to kiss the trembling lips through which those doubts broke."

For fifty years their land had lain waste and their enemies had triumphed over them. Zion said, "The Lord hath forgotten me." But if God has put into a mother's heart a love which is prepared to surrender sleep, food and life for her child, which at the first summons of need hurries to help and soothe and bless, which will stand by a felon in the dock or hunt for a lost girl through Sodom, will God do less? Yea, the fires on human altars may burn down to white ash, but his love will not give up or forget! "Thy broken walls are continually before me." Ah, thou hard heart, how darest thou resist such love as this?

The Orientals have a custom of tattooing the names of their friends on the hand, so as to be fresh in their memory (16). Our names are written on those dear hands that still bear the scar of the nails!

The effect of such an appeal is immediate (17). Crowds, encouraged by these promises, begin to gather. Zion's children make haste. They gather together. They come in bewildering crowds. Receive them, thou broken-hearted mother city, for they that swallowed thee up shall be far away!

But a further question is raised in verses 21-26. What will Babylon say to this migration? Shall the prey be taken from the mighty, as a lamb in the lion's mouth? But God has calculated his resources, and they are adequate. The mighty hands of omnipotence will not fail in the test. Look away past failure and thy mighty foes! Look off to him! He sank under his cross that he might share thine, however heavy. He lay in the weakness of the grave that he might conquer and tread beneath his feet thy foes and his. The prey shall be taken from the mighty, and the lawful captives redeemed.

*We rejoice in thy salvation, thou glorious Lord! We see thee coming from Edom, with dyed garments from Bozrah. Blood is on thy garments, but glory to thee, thou art mighty to save even to the uttermost!*

**Thursday, 25th. Isaiah 50.**

Verses 1-3. God cannot divorce those whom he has once taken into covenant with himself. Backsliding, faithless, and irresponsible they may be, but they are still his, and he is jealous for their perfecting. Though the universe be ransacked no bill of divorce can be discovered. His love will yet win back the souls on which it has set itself.

Verses 4-9. In his human life our Saviour was a scholar in the school of human pain. Morning by morning the Father awoke him after his brief snatch of sleep amid the thyme of the hillside, or in the stern of Peter's boat, or on the couch at Bethany. Each morning brought its own revelation.

If we were to listen when we awake we might also hear that voice. But the divine purpose is not for our gratification and comfort, but that we may know how to sustain weary souls that are ready to faint, and receive the directions for the coming day. Those directions may lead us to collision with his enemies and their ways, but we must set our faces like a flint, not surprised or abashed by opposition because the Lord is with us to vindicate his own truth. Behold, the Lord God will help thee! Thou shalt not be ashamed though thou hast to set thy face like a flint and bear, as did thy Master, shame and spitting.

Verses 10, 11. In obeying the commands of thy Lord thou wilt sometimes have to grope thy way in the dark. The temptation at such a time is to kindle a fire and surround oneself by firebrands. Be sure to resist it, because these, which may be compared to sharp notes or sarcastic rejoinders, soon die out! Do not abate thy efforts, or sit down, or endeavor to grope back. Stay yourself on God and go straight forward!

God will bring forth thy righteousness as the light and thy judgment as the noonday.

*Dear and blessed Lord, how much thou didst bear for us! We can never thank thee enough that thou gavest thy back to the smiters that thou mightest the better succor us. May we claim and use all the spoils of thy sorrow, and may we never flinch from similar efforts to help others after our poor measure!*

**Friday, 26th. Isaiah 51. 1-8.**

These paragraphs are exceedingly dramatic. We become conscious that we are approaching a revelation of surpassing sublimity. Travelers who have visited the ruined temples of Egypt can hardly find words to describe the splendor of these approaches; and as we consider the thrice "Hearken!" of this paragraph and the thrice "Awake, awake!" of the succeeding one we realize that we are entering the presence chamber of the profoundest mysteries of love and redemption. Our mind becomes educated, our eye focused, our steps muffled as we pass in to worship before the dying Man of Calvary.

Notwithstanding the divine assurances the captive nation seemed unable to believe that Zion's wastes should be repaired, and they should become a great nation. Here is a threefold reply.

The lessons of the past are first brought to mind, 1-3. Consider Abraham and Sarah! There was a time when they were the sole representatives of the Hebrew race, yet from the one son of their old age sprang countless myriads. Not once or twice in the past the cause of truth has been entrusted to a tiny handful of defenders. The prophet has stood lamenting that he alone was left, and God has suddenly called on one man, and lo! it seemed as though the dust were suddenly transformed to warriors. Truth has sprung up from the dust.

The gaze of the doubter is now directed to the imperishableness of the spiritual as contrasted with the material and visible, 4-6. The heavens, far removed from the convulsions and shocks of time, will presently be changed. There will be new heavens and a new earth. But amid the wreck of matter spiritual qualities will abide. "My salvation will be forever, and my righteousness shall not be abolished."

Consider, also, the impotence of men, 7 and 8! They may try to wear out the saints, but they must fail because God's own are fed and strengthened from the springs of the divine nature, and God has imparted to them patience and courage which human opposition can neither thwart nor silence.

*We have many questioning thoughts about our future and as to our power of resisting the opposition of the great enemy of our souls, but thou art sufficient, O our Saviour! Thou hast overcome, and thou abidest faithful! We trust thee.*

**Saturday, 27th. Isaiah 51. 9-23.**

This appeal is addressed first to God, 9-16. There are ebbs and flows in human life, winter and summer, the transfiguration glory and the demoniac boy. But these variations have no counterpart in the divine nature. His arm is strong. It stretched forth the heavens. It dried up the Red Sea and made the depths a way for his ransomed people. What he did once he can surely do again. He shall go before and his grace will follow after, abashing sorrow and cherishing songs of joy.

It would seem as though the silence is broken in verse 12 by the answer of Jehovah himself. Oh, think of him who sits at the right hand of God, the seat of his resistless and unceasing energy, and believe that that throne is on our side! It stands between thee and all that are against thee. Even if thou art in an apparent prison house thou shalt be set free! To fear all day continually because of the fury of the oppressor is impossible for those who live in touch with God.

Verse 16 is specially appropriate for God's servants in the ministry and similar positions who may be confronted by various forms of hatred and ill-will.

The appeal to awake is addressed next to Zion, 17-23. We are called on not only to do right things, but to do them beautifully; not only to speak the truth, but speak it in love; not only to give of our money to individuals or societies, but to do it with a smile. Let those who like Zion at that time are environed by adversity dare to believe that he who drank that awful cup in Gethsemane will take theirs from their lips, or sweeten the contents by ingredients of his own patience and love!

This call to "Awake" is addressed to us all. The air is heavy with sleep! Some amongst us have drunk of the narcotics of the world. Some are naturally inert, and do not hear the voices or feel the impulses which speak from God. See to it that you watch with Christ, lest an angel shall be sent from heaven as in the Garden to do the work which you might have done!

*Forgive us, gracious Father, that we have too often been swayed by fear of man! Help us, we entreat thee, to think of those unseen squadrons that environed Elisha, and to find peace and joy within thy secret presence! In Christ's name.*

**Sunday, 28th. Isaiah 52. 1-12.**

This chapter for eloquence is a veritable cloth of gold. In vision the prophet forecasts the return from the Exile.

He first addresses the Holy City, whose ruin had now lasted for nearly 70 years. She was sitting upon her hills as a captive slave, and her ruins were the haunt of neighboring Gentiles who had no care for those sacred ruins except as they might afford temporary shelter. All other eyes saw

ropes and bands holding her down as a captive girl.

"No," cries the prophet, "thy bands are loosed, thy wastes begin to smile. Arise and once more be clothed with the homes of men!"

Turning from the city the prophet now addresses the captives in Babylon. They had been terribly oppressed. They were set to work for nought as though they were slaves. Often beneath their taskmasters they howled with pain; and jeering voices dared to blaspheme the name of Jehovah. The tragedies of Egypt were being reënacted. But presently God would break silence and bid them go forth.

Here is the homeward march as foreseen by the prophet's eye! Angel-hearted messengers precede the long and weary march across the desert, and burst in on Zion with the message that God was greater than emperors and kings. He was no phantom deity, but reigned. The watchers in Jerusalem, as tidings come of the return, lift up their voice in the ancient psalms, which had new significance, and the waste places and ruined sites chimed in. The Lord was returning at the head of his people! He had made bare his holy arm, and the tidings of his mighty interference had spread to the ends of the inhabited earth.

Now turning to the exiles the Spirit of God bids them cleanse away all stains contracted during their Babylonian residence, to ask for the sacred vessels which Nebuchadnezzar's soldiers had abstracted, and then take up their flight, not fearing pursuit because Jehovah would be their rearguard.

Oh that the professing church would take this summons to herself, and come out of her association with the world, which is passing away, and do the work which has an eternal significance!

*We pray thee, O heavenly Father, to wean us away from all that defiles and hurts us in our religious or practical life, that our hearts and minds may ever be set on thee and thy care during our earth sojourn! In Christ's name.*

**Monday, 29th. Isaiah 52. 13 to 53. 12.**

We tremble to say aught of this sacred chapter, the Holy of Holies of this Book, because it gives us a glimpse of the mind that was in our blessed Lord as he became obedient to death, even the death of the cross.

Note the contrast! His visage and form are marred with an anguish the like of which was never shared by any son of man, but he is exalted and very high, the Lamb in the midst of the throne who alone is able to take the Book and open the seals thereof. All the nations of mankind will come to be cleansed by his sprinkled blood, though their kings, wise men, and great men after the flesh will be excluded from benefit.

The Messiah had nothing of the outward traits of royalty. Born of humble parentage, there was nothing to attract men of wealth and power. He was constantly surrounded by the sick, the possessed, and the broken-hearted. Could he be other than a Man of sorrows? Did he not weep with Mary and her sister? When he was in contact with human suffering had he not good reason to sigh? When young men failed to respond to his appeal could he do other than speak sadly? The Greek liturgy refers rightly to his "unknown sufferings." His apostles forsook, Judas betrayed, Peter denied. In Gethsemane he sweated great drops of blood. The soldier's spear gave evidence that he died of a broken heart.

It is good often to change the "we" and "our" of verse 5 into "I" and "my." If we are called to help another soul into the light let us urge him to do it. Go in by the first "All" of verse 6, and come out on the last "All"! That will give instant understanding and peace.

For verses 7-9 we have only to read again the story of the Gospels, and we shall instantly realize the minute particulars of agreement between the anticipations of prophecy and the fulfilment of fact. And if so in this case, why should we be in doubt as to the ultimate fulfilment of all that the spirit of prophecy granted in the past to holy souls who were open to his least whisper?

The chapter ends with a burst of hallelujahs, all being fulfilled. He is seeing of the result of his soul travail. He is justifying and sanctifying tens of thousands. He is dividing the spoil and claiming his own. He bore the sin of the world. He ever lives to intercede. He shall triumph over sin and death and hell. Hallelujah!

*We adore thee, O Son of God, our Saviour and Lord! As long as we live here on earth we wish to help thee with the unsaved for whom thou didst die, and our thought of eternity is that it will be too short for us to utter all our love and praise!*

**Tuesday, 30th. Isaiah 54.**

This chapter is addressed to Jerusalem, still lying waste.

"How can I sing?" cries Israel. "My city is in ruins, my Temple burned with fire, my precious things laid waste."

"Nevertheless," says the divine voice, "the time for singing is come, not because of what thou hast, but for what I am prepared to give. Enlarge thine accommodation, make room for the great host which I am preparing to own thee as mother!"

"But," Zion replies, "thou canst not give me back the years of my widowhood, when I have lived my own wild life. Thou canst not undo the results which are the inevitable record of my sins."

"Be it so," once more God replies, "but nevertheless I am going to have mercy on thee with an everlasting kindness, neither shall there be any break in my covenant of

peace. It shall be as stable as the everlasting hills."

So God our Father is able to make men and women in middle life sing again as in the days of their youth with a joy chastened by their memory of past failure and transgression. As in the great world Adam's sin has been overruled to the subsequent enrichment of the race, so in the small world of individual experience we rise by our falls, triumph in our defeats, and through the wilderness with its bitter experiences enter into the land of peace.

In verses 11-17 we have the divine ideal of what God wants for Jerusalem. Eastern women often use antimony for painting round their eyes to make their brilliance the more conspicuous, so their past trials were to make God's saving grace stand out more brilliantly than ever. The city would regain not only its former beauty, but its holy character: the mercy of God inducing true repentance, the presence of God righteousness, purity and peace. On these conditions God himself was prepared to guarantee immunity from attack.

But note that last clause, and remember that if your life is menaced you may count on the cordon of divine protection! Claim your heritage, O servants of the Most High!

*We thank thee, gracious God, that thou lovest to bring us again from our backslidings and captivity, and to give us once again the privilege of access into thy presence and opportunities of glorifying thy holy name! May we never fail thee again! In Christ's name.*

(To be continued.)

# Our Book Table

*LEARN AND GROW THROUGH READING!*

**Pilgrimage of Buddhism (The),** by James B. Pratt. Macmillan Co., New York. 758 pages. $3.

"Perhaps the chief value of this work is its careful and sympathetic presentation, based on personal acquaintance with monks and laymen, with temples and worship, of what Buddhism means to representative living Buddhists in all the Buddhist lands, namely, Ceylon, Burma, Siam, Cambodia, China, Korea and Japan."

Even this moderate statement of the publishers indicates at once the importance of this valuable book. Here we have the results of thorough study not only of the literature relating to Buddhism, but of first-hand contact with present Buddhism obtained in two sabbatical journeys covering all the lands of its influence except Tibet, Nepal and Mongolia. The pilgrimage of this distinguished American philosopher followed with more or less exactness the great journey of the "Traveler," Buddhism itself, "driven from his native land and carrying blessings of insight and love to the long and colorful succession of peoples and countries that fringe the Indian Ocean, the Bay of Bengal, the Gulf of Siam, the China Sea, and the Western Pacific." He is able, therefore, to present not a merely theoretical view, but "a fairly intimate understanding of Buddhism as it is actually lived today." From this statement one may infer the unique value, the essential quality of the book in any discussion of the non-Christian religions. That one is likely to accept all the conclusions of this enthusiastic student of Buddhism is another matter.

Professor Pratt writes with great charm. The style of the narrative is delightful, full

*Prof. James Bissell Pratt of Williams.*

of human touches, ardent and picturesque. Although one constantly holds himself in reserve from sharing in all phases of this most generous and sympathetic interpretation of Buddhism, the reading of this large volume is an enjoyable experience. One is not often privileged with such a guide to enter Buddhist temples in Siam, in Cambodia, in Japan, to converse with Buddhist priests and gain some impression of the form of worship and its effect upon character. Even so, the casual reader finds it somewhat difficult to partake to the full of the enthusiasm of the guide.

No brief review may venture to discuss the issues of this able book, nor should any one undertake it who has not had equal opportunity for firsthand contact with its theme. Such critics will be few indeed. But there are questions which rise in one's mind as one reads and which find no answer.

The "pilgrimage of Buddhism" has covered many lands. In the pathway of this "great Traveler" have flowers sprung up? Has the wilderness blossomed as the rose? Does the message of Buddhism have a fructifying power in the souls of the many millions of the Far East? We are not thinking now of the advantages of Western civilization, which it is now somewhat the fashion to discount, though even in things material and mental they would seem to exist. But in the things of the spirit which Buddhism claims as its special province do its followers find and bring into other lives the power of the more abundant life? Is it characterized by harmlessness or helpfulness, spiritual self-seeking or service?

These and many other questions arise in the thought of the reader of these vivid pages. One turns therefore with keenest interest to the comparison of Buddhism with Christianity which constitutes the final chapter.

It is difficult to avoid the conclusion that the author is contrasting the best of Buddhism with what may be called the worst of Christianity, if it is Christianity at all; that there is undue emphasis upon the faults of "the minority," and their antiquated methods. It is a constant thesis of this chapter that "there are many souls whose inner life can best be nourished by what Christianity has to give, and there are those who will find their spiritual needs best supplied by Buddhism." To the Christian believer whose faith centers not in a philosophy, but in a person, the living Christ, the "Light of the world," this attitude is impossible. Because Christ has become to him the power of God unto salvation, the giver of peace and joy even in hardship and sorrow, and has caused the eternal hope to burn brightly in his heart, because he has taught him the glory and purpose of life in that it is "not to be ministered unto, but to minister," he cannot with complacency and passivity accept a state of things among his fellow beings such as this:

"I cannot shut my eyes to the extreme illiteracy of the Chinese, and the consequent inner poverty of their lives; their lack of individual spiritual development; their almost universally diseased condition; their many bodily ills that come through sheer ignorance, superstition, and evil conventions; the lack of home life and its joys; the sad lot of the majority of the women; the limited nature of their mutual helpfulness, going as it does hardly beyond the family lines; their callousness to the sufferings of others; the low standards of honesty among their officials and many that are not officials; the cheapness of the lie; the superstitious fears with which they spoil their peace; the unspiritual nature of their outlook; the general materialism of their lives."

To this call of utter spiritual need Christianity eagerly responds with its missionary message, What is the response of Buddhism?

"Much the same state of things," says the author, "exists in Korea and Annam. And in none of these lands are the native religions doing more than a minute percentage of the work required to set things right."

May we not then apply the pragmatic test: "By their fruits ye shall know them"? The hands of Buddha are folded in utter passivity, while his eyes are cast down, his thoughts turned in upon himself in perpetual meditation, a gentle, harmless figure indeed, but impotent to answer the cry of the soul's need. The Christ stands with arms stretched out to help and save, saying, "Come unto me, and I will give you rest!" And the rest of Christ is the rest of the yoke and the burden.

More than a few words are required and an expert knowledge possessed by few for

an adequate treatment of this stimulating book. Nowhere else, we believe, may so complete a picture of Buddhism be found, so full a description of its founder, of its philosophy, of the many changes wrought in this most elastic and absorbent religion, in times ancient and modern, and the course of its long pilgrimage, and the characteristics which it presents to the world today. Professor Pratt has enabled us to answer the interesting question:

"How does it feel to be a Buddhist?"—L. M. N.

**Across the World of Islam,** by Samuel M. Zwemer. Fleming H. Revell Co., New York. 382 pages. $4.

Dr. Zwemer knows Islam as few authorities do. This book from his mind and heart informs those who believe in Christ as to the real status and animus of Islam the world over. Its weaknesses and strength are here competently set forth.

The author's point of view is that of a statesman. Of particular political interest are his chapters on Islam in the Soudan, Nigeria and North Africa. The chapter entitled "Womanhood under Islam" is a searching study in the social life of Mohammedan lands, and is a severe indictment of a system that brings degradation without hope of betterment save through the gospel of Jesus Christ.

A valuable book to every mission study class!—F. L. D.

**African Jungle,** by A. M. Anderson. Gospel Trumpet Co., Anderson, Ind. 192 pages, illustrated. $1.

Beginning with "The Jungle Baby" the author tells in 29 chapters of the customs and manner of life of natives of South Africa among whom he spent 17 years as a missionary. The troubles of jungle childhood, the occupation of boys and youth, marriage, hunting, Kafir beer-drinks, the death and burial of a heathen and of a Christian, are among the topics that are written up in a vivacious style. Kafir religion gets two chapters.

There are plenty of thrills in the book.

**Black Treasure: The Youth of Africa in a Changing World,** by Basil Mathews. Friendship Press, New York. 114 pages, with maps and picture cover. 50 and 75 cents.

Basil Mathews can write missionary stuff like a novel. Here he selects themes from the bloody experiences of pre-missions Africa and from the romance of mission history in that continent.

Chapters that are separate short stories tell of the slave trade, the careers and adventures of certain missionaries, Khama "A King of Men," the adventure of Aggrey and Achimota College, and similar subjects of vital value in the ascending history of the once Dark Continent.

**Bungalow in India (A): Intimate Glimpses of Indian Life and People,** by Mildred Worth Pinkham. Fleming H. Revell Co., New York. 212 pages, illustrated. $2.

An unusually good volume of personal impressions! The author's idea is that to live in a bungalow a while is one of the best ways for a Westerner to get to understand India, to see its romance and real beauty as well as the undesirable things that are all too evident. So she starts building a bungalow, writes of the unnumbered everyday experiences that occur, relates the stories of many natives, tells of the fauna and flora of the bungalow compound, goes shopping in the bazaars and visiting in the villages, entertains at tea and at dinner, and so on.

The young couple who carry the plot are not missionaries. The young man's father has extensive business interests in India.

**Foreign Missions Under Fire: Straight Talks with the Critics of Missions,** by Cornelius Howard Patton. Pilgrim Press, Boston. 180 pages. 60 cents and $1.

A great little book! Dr. Patton, who is home secretary of the American Board, got weary of the criticisms of missions and objections raised and exploited in the press of hostile correspondents, world travelers, commercial agents and other semi-ignorant persons, and here he meets them face to face,—their bias and misinformation, that is,—and calls them to account.

The literary form is that of dialogues in seven chapters successively introducing lawyers, business men, pastors, the chairman of a church missionary committee, a college student, and a few others. This is cleverly worked out, comprising about everything that can be said against the missionary cause, and supporting the affirmative by quotations from experts at the end of every chapter.

**History of Christian Missions in China (A),** by Kenneth Scott Latourette. Macmillan Co., New York. 930 pages, with map. $5.

When it is said that the author is professor of Missions and Old Testament History in Yale University this massive work will be welcomed as a classic.

It attempts to tell the story up to 1926 of Christian missions in China in the light of the various factors—political, economic, intellectual, religious,—which have helped to shape the enterprise. The efforts of Nestorian, Russian Orthodox, and Roman Catholic missions are intended to be dealt with fairly and fully. Every statement and all statistics are fully documented. The Bibliography at the end fills 55 pages, and the Index 30 pages.

Obviously one need not go into details about this work. It is the last word on its

*Prof. Kenneth Scott Latourette of Yale.*

subject, and we imagine it will hold the field for years to come.

**Japan in the World of Today,** by Arthur J. Brown. Fleming H. Revell Co., New York. 322 pages, illustrated. $3.75.

It is a satisfaction to have the opinion of an expert to confirm our less informed judgments. Dr. Sidney L. Gulick, an authority on matters Japanese, has said of Dr. Brown's substantial volume:

"A work which no one can ignore who wishes to know and understand Japan as she is today. No other single work compares with this for fulness, accuracy and fairness."

That this is a deserved tribute we are confident that no one will deny. Here are found able discussions of the great problems of international scope,—the immigration problem in relation to the United States, the Korean problem, the questions of Japan in Manchuria and Siberia. These are treated with fairness and fulness. Where there is ground for diverse opinions they are stated without prejudice.

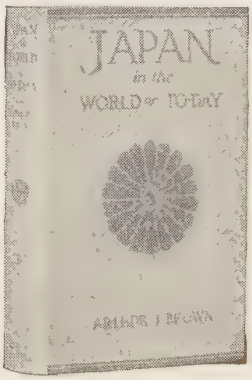
As there is a new world today, so there is a new Japan, occupying a new and larger place in the world of nations. The influences which have created the new Japan, both within and without, are fully described. The impact of Western ideas, political, economic, intellectual, has been a mighty transforming power.

"Another force is operating with less noise but with more depth, the force of Christian missions. It is the most pervasive and reconstructive of all forces. . . . . It would be difficult to overestimate the silent yet mighty energy represented by this teaching, steadily continued through a long series of years and representing the life labors of devoted men and women." This energy has brought direct results in the spiritual life of the people and has manifested itself, as it always has since in Galilee our Lord went about doing good, in healing and uplifting the social order.

Dr. Brown discusses briefly the religions of Japan,—Buddhism moribund, with its divorce from morality and its attempted revival by imitation of things Christian, and Shintoism with its strong appeal to nationalism, to "one hundred per cent patriotism." His statements are fresh and informing. The chapter upon the missions of the Roman Catholic and Russian Orthodox churches are of special value as their material is often less accessible and familiar to Protestant readers. The romantic story of Francis Xavier and the heroic record of the great persecution are essential chapters in the history of Christian missions. The briefer chronicle of the enterprise of the Russian church in Japan is illuminated by a noble episode in the war between Russia and Japan, when through the tact and wisdom of the Russian bishop and the self-restraint and fair-mindedness of the Japanese government and people the mission work went on undisturbed in the midst of hostility and conflict.

The main theme of the book is the country and people of Japan viewed in their national characteristics and their activities in government, in things military, in trade and manufacture, in education, and in the problems of social and moral life. The discussion is both comprehensive and constructive. Nowhere else perhaps may so much material be found for the true estimate of this remarkable people from the Christian standpoint. Such a book helps to create among us the international mind and to furnish it with facts and principles which make for world understanding and world peace.

Dr. Brown has unusual fitness for his task, which shows the results of thirty years of contact with the subject and the characteristics of Christian statesmanship.—L. M. N.




**Making of a Great Race (The): Racial and Religious Cross-Currents in the United States,** by Edward A. Steiner. F. H. Revell Co., New York. 192 pages. $1.75.

Dr. Steiner, an immigrant himself, has an appreciation of America and a clearcut in-

sight, sympathetic and loyal, which men of Mayflower lineage too often seem incapable of.

He sees clearly the melting-pot and all that is in it and all its hazards, but notes as well a physical energy, a moral idealism and a high and holy faith, and has no inclination to sit in the seat of the scornful as to the future of America.

Dr. Steiner discusses in succeeding chapters "The End of an Epoch" and "The Myth of a Great Race." He handles with fine delicacy and straightforwardness Jewish power, Roman Catholic culture, and Protestant fear of both. There is considerable truth in the figure that "the Jews are the root, the Roman Catholics are the trunk, and the Protestants are the branches and leaves" in the family religious tree.

The hope in the heart of the author is that on this continent we may develop a great culture in which the soul of man may be of supreme value; in which personality, not property, will be the measure of achievement; and the religious cultures and racial inheritances may be fused into a unity that will make American culture of universal worth and of eternal value.—T. C.

**Our Little Chilean Cousin,** by Anna C. Winslow. L. C. Page and Co., Boston. 140 pages, illustrated, decorated cover. $1.

We have already been introduced to about 75 Little Cousins, and now that we are flirting with South America it is time we got to know our Chilean cousin better. In fact, there are five of them, who live on a delightful hacienda.

Their land and history, their habits and games, and much more of interest enter into the story.

**Poet-Saints of Maharashtra (The), Volume IV,** Dāsopant Digambar: A Translation of the Dāsopant Charitra, by Justin E. Abbott, with the Text. To be obtained from Dr. Justin E. Abbott, Summit, New Jersey.

The third volume of this unique series, "Bhikshugita, or The Mendicant's Song," has already been reviewed in these columns. The present book contains the story of the life of a saint but little known, Dāsopant Digambar. Who was its author and when it was written are unknown, and the only manuscript at present known is incomplete.

The translation of it reveals that vivid sense of God's nearness to man and his readiness to come to man's aid which characterize all the Bhakti literature of the Marathas. In that its chief value lies, and in its evidence of the religious devotion and ecstasy of which the Indian mind is capable, to the exclusion of all physical comfort and the abandonment of all human ties.

It is interesting, also, as a literary curiosity. This biography came to light in 1902 in the Hyderabad state, and was first published in 1904. Students of comparative religions will find it of special interest. The two thousand three hundred works of the seven hundred Marathi poet-saints include many by Dāsopant Digambar, who is supposed to have lived between 1551 and 1615 A. D.

The fifth volume of this series will be devoted to the autobiography of Bahinābāi, "absolutely unique in Marathi literature, and full of interest."—L. M. N.

**Soul of the Bantu (The),** by W. C. Willoughby. Doubleday, Doran and Co., Garden City, N. Y. 476 pages. $5.00.

This is, as Dr. Willoughby says, "A sympathetic study of the Magico—Religious Practices and Beliefs of the Bantu tribes of Africa." It is a sequel in a sense to Dr. Willoughby's previous book on the race problem in Africa, and its character, as a compilation of incidents bearing on the religious ideas and practices of the Bantu tribes, is of less interest than the race book. This race book is one of the best books of the time on the contact of white and black in Africa. The present volume is a study after the fashion of Fraser's "Golden Bough." The conception of the relation of Christianity to other religions is not always ours, but Christ is over all, to the author as to us, and the beginning and end.—R. E. S.

**Three Boys on the Yangtse: House-Boating in China,** by Mabel Burns McKinley. Fleming H. Revell Co., New York. 252 pages, with frontispiece. $2.

Jack Martin had been born in China, son of a missionary in the interior. On his return from schooling in America two of his friends accompany him for the sake of the trip.

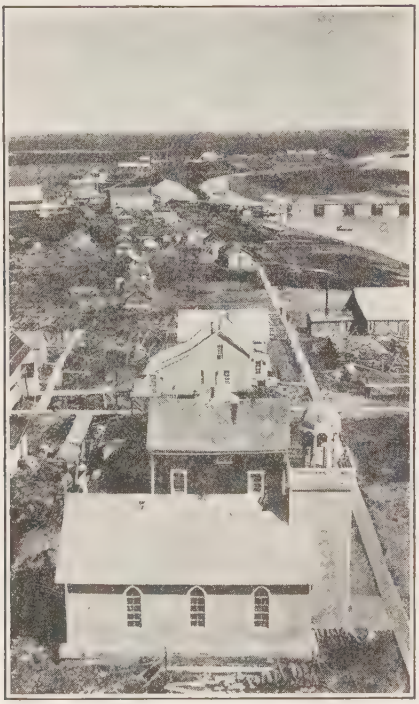
A large sum of money is intrusted to their care on the voyage up the Yangtse. This is known to a robber band, and the trip is full of adventures accordingly, in addition to the usual dangers of the river and the strange customs and characters in China.

**Where Polar Ice Begins: or The Moravian Mission in Alaska,** by S. H. Gapp. Religious Education Board, Bethlehem, Pa. 126 pages, illustrated. 50 cents.

As a result of the efforts of Dr. Sheldon Jackson the Moravian church of Bethlehem, Pa., was led to begin work in Alaska in 1884. The first converts were won in 1888. Since then they have opened three stations with 28 preaching places and membership of 2347; also Sunday schools and an orphanage.

Chapter 1 describes the territory of Alaska, and chapter 2 the special field of the mission. Chapters 3 to 5 tell all about the Eskimos and their religion. Chapter 6 is "The Mission and Its Methods," and chapter 7 its Success. A Study Manual for class or private use, with review questions, is appended.

For picture, please turn over!



*Bethel, headquarters of the Moravian Mission in Alaska.*

**Windows into Alaska,** by Gertrude Chandler Warner. Friendship Press, New York. 87 pages, illustrated. 75 cents.

Eight stories depicting Bobby's home and school life in Alaska, Indian cabins and ways, and much more. Printed in large type for boys and girls from five to ten years of age.

**Yunnan,** by Mrs. M. M. Dymond. Marshall Bros., London. 95 pages. 2/6.

Yunnan is considered to be the most backward province in China, "corrupt in manners, language and religion." It is located in South-west China, near Burma. The book is written for the purpose of helping the slave girls there. The book tells of this curse in addition to its varied and full information about the land and its people, their customs and history, etc.

### Missionary Education.

**Call Drum (The): African Stories and Studies for Primary Children,** by Mary Entwistle and Elizabeth Harris. Friendship Press, New York. Teacher's edition, 138 pages, illustrated. 75 cents.

Six stories (30 pages) and 11 class session programs, followed by chapters showing how to teach the course, what helps and projects to use, etc.

**Children of the Chief,** by Mary Entwistle. Friendship Press, New York. 76 pages, illustrated. 40 cents.

There were five children,—four boys and a girl. Eight chapters relate many experiences in school and in the forest, etc.

**Meet Your United States: For Leaders of Intermediate Groups,** by Mary Jenness. Friendship Press, New York. 168 pages. 60 cents and $1.

A manual to educate intermediates in home missions by the project method. The special topics considered include rural populations, migrant child laborers, Southern mountaineers, city dwellers, Negroes, Porto Ricans and American Indians.

Three plays written and acted by young people are the climax of this effective mode of training.

The author has had college training, teaching experience in schools and conferences, and personal visitation among the needy classes. The book affords full proof of her efficiency.

**Missionary Education in the Church,** by Herbert Wright Gates. Pilgrim Press, Boston. 227 pages. $1.

Deals with the aim and purpose and methods of missionary education as an integral part of the general program of religious education.

It covers the subject in great detail. It tells of missionary education through service activities, study, worship, pictures, posters, dramatics, exhibits, and other ways. It shows how the various agencies in the church can be used. It discusses material and methods for different age groups. All in all it omits little, if anything. And it is well arranged and well printed.

### Christianize the Family!

**Changing Family (The): Social and Religious Aspects of the Modern Family,** by George Walter Fiske. Harper Bros., New York. 324 pages. $2.25.

This sizable book centers in the conviction that vital family religion is the best promoter of home life, the best insurance against broken homes. Hence it includes both sociological analysis and constructive interpretation of religion for the changed family which exists today as compared with the old home type.

Prof. Fiske examines the oldtime home, crediting it for good qualities but pointing out undesirable features. The city home has a struggle to survive, he shows. The new status of woman and changed social standards have given body blows to the old home. Yet a real home must be maintained if civilization is to progress.

Home from the child's point of view is also carefully surveyed from several angles.

Religious considerations form the climax of the book. A chapter on the religious dedication of the home contains several actual illustrations. Active religious life, the ex-

*Prof. George Walter Fiske of Oberlin.*

istence and use of a family Bible adapted to the understanding of the children, home co-operation with the church, and other features are worked out in detail according to the author's views.

The book is the outgrowth of a study of a suburban group of homes near Cleveland, but its grasp is generalized and its conclusions and suggestions sound and wholesome.

**Fireside Talks for the Family Circle,** by Albert W. Beaven. Judson Press, Philadelphia. 143 pages. $1.25.

Dr. Beaven of Rochester, N. Y., is one of the most active of the younger Baptist ministers, in great demand at young people's conventions and the like.

Here we have 15 addresses on the home in itself and in its relation to the church and community. The family altar, library, pictures, music, table talk, amusements, pocketbook, Sundays, and other practical everyday matters give Dr. Beaven opportunity to say many wise things from a Christian standpoint.

### Sermons and Essays.

**American Lutheran Preaching,** edited by Miles H. Krumbine. Harper and Brothers, New York. 301 pages. $2.50.

The United Lutheran church is making itself felt more and more in America. Here are sermons by 25 of its ministers. Dr. Paul Scherer has first place. The other preachers are located as far west as Kansas City and Omaha and Denver. They are not as well known in other denominations as they deserve to be. This volume is a good introduction.

**Awakening Sermons,** by J. Wilbur Chapman, compiled and edited by Edgar Whitaker Work. Fleming H. Revell Co., New York. 186 pages. $1.75.

Stenographic reports of 15 of Dr. Chapman's most influential sermons. It is a grand thing that there is a demand for such a book ten years after his lamented death.

**Call and Challenge of the Unseen (The),** by F. B. Meyer. Fleming H. Revell Co., New York. 184 pages. $1.75.

Dr. Meyer continues to bring forth fruit in his old age as juicy and nourishing as ever. Among these 15 textual sermons are many that were delivered on his last visit to this side. The subject matter and the personal application of his preaching are such as few modern-trained preachers are fortunate enough to know and master.

**Christ is All, and Other Sermons,** by James Allen Francis. Judson Press, Philadelphia. 159 pages. $1.25.

The voice is now still that uttered these sermons. The book title is from the first sermon, on John 14. 8. There are 14 in all, all textual, and with a directness and application that made their delivery effective.

**Church Year Sermons: Pulpit Addresses for the Sundays from Advent to Easter,** by Thomas Sims. Fleming H. Revell Co., New York. 208 pages. $1.75.

The author is a New England Congregationalist minister. Twenty years in the same pulpit led him to adopt the order of the church year given in the Anglican Book of Common Prayer as the basis of his preaching. Here are 21 consecutive textual addresses from Advent Sunday through Epiphany and Lent to Easter Sunday.

He would encourage other pastors to pursue this church year method in order to provide adequate Scriptural instruction for their people.

**If I Only Had One Sermon to Preach, English Series: Sermons by Twenty English Ministers,** edited by James Marchant. Harper and Brothers, New York. 307 pages. $2.50.

Eighteen pages of sayings of our Lord introduce this collection. The reader turns with interest to see who the 20 preachers are, and what their themes. Among the preachers are many known in these pages,—George H. Morrison, W. E. Orchard, F. B. Meyer, John A. Hutton, F. W. Norwood, James Moffatt. One or perhaps two of the sermons have been given at Northfield.

It is a great collection, and a handsome book.

**New Quest (The),** by Rufus M. Jones. Macmillan Co., New York. 202 pages. $1.75.

A series of short meditations on religious themes by the well known scholar and teacher of the Friends, who is professor of Philosophy at Haverford College.

As would be expected from such a source, these discourses are concerned largely with personal experience. Also they are marked by mysticism. But as might also be expected from a genuine New England Yankee inheritance even when it is that of a Quaker, this mysticism is balanced and kept sane by wholesome common sense.

The style is informal, though dignified, and the writer's meaning cannot be mistaken. Now and then there may be, indeed, a descent to the commonplace. But the messages are restful, cheering, strengthening, and should be profitable to Christians all and sundry everywhere.—W. O. S.

**Portion for The Children (The),** by Frank J. Scribner. Macmillan Co., New York. 182 pages. $1.

Fifty-two talks by a pastor with the children of his congregation. Every one starts

with a story or something snappy, and the moral or spiritual lesson follows. There isn't a dull one in the lot.

**Religion—Thirteen Sermons,** by Cornelius Woelfkin: Edited by Robert A. Ashworth. Doubleday, Doran and Co., Garden City, N. Y. 221 pages. $2.

The title of the book is that of the first address, on 2 Timothy 1. 12. All the sermons are textual, and were preached in Dr. Woelfkin's New York City church.

He was a glowing Christian, a careful student of the Bible, and a preacher great in his messages.

**Sermons for Reviving on the Table Talk of the Master,** by Louis Albert Banks. Fleming H. Revell Co., New York. 160 pages. $1.50.

Fifteen addresses, expository in character, sprinkled with unhackneyed copyright poems and other illustrations.

**Straight Answers to Life Questions,** by Copeland Smith. Willett, Clark and Colby, Chicago. 177 pages. $1.50.

The current fashion of certain geniuses or would-be geniuses answering in the daily papers or over the radio any kind of a question that is asked them is responsible for a lot of mush. But this collection is not of that kind. In the first place, the answers are straight and straightforward. Then the questions are in every case vital. Some of them are hackneyed, but lots of them—there are 146 in all,—are loaded with dynamite: for instance, "Is Gandhi A Christian?" "Is Freemasonry Christian?" "Are Illegitimate Babies Damned?" "Can Divorced Folk Be Saved?" "Is the Pope Christ's Vicar?" "Birth Control," "Will the World Become Roman Catholic?" "America's Five Greatest Preachers" (Jonathan Edwards, Cotton Mather, Phillips Brooks, Henry Ward Beecher, D. L. Moody), "Is Genesis 1 History?" "Is Dancing Wicked?" and so on.

We find ourselves agreeing with the answers most of the time.

**Things to Come: Essays,** by John Middleton Murry. Macmillan Co., New York. 318 pages. $2.50.

If you want to meet a man who thinks for himself, get this book! The author, an Englishman, says his central position is that there is no absolute truth to be had in things spiritual: only glimpses of the ineffable through many perspectives, of which he tries to make as many as possible temporarily his own. He claims to be "in his own peculiar way" a Christian. From this standpoint he writes 26 essays on varied themes, only a few of them theological, and mostly rather unhackneyed nowadays. He tells just what he thinks, and he is worth reading, even if only to stimulate one's own thought.

**Toward A Better World,** by Evangeline Booth. Doubleday, Doran & Co., Garden City, N. Y. 244 pages, illustrated. $2 net.

Twelve textual sermons by this gifted and experienced lady, suggestive both in their vivid contents and in their homiletic style. Thoroughly steeped in Scripture, they also contain stories culled from actual life that drive home the commander's points.

### Some Romanist Volumes.

Macmillan Co. is publisher of the following books, each bearing the Romanist imprimatur.

**The Mass,** by Joseph A. Dunney. 375 pages, illustrated. $2.50.

A detailed argument and description of the mass, including the vestments, postures and gestures of the priest and people. Step by step in 38 chapters the reader is led from the entrance of the priest to the end of the Gospel when the altar boy says, "Deo gratias."

The illustrations are all of ancient persons and objects. The frontispiece is the great chalice of Antioch. On the front cover is a reproduction in gold of a chalice in the Metropolitan Museum of Art, New York City.

**The Catholic Church and Confession,** by Leonard Geddes and Herbert Thurston. 104 pages. $1.

One of the Calvert Series edited by Hilaire Belloc. A brief statement of the doctrine in practice and in Scripture, according to approved Romanist ideas; followed by chapters on confession in the early and medieval church, and confession judged by reason and experience.

TREASURY OF THE FAITH SERIES.

**Jesus Christ, Man of Sorrows,** by Alban Goodier. 88 pages. 60 cents.

Our suffering Saviour in his life and teachings and death, and in the teachings of Peter, Paul and John.

**Sin and Repentance,** by E. J. Mahoney. 95 pages. 60 cents.

What mortal sin is, and venial sin,—"sins which do not involve the loss of grace,"—from the word "venia," pardon; repentance and perfect contrition, and reparation.

**The Supernatural Virtues,** by T. E. Flynn. 95 pages. 60 cents.

The supernatural life—the believer partaking of the divine nature, 2 Peter 1. 2-4,—demands grace as the supernatural aid for its attainment. There are natural and supernatural virtues, the latter including faith, hope, love, and the moral virtues. These are identified as the gifts and fruits of the Holy Ghost.

**Man and His Destiny,** by C. C. Martindale. 85 pages. 60 cents.

Rather difficult reading, the way it is written, but it is intended to explain the Roman church's views of the dual nature of man and his destiny,—God as his end and the supernatural life.

**The Resurrection of the Body,** by Justin McCann. 96 pages. 60 cents.

Bodily resurrection is held to be reasonable on the testimony of Scripture and tradition. Objections are considered, and the nature of the risen body discussed.

**The Church Triumphant,** by J. P. Arendzen. 91 pages. 60 cents.

The Romanist doctrine of heaven. Is it a place? Will the ties of kinship remain? Do the blessed feel for those on earth and in hell? These are a fraction of the aspects of the doctrine that are taken up.

### Various Themes.

**Sceptical Essays,** by Bertrand Russell. W. W. Norton and Co., New York. 256 pages. $2.50.

One of the handsomely printed Norton books, written by a mathematician of note, overrated as a philosopher, and withal a brilliant stylist.

The title of the book is unfortunate, for it assumes an antagonistic attitude to belief (which possibly belies the real deep-down sentiments of the author,) whereas at the most (or least), as Mr. Russell himself admits, quite in the Pyrrhonic mode, "We must be sceptical even of our scepticism." So here we are left uncomfortably at sea as to whether scepticism is to be taken at all seriously, and if not, why write a book about it?

This book is based on an entire assumption that science has completely changed the world, whereas it has simply altered, for many, certain views about the phenomenal, and can no more change ultimates than a child can pluck the moon from the sky. Another assumption is that only a large amount of scepticism can "tear away the veils which hide truth from us." Nothing is said in a profound way as to the nature of proof, and the views advanced by Mr. Russell must accordingly be taken as mere matters of opinion: and if matters are to be decided on that basis the opinions of believers have as much claim to attention as those of agnostics.

The book is written in a brilliant style, but the writer's love of paradox betrays him at times into extreme statements. The criticisms are frequently penetrating, and at times provocative. What the author is really combating are the shams and smug selfishnessses that so commonly connect themselves with institutionalism in its various forms, or are entrenched, in a traditionalism that does not tradite the best things.

Mr. Russell's most useful work we think lies in his pleading for political liberty, free speech, the rights of minorities, world peace, and in general for the conditions that further the development of men, each in his own type. His condescending attitude to Kant, whom he simply brushes away in favor of his own little group of philosophizers, and his antagonism to idealism show him to be uncritical and unappreciative of far greater geniuses than his own contemporaries. It is always easy, of course, to make out one's case by talking down the thinkers with whom one does not naturally agree and by talking up the people who seem to endorse one's own preconceived opinions.

Mr. Russell is a patron of the "new logic," and desires to treat all matters in intellectualistic terms. He appears to be blind to the real value of mysticism, which he refers to as "a lazy man's philosophy." He has no conception of the personal elements found in thinking (because they are in life) as applied to a cosmic society, and since he dispenses with the concept of God he tries instead to build houses out of straws.

Having said this we cordially express our admiration for the stand that Mr. Russell has taken in defence of the individual, threatened as he is today by the oppression of vast organizations working for gain rather than—we wish he had said—godliness. The prevailing note of this volume is the preference of intelligence to passion. It contains many a sentence as to men's relations to one another that deserves being carefully pondered, but on the whole our reaction is one of regret that a brilliant man who sees so much in certain directions should see so little in others.—C. A. S. D.

*Dr. John Rathbone Oliver.*

**Victim and Victor,** by John Rathbone Oliver. Macmillan Co., New York. 435 pages. $2.50.

Dr. Oliver, a star graduate of Harvard and a psychiatrist of note, the author of "Fear," was asked to portray a type of priest-physician who might be able to deal more satisfactorily with the difficulties of psychasthenic patients than clergymen or doctors could separately do. Instead he has in this suggestive book imagined two men, one a physician, the other a churchman, who in a curiously coöperating way deal helpfully with various downs-and-outs and generally impossible people.

The churchman, passionately devoted to the rites of the altar, is unfrocked and for no great fault of his own hounded and trampled on by the dignitaries of his church. He is the victim, and his mind becomes almost wrecked under the strain of the shame. The physician helps him, almost without knowing

it, to a life in God which by its sheer self-sacrifice in connection with a mission to the outcast, housed in a bare, ugly little shack, puts to shame the smug snobbery of his self-righteous, unpitying ecclesiastical superiors, and he becomes a victor. In that funny, tiny church other clerics who have fallen under the condemnation of their superiors but are now repentant hold love-feasts and illustrate the reunion of Christendom. Finally, when Michael Mann, the deposed priest of the Protestant Episcopal communion, is about to pass from this troubled world he is, by another bishop than his own time-serving diocesan head, restored to the priesthood, so that he can once more say "mass."

The portrayal of character in the book is vivid and moving, and the appeal for sympathy, based on a scientific understanding of others in misfortune, is powerful. It is difficult to read many of the pages without moist eyes. Surely here is the spirit of the Christ; here is the gate of heaven!—C. A. S. D.

**Faith in the Divine Fatherhood,** by William P. King. Cokesbury Press, Nashville, Tenn. 372 pages. $2.

Written in the popular style of a preacher who knows how to assemble his material and present it in a terse and interesting way to the average man. Mr. King touches on theological and even philosophical themes, but always in the style of the platform, not of the class room. The book abounds in apt quotations from literature, revealing wide and diversified reading.

It should be classed as apologetic literature written in defence of Christianity, but not defensively taking up the popular objections, but rather offensively taking up the reasons for believing in the divine personality of Jesus; then through his teaching developing that of the fatherhood of God. He begins with Christ, and he ends with Christ. The last sentence of the book is the following suggestive quotation:

"And you? You want to argue? I can't. It is a choice. I choose the Christ!"

It makes good and interesting reading throughout.—S. C. H.

**History of Religion in the United States (The),** by Henry Kalloch Rowe. Macmillan Co., New York. 213 pages. $1.75.

A rapid—one had almost said hasty—sketch of the establishment and development in the United States of America of religious institutions, practices and teachings, together with an attempt at a parallel appraisement of the influence of religion (Christianity) on the national life and character of the people.

It is a large subject. The degree of completeness with which it is covered in this moderate-sized volume of two hundred pages is remarkable. But the reader puts it down with the feeling that the statement on the wrapper that the history of religion in America never has been written adequately remains true, and that there is still need of a book that will be considerably more than what the author has modestly but truly described as "an essay in interpretation."

It is, however, a convenient volume for one who wishes to obtain quickly general and authoritative information about specific phases of our religious history. It is also excellent reading.—W. O. S.

## AMONG NEW BOOKS.

**After His Passion,** by J. C. Massee. Fleming H. Revell Co., New York. 128 pages. $1.50.

**Authority in Religion,** by Harold Anson. Century Co., New York. 197 pages. $1.50.

**Boys' and Girls' Life of Christ,** by J. Paterson Smyth. Revell. 283 pages, illustrated. $2.50.

**Children of the Light in India,** by Mrs. Arthur Parker. Revell. 192 pages. $2.

**Eternal God Revealing Himself to Suffering Israel and to Lost Humanity (The),** by David L. Cooper. Evangelical Press, Harrisburg, Pa. 362 pages. $3.75.

**Faith that Rebels (The),** by D. S. Cairns. Doubleday, Doran and Co., Garden City, N. Y. 260 pages.

**Gospel of Saint Paul,** by Sydney Cave. Doubleday. 283 pages. $2.50.

**Great Empire of Silence (The),** by Robert Merrill Bartlett. Pilgrim Press, Boston, Mass. 60 pages. $1.25.

**How to Tell Bible Stories,** by Louise Seymour Houghton. Charles Scribner's Sons, New York. 295 pages. $2.

**Inevitable Christ (The),** by J. D. Jones. Doubleday. 316 pages. $2.

**In Touch with Christ,** by James Reid. Doubleday. 318 pages. $2.

**Lessons in Finance,** by James Arthur Dupre. Meador Publishing Co., Boston. 128 pages. $1.50.

**Moral Adventure,** by Burnett Hillman Streeter. Macmillan. 132 pages. $1.25.

**One Hundred Three-Minute Sermons,** by John R. Gunn. Doubleday. 136 pages. $1.35.

**Origins of Synagogue and Church,** by Kaufmann Kohler. Macmillan. 297 pages. $3.

**Our Economic Morality,** by Harry F. Ward. Macmillan. 329 pages. $2.50.

**Religion the Dynamic of Education.** Harper and Brothers, New York. 172 pages. $1.50.

**Religious Difficulties of Youth,** by A. D. Belden. Cokesbury Press, Nashville, Tenn. 213 pages. $1.50.

**Revival Sermons,** by William B. Riley. Revell. 190 pages. $1.50.

**Riddle of Life (The),** by Neville S. Talbot. Longmans. 110 pages. $1.

**Song of the Stars (The),** by Anson Phelps Atterbury. John C. Winston Co., Philadelphia. 137 pages. $1.50.

**Tongues of Fire,** by Grace H. Turnbull. Macmillan. 416 pages. $3.50.

**Towering Figures among the Prophets,** by L. O. Lineberger. Winston. 181 pages. $1.50.

**Trouble,** by Jeff. D. Ray. Judson Press, Philadelphia. 80 pages. $1.

**Use of the Old Testament in the Current Curricula (The),** by Robert Seneca Smith. Century. 337 pages. $2.25.

**Wanderer's Way (A),** by Charles E. Raven. Henry Holt and Co., New York. 220 pages. $1.75.

**Wounding of Error (The),** by John T. Glover. Biola Book Room, Los Angeles, Cal. 228 pages. $2, plus postage.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 | May, 1929 | Number 5

*Thy word have I laid up in my heart that I might not sin against thee!*
*Psalm 119. 11.*

## Religious Thought and Activity: At Home and Abroad

**The "Churchman,"** Protestant Episcopal weekly paper, has reached its 125th birthday, and asks for an endowment of half a million in honor of its anniversary in order that it may have the wherewithal to meet its annual deficits.

**A native Christian in Bengal** was asked if he was happy, to which he replied:

"Why not? I have Christ here," laying his hand upon his breast, "Christ here," laying his hand on his Bible, "and Christ yonder," pointing to the skies.

**According to an observant Methodist leader,** "there are brakemen enough in the church to last a hundred years if we never received another one. They are the men who are afraid that the church will go too fast. What we want is more firemen."

**That Christ's teaching be put in overalls** and set to work is the way Dr. John Edwin Price, service manager for the A. Nash Company ("Golden Rule" Nash), popularizes his plea to put Christ's principles into human relationships in business and industry.

**A great spiritual movement** has been launched by unanimous vote of the Presbyterian General Council in the adoption of a resolution that the entire church should give emphatic recognition throughout the year 1930 to the 1900th anniversary of the earthly ministry of Jesus Christ. The resolution provided for particular emphasis of the seasons of Easter and Pentecost, and suggested to all the churches the special study of the book of the Acts of the Apostles throughout 1930.

**A Korean undergraduate** of Waseda University, Tokio, after confinement in a solitary cell in a Japanese prison, was sent to a penal settlement in a neighboring island.

"Just think!" he said afterwards, with a shining face. "I had been longing for a chance to tell about Jesus to those who did not know him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for him, and Japan paid my fare!"

**A group of Scriptures characterized by the name "Diglot"** is described in a recent circular issued by the American Bible Society. In a "Diglot" a Gospel, or in some cases the whole New Testament, is printed in two languages side by side, either upon the same page or opposite pages.

"Diglot" Scriptures in more than thirty languages, from Albanian to Yiddish, with English as a parallel language, are available for those who seek to bridge the gap between the language of their fatherland and the language of their adopted country, and in turn for those who, having English as their native tongue, seek to master other languages.

**Ramambasoa, a Malagasy national,** was sent to England a few years ago to prepare for special service in Sunday school activities. On returning to Madagascar he be-

came secretary general of the Sunday School Union of Imerina, which embraces all the Sunday schools in the three kindred societies of Friends, French Protestants and London Missionary. Under the London Missionary Society alone there are 600 Sunday schools in that area.

The responsibility of Ramambasoa includes the preparation of Sunday school notes for primary, intermediate and senior grades. Over one hundred Sunday schools of the London Missionary Society have these three grades. This native leader has two preparatory classes each week for Sunday school teachers, and also conducts a miniature training school.

**Religious education for the orphan children in Bible lands** who suffered from the ravages of war and were succored through Near East Relief, and for other children who are adherents of the ancient Eastern churches, becomes a problem now that Near East Relief sees the end of its work. A solution is sought in a program of coöperation of the ancient churches of the East and the World's Sunday School Association.

A special deputation of the Association has just visited the Near East. They held conferences in Athens, Alexandria, Cairo, Jerusalem, Beirut, Damascus, Baalbec, Brumana, Aleppo and Constantinople. Their decisions and arrangements will be awaited with keen interest.

Advantage was taken of the visit of this delegation to hold the first Sunday school convention of Bible lands. It was at Baalbec.

**"Zionism, A Re-Born Movement"** is the conception underlying an article by Rev. E. MacClelland Stuart, D. D., in the "Alliance Weekly."

The author bases his title upon a statement made by Louis Lipsky, president of the Zionist organization of America, at the last annual convention of American Zionists. His words were:

"The organization of the Jewish Agency which now seems imminent will place the burden for making a Jewish Palestine upon the shoulders of ALL ISRAEL."

"All Israel" are noted by Dr. Stuart as the "epoch-making words" which shift the problem from an organization to the race, making a worldwide appeal. He believes it will solidify the ranks of Jewry and hasten the movement which in turn means the fulfilment of our Lord's parable of the figtree, Matthew 24. 32, 33.

**What problems are men thinking of most,** those within or without the church who are serious enough to do some thinking on religion? A personal interviewer of over a hundred men says that their replies may be summarized thus:

What kind of God can a man believe in this scientific day?

How should a man think of Jesus?

What is left of the Bible after criticism has done its worst?

Is prayer anything more than autosuggestion?

Why is Christianity supposed to be superior to other religions? And what right has one religion to wage a campaign of religious imperialism?

What is the function of the church in modern society?

**The British Syria Mission** reports a conversion remarkably illustrative of the independent action of God.

An Arab sheikh, a wealthy trader in camels and sheep, some time ago had a vision of the Lord Jesus, of whom he had never heard, standing in light before him. He prostrated himself before the Lord, and put his hand into his.

Seeking to get into touch with Christians (he himself is unable to read,) he attended some Roman Catholic services, but could not understand the worship, and the icons troubled him. He then received instruction in Protestant churches in Haifa and Jerusalem, and has been in touch with the British Syria Mission in Baalbec. He has confessed Christ before his tribe.

"God can reach men where churches are dead, missions non-existent, Christ unknown, Scripture untranslated, souls illiterate, hell supreme!" says the editor of "Dawn."

**The United States** can surely be congratulated on the consistent Christian character and church-going habits of recent presidents.

President and Mrs. Hoover have been regular attendants at the Friends' Meeting House in Washington.

Occasion was taken by the First Congregational Church of Washington to pay tribute to President and Mrs. Coolidge when

they stepped aside from their exalted post. The church calendar of March 3 contained the following paragraphs by the pastor:

"Beginning with his first Sunday in Washington in March, 1921, and hardly ever missing a Sunday when he was in the city thereafter, an earnest, sincere believer in the providence of God and in the practice of righteousness has made First Church his church home. Here he has come not to be observed by men, but to worship God. The far-reaching effects of aspiration and inspiration are hardly calculable. The wide influence of the quiet example of this public servant and his noble wife in constant and consistent worship and service is beyond reckoning.

"As minister and people we have been deeply sensible of the honor and privilege conferred upon us in the close relationships which we have enjoyed in spiritual affairs; and we offer our heartfelt prayers to God that he will continue to bless and to use in the work of his kingdom these servants of Christ whom we respect and love."

**Rev. Harry Strachan,** director of the Latin America Evangelization Campaign, sends good news of his work in Chile.

The evangelistic campaign just finished in Chile has given great joy, particularly during the last month of our stay there, when in the cities of Concepcion, Temuco, and Valdiva we witnessed the largest theater in each center packed night after night with most interested crowds, ranging from 1200 to 1600 people, representing all classes of society. The significance of this may be realized when it is remembered that the ordinary evangelical congregation numbers about 100 persons, composed in most cases of the poorest classes.

Our theater meetings made such an impact upon these centers that other theaters suffered considerable financial loss. Even priests were coming night after night to some of these meetings, occupying a special private box where they could not be seen, according to the testimony of the owner of one of the theaters rented.

Then a most important feature of the work was the splendid distribution of gospel literature we were enabled to make at the closing services in each center. This was made possible through a generous gift of literature made to us by the Scripture Gift Mission. In each Gospel distributed we had inserted a special leaflet giving data concerning local places of worship and inviting interested friends to attend same. Then a perforated part, requesting all those who had a special interest in our messages and who desired to have further literature, to fill in their names and addresses and hand same to ushers. In one case out of about 1500 Gospels thus distributed 700 slips were handed in, and in another case out of 1200 Gospels 450 slips were returned.

*O God the quickening Spirit, whose working beats against the hard barriers which we have set up: O thou in whom are righteousness, joy and peace:*
*Increase our faith!*

It might be well to take the opportunity of stressing the value of this distribution of Scripture portions. Our evangelistic campaigns reach multitudes of people who have never before heard the gospel. They become intensely interested, and will therefore read eagerly whatever literature is given them. They come to the Word with prepared hearts, so that the Holy Spirit can more readily reveal the truth to them.

I would ask you to pray for the seed sown in this way in Chile as well as in all other places where we have distributed the written Word!

### Another Church Merger.

Publicity material has come to hand regarding a plan of union whereby the Reformed Church in the U. S. A., the United Brethren in Christ, and the Evangelical Synod of North America will form the United Church in America. At least a couple of years will elapse before the necessary steps can be completed to make the union effective.

More than a million members and some 9000 congregations are involved. One general Council will be the governing body.

As we understand the news handed us, the three churches will not be much disturbed in their method of worship and organization, but each is expected to announce its affiliation with the United Church, and certain activities like theological training and printing will be united.

The door is left open for the rest of the denominations to join the United Church.

### Four Thousand Dollars in Prizes for Two Books.

The American Sunday-School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. They offer a prize of $2000 for a manuscript on "Religion in Education," and another prize of $2000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show the educational worth of the Bible, and of religious teaching based upon it. The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents and teachers."

The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living."

The contests close March 1, 1930. The Editorial Department, American Sunday-School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

### Protestantism in the Irish Free State.

The number of Protestants in the Irish Free State has fallen by no less than 106,000, or 32.5 per cent, since 1911. Allowing for the withdrawal of the British garrison of over 21,000, who would be mostly but not altogether Protestants, there is still a decrease of about 85,000 Protestants.

Most of these are doubtless lost forever. They suffered much from murder and incendiarism during the civil war, and conditions became trying, especially in the villages. Romanism is bigoted and grasping in Ireland. Yet Protestants control a large proportion of Free State industry and commerce, and there are two and a half times as many Protestants in the professions as Romanists.

The Protestant minority in South Ireland was always a stalwart, progressive part of the community. Most of the men and women who created the Gaelic and Irish literary revival were Protestants, and today they are leaders in art, learning and letters.

The Irish Colportage Association connected with the Presbyterian church in Ireland tells a more cheerful story. Last year its colporters sold 18,000 Scriptures, of which over ten thousand were sold to Romanists. Compare these figures with 40 years ago, when only 3352 were sold by more than double the number of colporters, and with a larger population in the country! Occasionally colporters meet serious opposition, and attempted suppression by priests, but on the whole the common people receive them and buy their books.

### This Helps to Explain!

"Just look at the big houses and many servants those missionaries have!"

Well, my house is big, and therefore there has been put into it the president's and secretary's offices; two cabinets of records in the living room; one of school music in the dining room; the mimeograph in the guest bathroom; a Dramatics Club screen to partition off a part of the room so that school property can be kept from public view; a borrowed screen to partition off another corner to store our own belongings not in daily use; not to mention the stream of transient things that find their way into the offices on their way elsewhere or to await a trip to town in the rattly Ford.

And yes, we have three servants. A neighbor girl spends six days a week washing our clothing. Her wages per month are $7.50. Two schoolboys cook and clean for the family for their board. The cook is a professional, returned to school for a while. The other boy is willing to do anything assigned him, but his chief skill is with the plow back home. This morning Dorothy came from the kitchen exclaiming, "P——'s busted the Czecho-Slovakian cow!" (referring to a china pitcher not so tough as a plow handle). Another mishap came to light today also, namely, that we put an army couple, here on a short visit to see the Baptist mission work, to sleep in a sheetless bed, which of course they politely did not mention. It being an unusually cool night I had instructed the boy to put two blankets on the bed, expecting of course he would get sheets from the closet as usual. Two blankets was new business to him,—one bottom, one top, of course!

Having thus explained our "big house and many servants," would some one please ex-

*A conference of pastors of the Bulgarian Evangelical Church.*

plain to me the magnificent church edifices now springing up all over the country while our students have to worship in the school auditorium with the academic atmosphere of the past week clinging to it, and our country folk must be content with salt-box architecture because mission money must be stretched so thin?

If each Baptist church erected this year would tithe its building fund and send the several tenths to mission fields, what a joyous New Year it would be for all concerned!—Guenn Stuart.

### Another Worm Turns!

Mr. Ward W. Adair, long-time secretary of a Railroad Y. M. C. A. in New York, has no unholy fear of college youth. He is editor of a monthly magazine, "Railroad Men," in which we notice that he speaks some straightforward words that may have a wider reach than Y work. Let him speak for himself!

As the time draws near for planning the next state convention we desire to point out the only serious defect of the last one.

For the most part it was a fine, strong, forward-looking occasion, where the minds of men were alert, if not to the highest things at least to some supremely important matters in Association endeavor. The one note which in our humble judgment did not ring quite true was the constant emphasis on the inadequacy of our Christian appeal to attract college students.

This was made a sort of measuring rule, a kind of barometer of Association effectiveness. In the same awe-struck tones that the ancient religionists used when they inquired, "Have any of the rulers or Pharisees believed on him?" we were cross-examined on the number of college students that had come to the Association mourners' bench. And just as truly as the oldtime standard of the rulers and Pharisees was a ridiculously false one, born of an overweening conceit, so was the standard set up at Rochester.

Who is this typical college youth who is so shy of religion that a "restatement" of the gospel is necessary in order to win his precious allegiance? Is he some master intellect, some profound philosopher, some mature and penetrating thinker, whose mind is developed so far above his fellows that he can only look with pity upon the Christian program of today? Hardly that. He is a callow and undeveloped youth, whose mind is at least ten years away from mature and constructive thinking, and who is a mental child compared with the men who are guiding the world's affairs and leading in religious effort.

There are some fine and promising young men in our American colleges, most of whom are working their way through and a high percentage of whom are earnest and humble Christians. There is another class of men who are provided with plenty of money, who are skinning their way along and who will come out just about as highly educated as when they went in. Take away the raccoon coat, the motor car and the cigarette from one of these chaps, and you have little left! What he thinks about religion matters little to the religious world, any more than what he thinks about finance, or world government, or a hundred other things about which he knows nothing matters to other phases of world affairs. A rude awakening is just around the corner for him when he attempts to sell his services and personality to some great enterprise and discovers that they are worth about $18 a week.

In viewing our problem with young men we do well to avoid overemphasizing the college youth. The percentage of college men in our membership makes it perfectly clear that they are by no means the goal of the Association's effort, but are merely an influential minority. In our own membership we have about the usual percentage of college men, but numerically they mean to us exactly the same as a similar number of men selected from those who have been obliged to work most of their lives and get their education along the way. As a matter of cold fact, there are hundreds of thousands of men who have not been fortunate enough to go to college who nevertheless will outstrip half of the college men when they stand shoulder to shoulder with them and strive for supremacy in the great game of life, where no favorites are played.

---

## LAW AND CHRISTIANITY IN INDIA.

Notice is given in "Dnyanodaya" of a valuable book on Indian law that has been recently published by the Christian Literature Society of Madras on the initiative and financial help of the National Christian Council of India, Burma and Ceylon. Its title is "Law Applicable to Christians," and its author is Judge Paul Appasamy of the City Civil Court of Madras.

The "Indian Bookman" says of this publication:

"Coming from Mr. Paul Appasamy, who has taught and administered Indian law for over twenty years, this book is of great value. It is the only book of its kind. So far no single book has been written which embodies the chief principles of Indian Christian law. It is chiefly meant for Christian workers who have to deal with Christian converts. Law in India is different for Muhammadans, Hindus and Christians. Conversion to Christianity from other religions vitally touches the Christian convert with regard to his marriage, holding of property, inheritance, and so on. Hence it is essential that both he and the Christian missionary should know the law applicable to Indian Christians in all questions of practical importance. Mistakes have often been made through ignorance of the law, and these have resulted in serious difficulties. To avoid such mistakes and to help missionaries who live in out of the way places where it is difficult to get legal information, this handbook has been prepared."

Almost every mission and church can supply its own sad cases of converts who have suffered from serious legal disabilities, it is said. A handbook like this by Judge Appasamy shows Christian people in India just exactly where their rights are, and on what they are based.

### India's Law of the Idol.

India's law of the idol will be news to most of us. A striking illustration is given of the place occupied by idolatry in the life of India's 320 millions of people when it is realized how serious are the legal rights and powers of an idol. The paragraph on this reads thus:

"In this country an idol is a juristic person. Property can be bestowed upon it and be held by it in perpetuity. In fact, an idol is in a better position than an ordinary human being, because property once given to it vests in it for all future time, and the person who looks after the property is merely a trustee or manager for the idol, and cannot himself sell or dispose of the property."

When these striking facts are linked on to what Raja Ram Mohun Roy says about an idol having performed on it the ceremony Prānapratisthā, or the endowing of the idol

with animation, by which it is supposed to acquire life and supernatural power, and then its being married and its daily wants being attended to,—when all these facts are weighed together they blow to atoms the common theory put forth nowadays that an idol is merely a symbol of the living God, continues "Dnyanodaya." "It is clear from all the foregoing that India treats its idols as persons with legal rights and with rights appertaining to an object of worship, and anyone to seek to teach the opposite is surely throwing dust in their own eyes as well as in the eyes of others."

## BY WAY OF SUGGESTION.

**Rev. Bernard Iddings Bell, D. D.,** warden of St. Stephen's College, relates an item of wide interest concerning the students in his college.

"In the college of which I have the honor to be the head a committee of the students asked this year that all the college preachers be requested to speak upon one subject, 'Things I Live By.' Then students made an interesting commentary on pulpit utterances in general. They said:

"'Most preachers assume that we know the fundamentals of the Christian religion,—which we don't,—or else they tell us everlastingly about doubts and how to deal with them.'

"'Aren't you interested in doubts?' I asked.

"'No,' they answered. 'Who is?'

"So I asked those who were to preach to us to speak of things of which they were certain, in which they put their faith and confidence, by which they formed their lives."

**Bishop Brenton Thoburn Badley** of India tells how a Mohammedan gentleman of one of the leading cities in the Bombay Area commended mission work among the Muslims of that city by means of a telling illustration.

He said that if a man saw another man wearing an old, ragged and dirty topi, and said to him, "What a dirty, disgraceful topi you are wearing! Take it off, throw it away, and put on a nice new topi!" the wearer would doubtless retort that it was no business of his, and would take the words, however well meant, as an insult. Then said this Muslim gentleman:

*O Lord, by thy Spirit move in our very beings that we may see thee in everything that is, that we may hear thy voice speaking more clearly than all voices, and feel thy presence in every movement and experience:*

*We humbly beseech thee, O Lord!*

"You do not make the mistake of making such an approach to our people when presenting your religion. You are, rather, like a man who would say to the wearer of an old topi, 'My friend, I have here a beautiful new topi! If you would like to have it I shall be happy to make you a gift of it.' In that case," continued the Muslim, "the owner of the dirty old topi would probably throw it away himself and gladly put on the nice new one."

He commended such an approach to Muslims, and remarked that he did not wonder it succeeded.

This "new-topi method" of approach has found increasingly wide favor in recent years. It appeals to all classes of workers.

### Willing to Work, but Waiting?

Rev. Norman H. Camp.

A colporter is a missionary who proclaims the gospel message by means of the printed page. He has a firm conviction that God's Word will not return to him void, and so he seeks to place it in the hands of all classes of people. He does not wait for the people to congregate in some auditorium to hear him preach, but he gladly comes to them. Instead of being satisfied with reaching a few by the spoken word, he reaches many with the written Word.

The colporter is not limited in his field. He can labor in the cities, the towns and villages, or out in the country places. He makes friends as he shows himself friendly, and homes are often opened for his entertainment. He is master of his own time and appointments, recognizing that he must give an account to the Lord of the harvest only. He can limit his labors according to his strength, and he is free to begin at any hour in the morning and stop at any hour in the evening.

Colportage work is much needed today, and offers an unlimited field. It can be done by any earnest, warm-hearted, loyal Christian who has a passion to save souls

and a desire to encourage Christians in their faith and service. Both men and women, young and old, can engage in this fruitful ministry. Previous experience is not necessary. One learns to do the work in the doing of it, and the worker obtains a wonderful training in many ways. Then there is a financial profit in selling Christian literature from home to home that enables the colporter to meet his or her necessary expenses, for the laborer is worthy of his hire.

### Bible Lessons for Rural Schools.

Automobiles, modern farm machinery and farmers' combinations are blamed for the extermination of many rural churches and Sunday schools by Robert W. Newman, Montana synodical Sunday school missionary and field representative of the Presbyterian Board of Christian Education. How to give the country children religious education is a problem which the Board is trying to meet with a system of weekday Bible lessons.

"With the coming of modern farm machinery, the tractor and the small combine," reports Mr. Newman, "came distinct changes in our rural districts. One man and a helper during the rush season can handle a thousand acres instead of 300 with the same effort. This means larger farms and fewer rural homes. This and the automobile have caused the closing of many rural churches and Sunday schools. It has made the religious training of those children left in the country a real problem. The writer visited 31 rural Sunday schools in a single county 14 years ago. Today there are fewer than 10 country Sunday schools in the same county. Similar conditions obtain elsewhere in the state."

This problem has been met in part by a system of weekday Bible lessons. These are prepared in book form, Bible stories being used to bring out the most important teachings of the Old and New Testaments. A companion leaflet is given to children in which they can write answers to questions asked by the teacher after the story has been given to the pupils.

"In Montana Presbyterian Sunday school missionaries are making good use of these Bible lessons in rural weekday schools far from church or Sunday school. One of our men estimates that on his field 2000 children are receiving Bible instruction through these lesson helps. The writer has placed these lessons in the hands of over 30 rural teachers who have promised to use them on one day of each week. That these teachers are making use of the books is evidenced by letters that come to the desk. One teacher writes: 'My children are keen for the Bible story hour.' Another: 'I have used your book and find the children enjoy the study hour. They ask for more stories.'"

## WHERE INDUSTRIAL WORK HAS PROVED A SUCCESS.

The Pilgrims' Mission of Benares, India, considers that its industrial work has been thoroughly tested, and that the experiment has proved a success. Mr. W. K. Norton, head of the Mission, answers queries in this way.

A poor convert comes to us. He has accepted Christ as his Saviour, and therefore he has been cast out by his relatives. He has no money, no possessions, and no way to make a decent living. In the ordinary course, in the past, he has become a dependent on the mission where he was baptized. In the majority of cases he loses his self-respect, the missionaries lose their respect for him, and, what is worse, the heathen see that he is little better than a beggar, and they also lose their respect for him, and the great cause of Christianity is seriously injured.

Now that young Christian comes to us for training, and he is set to work to learn a trade. We teach him motor mechanics, motor driving, electrical work, or help him to become a skilled carpenter or blacksmith. In the beginning that young convert could only earn about three dollars a month as a cooly or day laborer. As a laborer he was at his height, and there was little hope of his advancement. And the three dollars a month which he could earn was only enough to keep body and soul together. There was no hope of supporting his family or educating his children unless he received constant charity from his mission, as is the course now in the great majority of cases.

In our mission workship he starts at the bottom, washing and greasing cars or as an assistant to his teacher. Then he gradually works his way up, and as he proves his skill he is slowly advanced. All do not learn with the same speed: it depends on the intel-

ligence and quickness of mind of each student. But on the average one year or eighteen months make a vast difference.

We will take one living example.

Prem Das is a poor country boy about 18 years of age. He has accepted Christ as his Saviour, and he is put to work with other poor Christians.

In the beginning Prem Das was only a young cooly and could do only the roughest of labor, such as carrying loads on his head. When he first came to the workshop he could not tell the difference between a screw driver and a hammer, and he was afraid to touch anything. But he started to work, commencing, of course, at the bottom.

Since Prem Das first came to us about eight months have gone by, and he is now considered as a fairly skilled assistant mechanic. He has been tested and examined as a motor driver, and has been granted a special license by the police to drive any kind of a motor vehicle. This special license is the most coveted thing of all. Out in the world now Prem Das could obtain employment in any place as a driver and mechanic, and would receive good wages, sufficient for him to marry on and take care of his family as a respectable Christian. And, God willing, he has only started on his upward climb to success. Because of the short training he has received in the mission workshop Prem Das' earning power has been increased several hundred per cent.

Where before Prem Das was looked down upon as an ignorant cooly, now he has won the respect of all who know him, and the Mission looks on him as a decided asset. Outside missionaries who know him have applied for the privilege of employing him to drive and take care of the mission car. He could also easily obtain work from wealthy Hindus or Mohammedans. Thus, as he lives up to his Christian teaching of being honest and faithful in his work and refusing to accept bribes, he becomes a credit to the Cause of Christ.

The above shows only the material advancement. But along with the industrial training the Christian training of Prem Das and the other young Christians is not neglected. The Christian services, daily and Sunday, are being faithfully attended. Prem Das, as a Christian mechanic, faithful in working with his hands and at the same time faithful to his Lord and Saviour, speaking of the Lord Jesus to all with whom he associates, gains an influence greater, perhaps,

*Lepers in Europe? Yes, this picture of a group in the village of Audaku, Esthonia, is sent by a missionary of the European Christian Mission.*

than that of some who earn their living by preaching alone.

Next to our actual preaching work as Christian missionaries, I consider this industrial work of training poor Christians to earn a good living by the work of their hands as the greatest work I have ever undertaken. The case of Prem Das is only one of many. There are about fifty young men now in the process of being trained.

## CENTENARY OF PROTESTANT MISSIONS IN SIAM, 1828-1928.

The celebration of the centenary of Protestant missions in Siam turned out to be a big and imposing affair. It extended over three days, December 5-7 last.

His majesty King Pradadhipok loaned the Royal Gardens at Bangkok for the occasion, a tract of some fifty or sixty acres in the heart of the city that had never been loaned for such use before, and that is rarely opened to the public. Moreover, the king directed the government departments to render all the assistance that was desired.

Afternoon programs were presented to select groups, admission being by invitation. The first afternoon their majesties the king and queen with princes and high officials were present. Next day was women's day, and the third day foreigners and the commercial community.

At night the Gardens were thrown open to the public, who wandered about at will and attended whatever pleased them. The Dance Pavilion was constantly packed with people listening to historical addresses and viewing stereopticon pictures and other features. The Exhibit Hall had exhibits from the various mission institutions.

The outstanding event of the celebration was the king's reply to addresses by Dr. John A. Eakin of the mission and Dr. Arthur J. Brown of the Presbyterian Board of Foreign Missions. Speaking in English the king replied as follows, according to a report in the "Bangkok Times":

"He said that he was greatly pleased to hear the foregoing addresses. Some people might want to know why the Buddhists were so tolerant of the Christian faith and other creeds in Siam, and also why he and his predecessors had encouraged the missionaries. The reply would be that they rejoiced in all merit, and were glad to see merit made under the influence of any religion. He must thank the American Presbyterian Mission a great deal for the helpful work they had done for this country. They were the first to start education for girls in the kingdom, and when the Siamese government started a school for girls most of the teachers employed were ex-students of the school of 'Mem' Cole (Miss Edna S. Cole), now termed the Wattana Wittiya Academy. The Siamese respect Miss Cole a great deal for her work. The American Presbyterian Mission was also the first to bring the people the benefits of medical science, and one of the first to receive those benefits was a queen of King Mongkut. His majesty also spoke at length in appreciative terms of the good work of the mission schools at Chiengmai, and said he was happy to know that all their schools are teaching their students to be loyal to the government, king and country. In other words, the pupils of the mission schools are being trained as good citizens. Not only freedom but also protection is accorded all religions in Siam. In conclusion his majesty wished the whole missionary body all success and all blessings both in this life and the next."

The centenary celebration closed on a deeply spiritual note. Sunday morning the Siamese-speaking Christians crowded Christ Church for worship and a communion service. At the same time the Chinese-speaking Christians met in another church. In the afternoon all gathered at the Protestant cemetery, where 30 missionaries are laid to rest.

The celebration with its historic memories has given new courage and enthusiasm to the Christian community. They realize their wonderful heritage and the glorious opportunities that are open before them.

## KAREN CENTENNIAL CELEBRATION IN BURMA.

The Burma Mission of the American Baptist Foreign Mission Society had a grand celebration last fall of the centenary of the baptism of their first Karen convert.

This man was Ko Tha Byu. He had been a dacoit, and had taken part in the killing of 30 men. After months of patient teaching his mind began to open to the truth, and his "diabolical temper," as Dr. Judson called it, began to soften. He became a Christian, and accompanied Rev. G. D. Boardman to

Tavoy, where he was baptized on May 18, 1828. A meeting was held at Tavoy as part of the centennial celebration.

Ko Tha Byu's mission in life was now to help and to save. Immediately he started out to find his fellow countrymen and tell them of his new-found joy. The twelve remaining years of his life were given to this task, and yielded abundant fruit, for on his death in 1840 there were 1270 members of the churches who had been won largely by his unceasing endeavors. Those 1270 Karen Christians have now swelled to a Christian community of all missions of about 225,000, of whom about 180,000 are Baptist adherents. The Karen population of Burma is estimated at 1,400,000.

The governor of Burma, Sir Charles Alexander Innes, presided at a public meeting in Rangoon, the capital. Representatives of all the missions working in Burma, and some from India, took part in this gathering. The governor's address as reported in the "Burma Baptist Bulletin" reads as follows:

"This is a great day for the Christian Karen community of Burma, and I feel it a privilege that I have been allowed to take part in your festival. For you have given me an opportunity not only of paying on behalf of my government as well as myself a tribute to the American Baptist Mission for its work among the Karens,—work which has been of the greatest value to the government of Burma as well as to the Karens,—but also of showing my interest in and my sympathy with one of the most loyal and progressive peoples of Burma.

"Morever, if I read the signs aright, the future is full of hope for you. I have no doubt that the guidance and supervision of your missionaries are still necessary. But Christianity among the Karens is no longer dependent for its life and reality on inspiration from outside. It has taken root and draws a great part of its sustenance from the Karens themselves. Karen churches are to a great extent self-supporting and self-governing. The work is carried on largely through the Karens themselves, and provided that for some time longer the necessary measure of guidance is given, you can look forward with confidence to a long period of years in which the advance of the Christian religion will acquire increasing momentum among the Karens.

### Summary of the Lord's Prayer.

Our Father—A child and his Father.
Hallowed be thy name—A worshiper and his God.
Thy kingdom come—A subject and his king.
Thy will be done—A servant and his sovereign.
Give us—A beggar and his benefactor.
Forgive us—A sinner and his Saviour.
Lead us—A pilgrim and his guide!

"As this is the centenary of the American Baptist Karen Mission I have dwelt so far on the missionary aspect of your work. But as governor of Burma I am more concerned with the success you have achieved in making your Christian Karens good citizens, and I listened with special interest and pleasure to Dr. Marshall's account of the high ideals which the American Baptist Karen Mission has set before itself in this respect. But Dr. Marshall merely confirmed the conception which I had already formed of this aspect of the mission's work. The loyalty of the Karens to His Majesty the King-Emperor is well known. They have rendered great service to the British government, and believe me we are grateful! And I was already aware that Christianity had proved a powerful lever for raising the moral as well as the material condition of the Karens. With them education goes hand in hand with religion. Where there is a church, usually there is also a school, and some of the schools I have seen have surprised me by the excellence of their buildings and the thoroughness of their equipment. The more so because the Karens are not usually rich, and money has frequently been subscribed at considerable personal sacrifice. A community which is ready and willing to spend money on its schools need have no fears for the future, and I have no doubt that the Karens are destined to play an increasingly important part in the life of Burma. The success already attained is at once a tribute and inspiration to the American Baptist Karen Mission. I congratulate it on that success and on this anniversary, and I wish the Karen community all prosperity in the future."

Among other features of the celebration was the laying of the cornerstone of Judson College Woman's Hall by Lady Innes and of the cornerstone of Judson College Administration block of buildings by the governor.

## CURRENT THOUGHT.

**Pentecost** adds nothing to the equipment of doctrines: it adds everything to the equipment of the teachers.—J. Rendel Harris.

**America sober** has achieved things that America drunk never dreamed of, nor the wine-drinkers of the ancient world.—Professor Irving Fisher.

**Personal testimony and service for Christ** have no rivals in effectiveness in work for the kingdom. Modern Christianity, like modern sport, is suffering from professionalism. The volunteer is failing, the paid agent is taking his place in the work of the church. This increases financial strain, it reduces the number of voluntary workers from whom the church must choose her separated ministry, and most serious of all, it deprives the church of the convincing witness of men and women who have nothing to gain but it may be much to lose by a frank confession of Christ.—Rev. John McDowell, D. D.

**John Wesley** did not understand that love for men was exhausted in saving their souls in any narrow religious sense. It meant to save the entire man, spiritually, mentally, and physically. One of the great historians of England, J. R. Green, concludes his treatment of this religious movement, after declaring that "the Methodists were the least result of the Methodist revival;" with the following statement of its influence upon social life:

"A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not until the Wesleyan impulse had done its work that this philanthropic impulse began."—Ernest R. Cherrington.

**We must not forget** that in a subsidiary but still important sense the books of the Bible—and especially the Gospels,—can stand alone as agents of evangelization. In the beginning of the church there were men who afterwards did the church glorious service whose conversion was due to reading the books without any human instrumentality. In modern days they have been numerous, so much so that mere reading of the Gospels must be ranked among the most effective instruments of conversion. There is no surer way of getting men and women, of whatever religious tradition, again into the presence of Jesus of Nazareth than by giving them the Gospels in their own tongue.—Bishop Gore.

### The Tragedy of Low Flight.

The tragedy of young life today is the tragedy of low flight. We are flying too low. The tragedy of the young manhood and young womanhood of our cities is that their pleasures and pursuits and ambitions and interests are pitched too low, in perilous country, where they stun themselves with pleasures that satisfy not, and embitter and break their hearts on pursuits that yield no delight, and sometimes fall disillusioned and embittered, damaged and broken, the moral and spiritual wreckage of false and foolish ways. They set out on wings, but did not seek the lofty ranges: they flew too low.

If we young men and women could go back to our cities, back to our classes, back to our work, seeking the safety of higher flight, "on joyful wings, cleaving the sky," above temptation, preoccupied with things divine, building our nest in the heavenly places with Jesus Christ and enjoying the experience of high-souled communion,

"Nearer, my God, to thee,
Nearer to thee,"

we should show the young life of our time the safe way of life, the satisfying way, the singing way.—Rev. John MacBeath.

### The Pastoral Prayer.

I was once summoned suddenly to the bedside of William Jennings Bryan. I found him ill, his face flushed with fever and his clarion voice quieted almost to a whisper. He said:

"You wonder why I sent for you! You know I love Christ's church and the sabbath service. My special interest above all else is the so-called Long Prayer. I anticipate it through the week. I am thrilled and stimulated in bowing in that prayer recalling that my needs and confessions and hopes I share with the congregation around me, and they with me and with all good people in the city, on the land and across the seas, of every language and color and condition. I

am united to them and they to me, and the thought cheers and thrills me through the days that follow. I have not been to church for four sabbaths, and I have missed that prayer, and I wanted you to kneel at my bedside and pray as you do in sabbath morning service."—Dr. Wallace Radcliffe.

### Immortality.

"You ask me, sir," said the Scots doctor, "what I regard as the strongest hint of personal immortality that's ever come my way.

"I think it was, maybe, old Dr. MacGregor. He was minister at Sandygates U. F. Kirk. Aye, he was a powerful preacher! He fairly revelled in Amos, but Isaiah was his man. He was just giving his fourth course of sabbath morning sermons on him when he met with his accident. A lorry mounted the pavement.

"The old man was ten weeks in Glasgow Infirmary, and his sufferings must have been cruel, for he was badly crushed. But there he was, from the second day, propped up in the long ward on four pillows, reading away at a Hebrew book. I asked why he was at that, and he told me he knew fine we couldna set him right, so he was polishing up his Hebrew grammar ready for a fine pow-wow with Isaiah himself!"—"Christian World."

## Editorial Briefs.

### Evidence of the Flood?

Among the startling discoveries that archeologists working in Bible lands at various points report with frequency the most sensational to date is that evidence of a great flood, if not of the Flood of Genesis 7, has been uncovered in Mesopotamia. We have it on the authority of Professor C. Leonard Woolley, director of an expedition sponsored by the University of Pennsylvania and the British Museum.

Digging in ancient Sumeria, in the neighborhood of Ur of the Chaldees, for human débris in strata which have led scientists to believe that it has been inhabited as far back as 4500 B. C., Prof. Woolley one day last December reached a layer of water-laid silt or sand about eight feet deep. All manifestations of human life were totally lacking in this deposit, but upon digging deeper below it unmistakable traces of another civilization emerged.

The interpretation given by Prof. Woolley to these finds is that the 8-foot layer is the deposit of an unusual inundation of the River Euphrates which gave rise to Sumerian "legends" of a flood of unexampled magnitude, comparable to the Bible story.

The lower civilization must have reached a high peak of cultural development, the professor says. There were pottery and utensils in the native fashion, and expertly moulded bricks.

It is always to be borne in mind that these archeological excavations have never unearthed data that give the lie to the Bible. On the contrary, every new find adds a certain historical authority to Bible statements. Many details still remain obscure, and we can afford to have patience in view of our ignorance: but in general it may be said that the Bible story of ancient civilizations and happenings is receiving continuous confirmatory support. Adverse critics have to keep shifting their ground and canceling former guesses.

The historicity of the Flood has been argued from evidence of other kinds, but who ever anticipated that incontrovertible evidence of this geological type should be forthcoming? Strange providence that has preserved evidence for millenniums, and now bares it when there are scientists who can appreciate it!

---

### Primary Problems in Religion.

Atheism: or Is There a Personal God?

Optimism: or Is This the Best Possible World?

Pessimism: or Is Life Worth Living?

Radical Criticism: or How Far is the Bible True?

Socialism: or Is Christianity Communistic?

Legalism: or Are We Saved by Faith or by Works?

Mysticism: or What is the Highest Life?

Skepticism: or Why Do We Pray?

Materialism: or Do We Believe in Resurrection?

Adventism: or Will Christ Return?

—Dr. Charles R. Erdman.

*The harbor at Jebail, Syria, from which the cedars of Lebanon were sent to Jerusalem for the building of Solomon's Temple.*

## America's Gift to Bible Lands.

### John R. Voris, New York.

I stood on the balcony of the American House at Jebail, Syria. Jebail is the seaport town called Gebal in the Book of Kings. It was to this town that the cedars of Lebanon were brought from the mountains to the Mediterranean to be floated as rafts down the coast to Haifa, and from there taken overland to the Holy City to build the Temple of Solomon. It was here that the Egyptians and later the Romans found a port of entry, and it was here that they left notable monuments now being uncovered by the French.

Below me, where the soft waters of the Mediterranean lapped against the shores, I could see the dim outline of slender columns of an ancient Roman temple, recently uncovered by the excavators, and could fancy, at least, that I could see a great sarcophagus in which the earlier Egyptians had buried one of their leaders. In my mind's eye I could see the great cedars of Lebanon drawn on rough wheels by a multitude of dark-skinned servants, cedars that would go to build a temple of the Lord. Raising my eyes I saw outlined against the sky above to my right a great castle built by Crusaders in the 12th century.

I found myself awed by the march of history. I was conscious of being on ground trodden by the kings of old. Alexander the Great had been here, Philip of Macedon, and Napoleon. In imagination one could review civilization as it marched past. Each conqueror had left his monument in marble or stone.

Earlier in the day I had been talking with some of the older boy leaders of the American orphanage center and their teachers, and now I thought of the monument America was erecting there, not a monument of brick or stone but one measured in terms of human life. In the building near me 700 boys were sleeping. Fine, healthy and alert youngsters they were. I had seen them all at their work, at their meals, in the sea enjoying their morning plunge, and also in the church service. All these boys owed their lives to America's gifts of food and shelter and care. And I said to myself:

"We're not leaving a Crusader's castle, or a Solomon's Temple, or a Roman monument, or even an Egyptian sarcophagus; not even a shrine or church. We have invested our money in childhood."

Here we are leaving the kind of a monument that the earlier civilizations would have

scorned. Just children! Even today childhood has but little place in these Eastern lands. Parents love their offspring, to be sure. But children are valued only as potential adults, not as children. Civilization is built for adults. The result is that there is a complete lack of child-care movements. Money, if spent, is expended upon shrines and great churches built of lasting materials, but not for education or care of children. Now comes the richest nation on the globe, and it leaves only children, strong, sturdy, trained children, to be sure, but only children. A strange spectacle!

And so I turned to my couch with a feeling of content, for I knew that we had not only builded unselfishly, but we are leaving a trained leadership among youth and a new ideal for all childhood.

We have brought to the land of him who said, "Suffer the little children to come unto me," a demonstration of the meaning of that message.

# Northfield Seminary After Fifty Years:

## A Retrospect.

## William Revell Moody.

"I have always been a man of impulse. My best work has often been begun on some sudden impulse." Such was D. L. Moody's own self-appraisal. Northfield Seminary is a vindication of this judgment.

A trifling incident first was the occasion of his locating in Northfield. Since young manhood his home had been in Chicago. Here he had entered business after two years in Boston, and his associations for twenty years had been in the Mid-West. Here he had also entered Christian service and become identified with numerous religious activities and made many cherished associations. He was known as "D. L. Moody of Chicago." But so trifling a cause as annoyance caused by some predatory chickens was the first reason for his locating in his native town.

It was in the summer of 1875 after his first mission to Great Britain that he came to Northfield to visit his mother for a few weeks. It was the first real extended holiday he had ever known. One day a neighbor complained that "Widow Moody's" chickens had been in his cornfield. It was one of those annoying incidents that Mr. Moody felt his mother should not be subjected to, and immediately determined to buy a small strip of land and thus relieve her of similar complaints.

Meeting the neighbor one day he casually asked him on what terms he would sell the land. The reply was that he did not care to sell unless he sold the entire place. With characteristic promptness Mr. Moody asked the price, to which the reply was, thirty-five hundred dollars for the farm of twelve acres, with house and barns. At once Mr. Moody agreed to the price and closed the bargain. Thus he became a resident of his native town.

It was during the following summer that he became interested in plans for a school for girls in the neighborhood. There was no high school in the immediate vicinity, and educational privileges were such as had prevailed since his boyhood. He realized from his own experience the serious handicap under which the next generation would be placed unless some provision were made to meet the need. Driving one day upon a mountain road he came upon a humble cottage occupied by a helpless cripple with his wife and three daughters, who eked out a meager livelihood by braiding straw hats. As he thought of what the future had in store for these girls his heart went out to them in deepest sympathy, with the result that he determined to start a school for such. The result was the founding of Northfield Seminary.

At first Mr. Moody's conception of the scope of the work was limited. Probably his vision was circumscribed by the horizon, for he sought to purchase an old frame building in the village a mile from his home. Unsuccessful in this and in another similar endeavor still further removed, he decided to purchase land adjoining his home, using the latter after a few alterations as a dormitory and building a small two-story brick building, later known as Revell Hall, as a recitation hall. With this meager equipment Northfield Seminary began in November,

1879, with an enrolment of twenty-five students.

Mr. Moody was a keen observer, and untrammeled by academic traditions. He determined that in the school he was undertaking there should be certain features that would contribute to what he contended should constitute an "all-around" education. First, every student should meet some daily task in domestic work; second, every student should have two recitations in Bible study so arranged as to give during the four years' course a familiarity with the content of the Scriptures; and third, if he was to bring the privileges of the school within the reach of those it was to serve, girls of earnest purpose and limited means, the student should pay in fees for board and tuition half the actual cost, or one hundred dollars a year. He was willing and glad to help those who would help themselves. For those who were lazy or indifferent he had no sympathy.

Such was the original design in the mind of the founder, and such have been the policies on which the work has been maintained, excepting only in respect of student charges, which were necessarily increased in the face of the increased cost of living after the World War. It is now pertinent to enquire if the results of fifty years have vindicated the judgment of the founder in the conviction that there was need for such a school, and if the character of the policies upon which it has been conducted have proved educationally sound. The answer to this can only be found in the students themselves, and the character of their service to God and humanity.

From the inception of the work to the present time 9459 students have been enrolled. They have come not only from every section of the country, every state in the union being represented, but from almost every nation under the sun. Without discrimination on account of race or religion they represent young people of widely differing traditions and culture. Of the value of their training they are themselves the best witnesses, and thousands record their grateful acknowledgment to the practical as well as thorough educational training at Northfield.

Perhaps their vocations, widely diversified, best reflect the preparation received. Many have married and throughout the world are rendering inconspicuous but important Christian service in their homes. In ministering to physical ills 269 are nurses, and 33 are doctors. In training youth 268 are filling positions as teachers, 251 in schools and 17 in higher institutions of learning. In missionary service 90 are in the foreign field, and 33 in American cities or frontier stations. It would be difficult, in fact, to find callings in business or professions in which Northfield girls are not occupied.

In looking back over the fifty years many instances occur to mind of specific cases of earnest young women who have found at Northfield the opportunity for training for wider service. Often in the face of great difficulties, dependent solely upon their own efforts, they have struggled heroically to achieve their life objective, and the success that has crowned their efforts they have in hundreds of instances attributed to Northfield. Others who have enrolled with no clearly defined aim beyond acquiring an education have here discovered Christian ideals to which they have devoted their lives. Truly Mr. Moody's prophecy has come true in the thirty years since he laid down his life work that he "had started streams that would flow on long after" he had passed away.

But a retrospect of the half-century of the Northfield Seminary would be inadequate that failed to make reference to the noble men and women who sponsored and colabored with him. Some are still living, but the larger number have passed away. Trustees who gave him their whole-hearted cooperation, donors who generously gave to the support of the work, and teachers who labored in a spirit of sacrificial service, have all made possible the achievements of Northfield Seminary, and to them is due a tribute of undying gratitude on the part of all friends of Northfield. It would be impossible to name all of the number, but no record of these years would be complete that did not allude to Henry M. Moore of Boston and Colonel J. J. Estey, of Brattleboro, Vermont, who so faithfully upheld the founder in early years, or to Miss Evelyn S. Hall, who served as principal for twenty-eight years and continued in the position to the time of her death. There are Misses Mary and Claire Silverthorne who are still living, and the memory of whose service is still cherished by thousands for their devoted labors at Northfield for more than a generation. Many others have labored in a true

spirit of coöperation to make Northfield what it has become. Some as matrons and others in the care of the buildings and grounds as janitors and workmen have been imbued with the true spirit of service in behalf of the youth for whom Northfield was established.

There was something prophetic in the motto chosen for Northfield Seminary which the fifty years have seen marvelously fulfilled:

"I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day!"

## The Conquest of Fear.

### Rev. James I. Vance, D. D., Nashville, Tenn.

Basil King wrote a book on "The Conquest of Fear." It is worth reading. I do not advise you to believe everything in that book. Because you see something in a book it does not follow that it is gospel truth. I do not advise you to believe everything that anybody says or writes, even preachers. Do a little thinking on your own account! Try the spirits!

This book, "The Conquest of Fear," was evidently written by a man deeply sensitive, highly nervous, easily overwrought, imaginative, moody, devout, sincere. It tells how such a nature found its way out of the limbo of fear into a place of serenity and peace. The book should be helpful to other natures similarly tormented and engaged in the same pursuit. For that reason I advise you to read it.

The author has a good deal to say about what he calls the Anglo-Saxon mind, which probably is not as bad as he thinks. He also has a good deal to say about the Christian church, which may deserve some of the nasty things he says about it. But these are merely defects in a book whose message is great, and whose message should be helpful to scared spirits in a world in which there is so much we cannot understand.

I am speaking on this subject this morning because of a remark a young woman on the train made. She sat just across the aisle in the Pullman, and overheard Mrs. Vance and me discussing the book. When I laid it down she asked for it, and read it eagerly until the train reached Nashville. As she handed it back she said:

"It is wonderful!"

It was evidently not so much the peculiar views of the author which fascinated her as its daring title and the bold assault it makes on the false god of fear. That is enough to fascinate anybody.

It was Paul's theme when he wrote to Timothy and said: "God hath not given us the spirit of fear." It was Christ's theme when he said to his disciples, "Let not your heart be troubled, neither let it be afraid!"

The conquest of fear would change life for many of us, and its conquest is possible. Fear is not a blessing. Fear is a curse. It is hostile to all the moods that God would kindle in our souls. It puts us at a disadvantage.

I know there are some who hate to surrender the gospel of fear. They can sympathize with the old woman who said, "You don't hear any more nowadays the preaching of that good old comforting doctrine of hell fire." Of course, she wanted it not for herself, not for private consumption, but for the public good.

I believe in hell. I have seen too many people in hell to have any doubts. Whatever may be our views on that subject, all of us retain a sneaking suspicion that we shall hear from our sins. We are like the old farmer who drove up to a country store where they were discussing the question, Is there a hell? They decided to make him the referee. They said:

"Old man, is there a hell?"

"No, boys, there ain't no hell, but I'd give that pair of steers to be certain about it," he replied.

Yet, after you have said all that you can say for the gospel of fear, the fact remains that people are not made good through fear. Christ does not drive people into heaven. Fear drives: Christ draws. "I, if I be lifted up from the earth, will draw all men unto me." The man who keeps from doing a thing because he is afraid to do it is no better than if he did it. God's method of saving people is not by fear but by love.

Fear puts us at a disadvantage. Fear deranges the nervous system. That was a wonderful incident in New York City when

Houdini had himself encased in an air-tight coffin and immersed in a pool of water. He remained in that air-tight coffin under water for 86 minutes, and came up smiling to say that it is not carbon dioxide which kills miners entrapped in a mine, it is fear.

Fear is our great foe. Fear deranges the secretions of those strange and mysterious organs called the ductless glands, which scientists are telling us today have such a potent and mysterious influence on personality, on temperament, on character and conduct, and even on destiny.

Fear is more than an annoyance. It is worse than fright. Fear is a downright curse. Yet from time immemorial man has been making a religion of fear. If you doubt it, scan the faces of the gods! Their faces are fashioned in features of fright. Their countenances are all drawn in lines of terror.

Read the rituals of religion! Make a study of comparative religion! Throughout it fear stalks with the stride of power and terror passes with the slant of a saint. People have been afraid of their gods, afraid their gods might hurt them, afraid their gods meant mischief, and so worship from the dawn of the race has been an effort to propitiate gods of whom men were afraid.

Even Christianity has not been able entirely to shake off this age-old mood of fear. Christianity has suffered from pagan and medieval interpretations. People have been taught to tremble at the name of God. The idea has been cultivated that there is something sanctimonious in being filled with awe at the thought of the divine being. God's attributes have been portrayed as terrifying.

When I was a boy I was told that the thunder was God's voice: that is, what was to me the most terrifying thing in nature was the voice of my heavenly Father speaking to me. Now I know better. I know the purpose of an electrical storm in the economy of nature, and there are few things that I enjoy more than a display of the fireworks of the heavens.

I grant you that in the Old Testament you find some of the holy men advocating an attitude of fear toward God. But you must keep in mind that there is a progressive development of doctrine in the Bible, and we move steadily toward a clearer conception of God as we turn these pages.

You must test everything by the teachings and the example of Jesus Christ. He is the supreme authority. We have his sayings handed down to us in the Bible, and I believe we have in the Bible an infallible and authoritative message on the subject of religion. But Jesus Christ existed before the Bible, and the Bible is a product of Christian experience, as well as its producer.

As a result of all this there has grown a race that walks the earth with fear. People have been afraid of the world about them, afraid there was some danger lurking there that might destroy them. They have been afraid of one another, afraid that a stranger means mischief and not good, that a fellow man is a foe and not a friend. They have been afraid they might surrender to some mood or influence that would fix their fate forever in the limbo of the damned.

Is it possible to shake off this nightmare, to be emancipated from fear, and to walk the earth unafraid? Paul says it is. What is the secret?

### Secret of the Conquest of Fear.

The secret of the conquest of fear is in the Bible, when the Bible is interpreted aright.

The first step in the conquest of fear is to discover that God is your Father.

He is not against you: he is for you. He is always for you, even when you are wrong. God is out for your welfare. He is trying to emancipate you from the things that would destroy. God is our heavenly Father, and he is the Father of all of us, and not just of a few.

Someone came to me after the sermon the other day and said: "What about this passage in the 8th chapter of John where Christ said, 'Your father is the devil'? Can you say that God was their father when Christ said, 'Your father is the devil'?"

If you read that chapter carefully you will discover that what Christ is doing is not comparing the fatherhood of God with the fatherhood of the devil, but he is making a comparison between Abraham and the devil. They claimed Abraham as their father. Of course, Abraham was their father in the physical sense, but Jesus says, "You are living the sort of life that proves that it is not Abraham who is your father, it is the devil who is your father." That is, he is talking to them about what their life shows. He is showing them that they will never discover

the fatherhood of God until they change their way of living. This is the trouble with many people. You are in your sins, and you cannot find God as your Father as long as you are in your sins. If I am walking away from God I do not know that he is my Father. I feel he is my enemy. I am against him. Why should he be for me?

That is what a young soldier said to me in one of the hospitals in France. He died the next day. I said to him:

"God is for you, Jim!"

He said: "How can he be for me? I have never been for him."

That is the way sin makes us feel. But when you turn toward God with repentance you discover his face, and it is the face of a father. God is more than a judge, more than a ruler, more than a king. He is our heavenly Father. Jesus Christ came to make that great revelation to mankind. "He that hath seen me hath seen my Father,"—that is not what he says. "He that hath seen me hath seen his Father,"—that is not what he says. He says: "He that hath seen me hath seen the Father," hath seen essential fatherhood, hath gotten a glimpse of God as he is, and God is changeless, the same yesterday, today and forever. And he is the same to us all. The difference is not in him: it is in sin. Sin does not change God: sin changes us. Jesus Christ came to lift the veil and to discover to us the face of the Father. Christ is trying to save us from sinning.

It is a great thing to get this conception of God. No man is saved until he gets it. It is a great thing to discover that God is for you, that he is always for you, that he is your heavenly Father. Then you cease to be afraid of him. You no longer run away from him. You nestle like a child in his great arms, and look up into his dear face, while you hear his kind voice saying to you:

"It is I: be not afraid!"

### A Friendly World.

The second step in the conquest of fear is to discover that the world is friendly.

Victor Hugo wrote three books in which he treats of the three great foes of man, nature, society and religion. He treats of nature as man's foe in "The Toilers of the Sea." He treats of society as man's foe in "Les Misérables." He treats of religion as man's foe in "Notre Dame."

*Dr. James I. Vance of Nashville.*

These three things are man's foes only in a world dominated by fear.

Nature is not really hostile. Nature is kindly. Nature is friendly. Nature is on our side. When we think of nature as hostile it is because fear has changed us. It has not changed nature, it has changed us. The soil grows our food. The earth is packed with the elements we need for human progress. Everything about us smiles and bids us be happy. Even the stones, which we used to think were immobile and feelingless, we now know are packed with heat and in constant motion, as though the very stones would tell us that God is our friend.

Society is friendly. God made us for each other. He built us for the crowd, and we become our best only by human contacts. The ideal life according to Christianity is not a hermit life, but a worldly life: not a life with the world in it, but a life in the midst of the world. There are doors in your personality which never open until you are out in the crowd, in human contacts. God made us for each other as well as for himself, and we are at our best only in society.

Religion is not hostile, except a religion of hate, a religion of fear, a religion of intolerance and of bigotry, a religion that "grunts up a solemn groan and damns all parties but its own." That sort of religion is hostile to man and to human progress. But not so with the religion of Jesus. That is man's best friend.

So don't you see, when we understand the

world aright it is a good world. It is the best world God could make. As we discover the world is friendly we cease to be afraid. Directly we are singing with Pippa, as she passes:

"The year's at the spring,
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven,—
All's right with the world!"

The third step in the conquest of fear is to discover the true objective of life. What is it? What are we here for? What is the goal?

We are in the habit of making health or money or happiness the goal, and because we do we are afraid.

We make health the goal, and we are afraid of disease. We are afraid of old age. Southern California is packed with people who have gone there in search of health, and they are a prey to all sorts of cults. It is the paradise of cults. I have a suspicion that because people have made health the great objective, the lack of health and the fear that they won't get back their health have filled them with terror and alarm.

Then we make wealth the goal, and we are afraid of poverty. We are afraid of want. We are afraid of not having enough, of not being able to provide for our own. The wolf of want may crouch at our door, and we may be thrown out on the cold charity of the world. This is the fear that stalks through many a life.

Then we make happiness the goal, and we are afraid we may lose our happiness. We are afraid something may happen that will wreck our little Eden and bring our castle in the air tumbling in ruins to the earth. A ring of the doorbell, a telegram, and we are all aquiver with fear.

Because we make health or wealth or happiness the goal we walk the earth with fear. But these are not life's true objective. Life's true objective is growth. That is what nature is saying to us. Every blade of grass, every flaming bush, these wonderful maple trees around us, all that nature can say to us is to preach a sermon and sing a song on growth.

When we turn to the Bible it is the great lesson there. "Now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." So we are to go on growing, go on getting better forever. The great thing is not what you are: it is what you are going to be, in what direction you face. Are you becoming more and more like Jesus?

It is a great thing to discover this. When you do, nothing can disturb you.

Just before I left Nashville on my vacation a woman came to the office. I had married her some years before, and she had been divorced. She asked me:

"Why is it that he is doing so well now, and I am having such a hard time? He is making money fast, and here I must go out and hunt for work. Why is it?"

"Well," I said, "God through all these troubles may be making you more like himself."

That is what it means for God's children. It is the meaning of suffering. There is nothing that is meaningless to God's children in this program of growth. The cloud is just as necessary for growth as is the sunshine.

Even death ceases to terrify us. You know, we have such pagan views of death. Would that we could get back to Christ's conception of death! Death is not a disaster. Death is a kind angel that comes to us when burdens have become too heavy longer to be borne, to ease our tired shoulders and lead us on in the great adventure of life.

In order to grow it is as necessary to die as it is to be born. Death is just an incident in the progress of life. Let the chrysalis talk to you about death! Here is a little worm that wraps its great coat about it and lies down in what we call death. The weeks go by, and then comes an hour when the chrysalis rips its garment and spreads its gaudy wings and flies away to greet the azure sky.

That is what death is. No wonder Paul said, "O death, where is thy sting?" The last enemy that shall be destroyed is death, and death is destroyed when you have ceased to fear it.

The fourth and last step in the conquest of fear is to receive what Christ came to bring. What was that?

I must confess that for a long time I thought the biggest and about the only thing

that Christ could really do for me was to keep me out of hell hereafter. I grew up with that conception of the gospel, feeling that about all Christ could furnish me was an insurance policy against fire in the world to come.

Is this all that Christ came to do? He certainly makes us safe hereafter, but was that the big thing he came to do? I do not think so. It is merely an incident. Christ came first to give us life.

Life is the great miracle with regard to all our world. If you want to know what life can do, watch that tiny sprig of saxifrage growing yonder from a fissure in the stone bluff! It is just a tiny vine, not much bigger than a pin. It begs the stone to give it a little room to build a house for itself there on the cliff. But the surly rock declines. The weeks go on. One morning you come back and find that the little vine has split the stone bluff wide open, and the rocks lie in humiliation and defeat at the foot of the cliff because the saxifrage was a thing of life.

Jesus said: "I have come that ye might have life, and that ye might have it more abundantly."

The second thing he came to bring us was peace. Not a mechanical peace, not a peace built on circumstances, but the sort of peace he had, a peace that is real, the peace of God that passeth all understanding.

He said to the wild waves: "Peace, be still!" and they crouched like dogs, submissive at his feet. He said to his enemies, "You can do nothing except it were given you of my Father." And he said to his friends, "Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid!"

The third thing he came to bring is love. It is the one great principle on which Christ is building a new world. He has one law, one principle, and that is love. God is love. As Sidney Lanier, our great Southern poet, said, "Could we love as God loves we should be as God is."

These are the three things Christ came to bring: life and peace and love. Let us receive them and be unafraid! He is the great physician not so much because he heals the body, but because he heals the soul of fear. To the heart withered by fear he gives life. To the heart anguished by fear he gives peace. To the spirit torn and tormented by fear and hate he gives love.

I have heard of an old Scotch shepherd who was dying, and he sent for his minister. He was afraid. The minister came and climbed the heather-covered hill to the cottage on its summit. When he sat down there was the old shepherd, propped up with the pillows, his eyes looking out under great shaggy eyebrows. He said:

"Minister, I am dying and I am afraid!"

The minister quoted those passages which we are in the habit of quoting to people in an hour like that, but they did not seem to give him comfort. So the minister said:

"Don't you remember the Shepherd Psalm?"

"Aye, I conned it when I was a bairn at my mither's knee."

"But," said the minister, "there is a line you have forgotten. Listen: 'Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me.' Haven't there been days when you were out in the heather with your sheep, and a cloud drifted across the sun and cast a shadow?"

"Mony's the time," said the old man.

"Well," said the minister, "did the shadow make you fear the sun was blotted forever from the sky?"

"Na, na," said the shepherd, "I couldna be sic a fool as that."

"Well," said the minister, "that is what you are doing now! Death is just a shadow cast by a passing cloud. The sun is shining above the cloud. The shadow will pass, and soon the sun will shine forth again on the everlasting hills."

The old man thought a moment, and then he said:

"I see, I see! Death is a shadow, a shadow cast by a cloud, a shadow with the sun shining above it, a shadow that will pass. Na, na, I'm afeared na mair!"

And so, for all the things that would make us afraid,

"I say to thee, do thou repeat
To the first man thou mayst meet
In lane, highway or open street
That he and we and all men move
Under a canopy of love
As broad as the blue sky above:
That doubt and trouble, fear and pain,
And anguish all are shadows vain:
That death itself shall not remain!"

# The Mind of the Master:

## IV. About Life: Is It Worthwhile?

Rev. Paul Scherer, D. D., New York City.

Most of you are too young to be cynical about life. That is a danger that threatens as you grow older. But some of you are not too young to have been baffled by it now and then.

Let us begin this morning by dwelling for a moment in the chill and somber mood of one for whom life had no meaning! His name was James Thomson, and he was Scotland's 19th century apostle of despair. A bitter melancholy brooded over his spirit. The years seemed unbearable to him. They could be relieved only by drunken stupor. In the end he crawled into a blind friend's house for want of any other room in the world, to die like a hounded creature and be buried with no word.

It is a sobering experience to steep oneself in the dark imagery of his "City of Dreadful Night." There is a weird beauty about the poem that haunts you and makes its monstrous, magic shapes familiar. Let me sketch one of its scenes!

It is a city upon which the sun has never shone, a city of deep night but not of sleep, on the shore of a black and tideless ocean, its mansions dark and still, with here and there the ruined shrines of faith, and hope, and love. Under the dim street lamps moves a line of stragglers, with "worn faces that look deaf and blind, like tragic masks of stone," "murmuring to themselves, but speaking to one another seldom." A solemn assembly is forward in the great cathedral.

> Large blooms are gathered in the mighty fane
> . . . .
> Around the pillars and against the walls
> Lean men and shadows; others seem to brood
> Bent or recumbent in secluded stalls.

Suddenly from the great sad pulpit comes a voice, and through the darkness two eyes burn, "as never eyes burned yet,"—"two steadfast and intolerable eyes, burning beneath a broad and rugged brow."

> O melancholy brothers, dark, dark, dark!
> O battling in black floods without an ark!
> My soul hath bled for you these sunless years,
> With bitter blood drops, running down like tears.
> . . . .
>
> And now at last authentic word I bring,
> Witnessed by every dead and living thing,
> Good tidings of great joy for you, for all,
> There is no God!
>
> It was the dark delusion of a dream,
> That living person, conscious and supreme,
> Whom we must curse for cursing us with life;
> Whom we must curse because the life he gave
> Could not be buried in the quiet grave,
> Could not be killed by poison or by knife.
>
> This little life is all we must endure;
> The grave's most holy peace is ever sure;
> We fall asleep and never wake again . . . .
>
> I find no hint throughout the universe
> Of good or ill, of blessing or of curse . . . .
> O brothers of sad lives, they are so brief;
> A few short years must bring us all relief . . . .
>
> This life itself holds nothing good for us,
> But it ends soon and never more can be;
> And we know nothing of it ere our birth,
> And shall know nothing when consigned to earth.
> I ponder these thoughts, and they comfort me.

Well, what of the mind of the Master? I am going to make you one or two propositions which I think will convey it.

In the first place, Jesus insisted on talking of life as though it were a privilege.

The first sermon he ever preached began with a series of beatitudes, and as he was slowly making his way toward Jerusalem at the end of his life he turned to his disciples with that same brilliant, vibrating word on his lips, "Blessed are the eyes that see the things that ye see!" That was how their lives appeared to him. And you can't help being startled when you realize to what an extent, in this case at least, the Saviour's judgment has since proved itself to be correct. Two thousand years have stood up and called the apostles blessed. There has been no lack of unanimity about that.

We have all at some time or another shut our eyes to the value of the present and sung —with what I can't help feeling to be a sort of misguided sentiment,—"I should like to have been with him then." Well, would you? "Blessed are the eyes that see the things that ye see!" It is clear enough now: I wonder how clear it was twenty centuries ago! I wish I could transplant a few healthy American Christians who seem so appreciative of the apostles' privileges, and so thoroughly oblivious of their own,—I wish I could transplant a few of them into the ancient apostolic soil and see them take root!—these folk who think they'll starve if they miss a meal, or die of insomnia if the bed isn't just right! You must picture condi-

tions to yourself fairly when you try to estimate the blessing that was Matthew's and Peter's and John's.

"The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." That was one of them.

"I send you forth as lambs among wolves. Carry neither purse nor scrip, nor shoes!"

"They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service."

Jesus had no illusions about the privileges attendant on discipleship. And you sing, "I should like to have been with him then!" It is questionable. There would have to be a considerable change in our sense of values, yours and mine.

### Why Blessed?

Suppose we ask what their privileges really were! Why did the Saviour call them blessed? Why did he think of living in their case as such a splendid, radiant thing? And why do we here this morning agree to his pronouncement? I'll tell you why. Because Christ was with them, and they had witnessed the power of his gospel in the transformation of human life. He had sent them out on a kind of preliminary expedition, and the things that happened were things they never could have accomplished alone. Every need they met along the road responded to the sovereign truth they carried on their lips and in their hearts, and to the sovereign presence that invisibly, yet so surely journeyed with them. Men came with sin-torn lives, and went away healed and at peace. They came weary and afraid, and left refreshed and confident. Sick bodies found their appropriate ministry, and always that seal upon it like the seal of God's own hand, and of one who "doeth all things well." It was a new power in the world, old yet new because newly revealed, a power that was the power of the almighty God made visible in Jesus Christ!

"Blessed are the eyes which see the things that ye see!" And you and I cry "Amen" to that! The whole succeeding story of human life cries "Amen" to that! They were blessed. Against a background of poverty and persecution they were blessed. Against a background of a ruined civilization, sin, disease and death they were blessed. Because life was in the world, life that was meant to conquer, and they saw it moving. Love was in the world, crucifying itself into victory, and the dawn of its triumph cast a glow on their faces. God was in the world, a new and friendly God, showing his face to them like the face of a carpenter out of Nazareth. In it undiscourageable goodwill, infinite tenderness, strength, majesty: just, unassailed, ceaseless, eternal. Jesus—God manifest!

"Blessed are the eyes that see the things that ye see!" God help you if you have not seen them, and God forgive you if you blind yourself to them now! We have what those apostles had. We have it enriched by two thousand years of human experience. We have it illustrated by the history of nations, and annotated by the lives of the loftiest spirits that have ever made their triumphant way through the dust of the earth.

Names have been tarnished in this world, but not the name of Christ. Grips have been loosened, but not the grip of the Saviour on the soul that rests itself in him. Theories of government have been changed, but not one word that fell from the lips of Jesus has ever had the lie given to it!

The apostles saw a man like themselves, they saw him sneered at and crucified: but they saw something else about him that shot a thrill through them and made them dare what men had never dreamed of. We see a man whose cross is the only acknowledged throne that stands unshaken in the world, whose enemies have stopped reviling, their mouths shut by the unfailing witness from century to century of lives redeemed, purified, enabled. A glory encircles that figure that it never had before. The sovereignty in that hand is wider. The tongues that speak of him speak in ever-growing wonder. Christ lives! His spirit moves!

Not long ago I attended a session of the convention of the American Bar. I heard advocates and judges leave the technicalities of the law, and I saw them set themselves to the task not so much of punishing crime as of reforming criminals, because, they said, that seemed to be God's will and Christian, and man's will had failed. I tell you, your Christ and mine and theirs was present in that room, and his touch was the touch of a scarred hand. It was the spirit of Jesus and a power which I have seen at bedsides, in offices, and schools, and homes, in men

and women, until it has become familiar to me. And for a moment once more I thrilled to it, and my spirit bowed itself in the silence, and my eyes were dimmed, and I worshiped.

Draw up as serious an indictment as you please against this age in which we live! Stare it in the face! Don't blink any of its ugly facts! But for God's sake, for humanity's sake, for the sake of your own soul, be a little sensitive too to the visible evidences of that quickening, dynamic personality whose word is manifestly alive, and with whom you and I can meet and hold communion! I am becoming increasingly tired of the spirit that is given to glorifying the past and bewailing the present. It is ignorance, it is the bliss of fools. Anybody who knows anything about the grim past will vote differently. Go study it a while! You will come back, I promise you, and thank God, and take courage.

### Capacity for Happiness.

But there is another proposition that I want to make you. Not only did Jesus insist on talking of life as though it were a privilege, because God was in it: he insisted also that the purpose of the religion which he came not to bring but to be was to make life capable of almost infinite happiness.

On the eve of his crucifixion he looked about among his possessions to find what he might leave to those whom he loved. And this was his bequest: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

I don't think it is generally understood even yet that Christianity is a thing that is supposed to bring joy into life. Certainly there is a powerful tradition somehow that being happy about God isn't exactly what you might term a "pious mood." If you have ever examined any of the pictures of the saints you have been impressed by the dyspeptic gloom that seems to have claimed all of them for its own. The holier they were, the more miserable they looked. You'd never come anywhere near guessing that what had happened to them was pleasant. And half the time I don't suppose it was,—really! The apostles were jubilant, singing souls. You cannot read the book of Acts without being convinced of that. But not long after their death the age-old melancholy which always had brooded over heathenism, and still does, came sidling back into religion. And Jesus himself has been universally portrayed as the Man of sorrows, acquainted with grief, and over all his life falls in our imagination the shadow of the cross.

But it is the mystic sadness of the human heart struggling up through the dark and the pain that has given such a cast to his memory: there was little in the Master to occasion it. When his enemies wanted to lie about him they called him a glutton, they said that he was a wine-bibber, they accused him of being the friend of publicans and sinners. Now you don't usually lie about a morose and melancholy soul in any such fashion as that!

But their slander isn't the only testimony we have. When you listen to his descriptions of himself there is no doubt left in your mind. He calls himself a bridegroom: there is a fair enough symbol of joy! He says that he is the light of the world. He compares his teaching to new wine, ready to burst the old bottles. He talks about rejoicing and leaping for joy in the midst of calamities.

And when he wept, as someone has suggested, the extraordinary sight struck his apostles with consternation. They couldn't forget it. The buoyant, exultant Christ! It was so astonishing that John crowded out of his book a thousand things for which there was no space to make room for that one surprising fact, that at the grave of Lazarus this "great, strong, radiant, exuberant man wept."

I do not know of any other spirit that moved in such a constant glow and warmth. Souls that have been profound seem so universally to have been depressed. I read of Buddha: "So now he was lost, utterly at sea on a night that seemed to hold no faintest gleam of light, no slightest promise of dawn." I read no such thing of Christ. His biographers tell of how Confucius, that "accomplished sage" of China, "Shrivelled into a dry yellow sack, and his courage withered and faded quite away." And of Lao-Tsze, how "he was old, and very tired, and very wise. The lust of conquest had seeped out of his brittle bones, and only the vanity of all life and striving filled his bleared little almond eyes." And of Zoroaster, there in the wilderness, that a great gloom came over him. For seven years he remained silent,

morose and silent, while he brooded over the impenetrable blackness which life had become for him.

But of Jesus Christ, "These things have I spoken unto you, that my joy might remain in you." Do you think those words were unintelligible to the men who knew him? Did they see what he meant, that night before his crucifixion, when he said "My joy"—"that my joy might remain in you, and that your joy might be full"?

However in the world have we come to lose sight of his gladness? I wish that in some way I could guarantee your starting there hereafter in all your thought about him and about his religion. If what he claims to impart, this life which we call Christianity, is anything at all like that which he had, then it certainly must have been intended, at least, to make folk jubilant.

If you will think for a moment you will have no difficulty putting your finger on what there is in it that seems calculated to bring about just that result.

Let me simply remind you that Jesus is in it, and submit to you that he is the source of the only permanent refreshment of which humanity is capable. "I am come," he says, "that ye might have life, and that ye might have it more abundantly. Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life." He offers himself as the remaker and restorer of souls. That is the promise he makes for your joy and mine. I am not sure that we realize how much of the wretchedness and misery of life, about which we have thought and written so much, is directly due to some kind of spiritual impoverishment.

Not long ago I heard an interesting diagnosis given of our current American discontent. A friend of mine, who happens to be a Protestant minister, told me of one of his members, what we should call I suppose a society woman of a sort, who had a daughter that was giving the whole family a good bit of uneasiness. She seemed so utterly dissatisfied and restless, quite petulant and almost impossible to live with. They couldn't understand her at all. Her sisters were normal, pleasure-loving girls, said the mother. They went to dances and the theater, and had a host of friends. Nothing seemed to worry them.

"But Lois is different," and a long furrow appeared in the mother's brow. "She's full of the queerest notions. You know what I mean? She thinks she has a soul,"—this with a smile, and a delicate, expressive shrug. "At least that's what I gather from the things she says. I suppose she'll get over it."

"She thinks she has a soul." It is a troublesome sort of disease, and it not infrequently afflicts people. Souls are difficult to define, but they have a quiet way of making their presence felt. If we were without them I think we could be more comfortable,—if we could successfully deal with life as though the body were all of man.

Of course there are some of us who aren't disturbed at all about our souls,—I know that; just as there are some who aren't disturbed at all about an education. But most of us have some difficulties because of them.

A large part of the time we are in rather tragic need of some kind of spiritual refreshment. For all its marvelous extent and staggering development, for all its amazing capacities and soft comforts, there are whole wide areas of our modern life that are on the verge of being blighted and withered up. The soul has been worn out of them.

These folk who live sordid materialistic lives are neither happy nor successful. "It is not an accident," writes one, "that in those homes where bodily luxury and indulgence have taken the place of spiritual refinement we find the scandals and tragedies and degeneracies of our social life. It is not an accident that so many of our people are vulgar in their ideas of beauty, of amusement, of conduct. It is not without cause that so many of them are restless and discontented." The soul has been worn out of them. That is a dreary and dreadful thing; and the saddest part of it is that it happens time and again to the best of us.

It is a parching world, this world of ours, that makes us polite, but not kind: proud, but not high-minded: sensitive, but not sympathetic. I leave it to you whether or not it is counting as it ought, whether day by day it is bringing out the best that's in you or taxing the best that's in you until you are almost ready to confess to yourself that life is poorer than you thought, that its

streams are narrowing out, and there are barren reaches where no fragrant mercies are growing any longer, and you wander around without your God and without his peace.

And some of us have strange ideas as to how we ought to set about mending matters. We plan to revive and refresh our lives with a little more recreation. We'll learn how to play. We'll exercise a bit. We'll keep those bodies of ours in good shape. We'll relax mentally oftener than we do. That ought to help! It's all right, but I know many a man who is looking for something that way that he'll never find. He needs to be wholesome, and he gets no farther than being healthy. What he really lacks is soul, and all he succeeds in acquiring is muscle!

There are people who think that money will do it, or something that money can buy. If they could only have the advantages that somebody else has, the leisure to travel and nose in art galleries! I don't want you to misunderstand me. Art and music and beauty do touch a man's soul with a cool and healing hand. But I know, too, that there are realms where they have no ministry, no, nor even entrance. They are good heralds of Christ Jesus, but they come to an inmost door which only one touch can swing back and where only one presence can go in to heal and lift and hold.

When you want to refresh a man you have to bring him spiritual refreshment. When you want to revive and invigorate him you have to revive and invigorate his soul. And there is only one way to do that. You have to bring him into contact with God. And that is the work of Jesus Christ! You have to get him holding fast to realities. You have to set him down in front of the truth until he "sees it, loves it, lives with it, and tries it out." And that is the work of Jesus Christ!

I don't want you ever to think of him as though he depressed or limited life. He is the only one who ever made it possible for life to fulfil its destiny and come into joy. Because he is the only one who has ever been the master and the remaker of men. "Is life worth while?" This Nazarene claimed the ability to make it so. He stands before you today challenging you to put his claim to the test.

It is what happens to the tall meadow grass you saw in the evening all trampled by the cattle as they made their unheeding way to the brook, flat and almost burned in the sun, but in the morning standing straight, rippling in the breeze, lush with the dew on it. It is what happens to the soiled and weary market-place quivering in the afternoon heat, made common and profane by another day's work and a thousand shuffling feet, but fresh again at the dawn, and cool, as though the spirit of the streets that gather there had somehow in the night been revived. "He restoreth my soul."

### Wherein Lies the Value of Life?

Now I go back to one or two of the statements I made a moment ago. I want to stress them because in them lies the whole secret of the value of life as Jesus saw it.

I said that in order to refresh a man's soul you had to make the goal worthwhile. Setting a goal worth running toward is one of the Master's greatest ministries, and it has made men radiant. He tells us what life is for, not in so many words perhaps, but by his whole attitude and bearing, who came not to be ministered unto but to minister.

The trouble with most people who lose their enthusiasm for life is that they have got clean away from its purpose. Living is a crazy puzzle when you look at it by itself. It is hard to make heads or tails of it without the aid of Jesus Christ. It is stupid, it is insane, unless the fundamental assumption of the Saviour is true, that human life has an eternal significance, and through it God is working out a glory that shall justify it all. There is no particular reason for anyone to be mystified.

Here they come, prophets, apostles, saints, Christ himself, and they carry in their hearts and on their lips,—for us to take it or leave it,—a proclamation beautiful enough to be worthy of one who is eternal and holy and practical enough to transform any life that will start out with it for a fact! And this is the proclamation, that a Father has set about to redeem the immortal souls of men, and that you and I are co-workers with Christ Jesus in his plan. That is what the New Testament has to say about living, and I submit to you that unless it is true there is in life no rhyme and no reason.

I don't see why we should hesitate to make our choice. If we don't know what we're here for we have nobody to blame but ourselves. God has tried to make it clear enough. We are here, playing our parts in

the eternal drama of redemption, building our own way and the ways of other lives by the power of that Christ that dwells in us into a kingdom that shall forever keep coming into its own. That is a rôle big enough for anybody to play, and not too big for the least. And you and I ask, Is life worthwhile? Christianity has an answer for that, the only answer that can put a glow on your face!

But I said something else: I said you had to fit a man with power enough to match his tasks.

That, too, is the function of Christianity. Otherwise you'll have a soul on your hands that has put all its highest hopes down as an illusion, and so has decided to stay where it is.

That is the method of Clarence Darrow. They asked him to write an article on "Why I Have Found Life Worth Living," and he began by saying it wasn't a topic he would choose. He frankly confessed that he had no belief either in the hereafter or in the purpose of the here. It was all a phantom like the fancies of people in padded cells, and the best he could do was in his work to become unconscious of life. That was the only thing that had ever made existence tolerable, or, as he put it, "on the whole worthwhile."

Jesus Christ will never allow you to lapse into any such futile despair as that, not if you keep looking to him!

I have in my desk a drawer where certain letters are kept. In my mind I have labeled them "The Promises Proved." I turn to them now and then. To me they are like the voices that John heard before the throne, singing, "Blessing, and glory, and thanksgiving, and honor, and power, and might be unto our God forever and ever!" Here is one of them:

"I have found where I am going, and an ideal against which I can appraise the things of life. When hatred has been turned into something at least approaching love I feel that all things are possible with Christ. I can have a growing faith."

The Master knows how to turn what you dream of into reality. "The mirage shall become a pool," says the prophet. Phantoms shall clothe themselves with the substance. Here is Simon, son of Jonah, denying the Lord. "Thou shalt be called Peter, a rock." Is it a mirage? And here he is, crucified head downward in Rome for the love of his master. "The mirage shall become a pool." Here is Paul called an apostle to the Gentiles. "My grace is sufficient for thee." Is it a mirage? And here he is in prison: "I have fought a good fight, I have finished the course, I have kept the faith." And around the shores of the Mediterranean the hands of redeemed men are lifted to God in thanksgiving for this afflicted, unconquered, little apostle! "The mirage shall become a pool."

It's an odd thing—I wish it were not so,—but the scientists seem to have usurped all the expectancy there is in the world. You don't turn to religious people to find it first. You turn to the physicists and biologists, to the chemists and engineers. They have an idea that the possibilities of this life of ours are simply exhaustless, and they are determined to avail themselves of those possibilities to the utmost. Are we going to allow chemistry and physics and biology to monopolize that temper while we keep it a stranger to Christianity?

Church folk seem to have lost the art of looking for anything to happen. Why should they look? The only reality they are in touch with is the Almighty! What can you hope for from him? It's a shame, it's blasphemy, this blank and colorless stare with which half of us meet the future: this mood of Omar Khayyam, "The stars are setting and the caravan starts for the dawn of nothing!"

Do we know all about God that needs to be known? "Reaching forth unto those things which are before," writes the apostle, not back alone to what the saints have done, but forward to what the saints shall do, and your name may be among them! In the cathedral of Liverpool I understand there is a place among the windows "for Florence Nightingale and Grace Darling as well as St. Teresa and St. Catherine." The catalogue of the heroes of the faith is not all made up yet! Not back to the Gospels and the epistles of a Book, but forward too to that gospel which shall be according to you, to your epistle, and the living, moving, speaking, working God that's in it! That is the mood of Christian folk, of victors and apostles!

And now I wonder if at the feet of Jesus we are ready to answer our question, Is life worthwhile?

# Notes on First Corinthians:

## Christian Unity, 1. 11-13.

Rev. John A. Hutton, D. D., London.

Paul was the last man to object to people having differences of opinion. He was the last man to object to people having differences of opinion even about the most sacred matters. It was he above all others in the apostolic church who claimed that the church should be free. He claimed liberty for himself and liberty for all Christians. Now, liberty is not liberty unless it carries along with it the liberty to think. And the liberty to think carries with it the liberty to differ: nay, it carries with it the obligation to differ.

There is a unity which we must maintain, and for the sake of which we must be ready when called upon to make sacrifices. But such a unity is wrongly conceived when it is made to mean a total absence of differences, when it is made to mean simply a sameness, a uniformity of habit and opinion and speech. Life would lose its salt, its challenge and instigation if such terms were insisted upon. The only possible and honorable unity in the deepest things, as in the things of the state, is that unity of sentiment, that unity of an ultimate and precious loyalty, which nevertheless expresses itself in a boundless variety of opinions and methods and enterprises.

There is, for instance, the unity of a Christian home. But where that is most beautifully present it does not consist in every member of the home having the same features, or speaking in the same tones, or holding the same opinions, or having the same tastes. The unity of a Christian home appears rather in the variety of these, in the stir of differing tastes and points of view, all resting indeed upon some heartily accepted common idea as to the whole meaning of life; all resting upon some supreme loyalty to an invisible guest, and upon some minor loyalties,—of children to parents, of parents to children, of children to one another,—loyalties which follow naturally from that supreme loyalty which in itself is beyond reason, for it is earlier than mere reason.

It has pleased God to make us different from one another, and any attempt to compel uniformity is an interference with God's design. To say that is, of course, not to say that we are called upon at all times to make the most of our differences, or to claim for our particular prejudice an authority greater than an individual prejudice has the right to. For we must never forget to concede to others what we claim for ourselves. They have the same right to differ from us as we have to differ from them: and the only right to differ which either they or we have is that they and we alike do verily believe that our view is held honestly, and has the support of our own love and reason.

Now, St. Paul was an advocate of these things. He was the first in the church to claim freedom for himself and for others. Not absolute freedom: there is no such thing. But "freedom in Christ," freedom within an ultimate loyalty, freedom within a holy and controlling love. He claimed that if our heart was truly in Christ, if we had cast our anchor there, we might swing at anchor, rising and falling, pointing this way and that way, according to the idiosyncrasies of our temperament and according to God's dealings with us in the various departments of our life. St. Paul had no desire to see the church of Christ one in the sense that a quarry of stones is one, all one because all dead. He wished to see the church of Christ one in the sense in which a landscape is one, with its trees, its houses, its various incidents under one sky and under one color or aspect. Or as a great picture is one, by reason of the unity of the intelligence which created all its details, giving to each its place in the general scheme. Or as a home is one, with its old and young, with its experience and its innocence, with its boys and girls. Or as a healthy state is one, with its honorable controversies and differences, with its jostling life and enterprise, with its industries and professions, with its schools and workshops, with its innumerable homes each the castle and stronghold of some domestic love, and with its houses of faith and prayer raising their spires to the heavens as though to give the tumultuous human scene its true and only meaning.

We may be sure, therefore, that when the apostle protests, as he does in this place,

against the divisions into which the church of Corinth had fallen, he is not protesting against the free and healthy expression of our mind and personality, or against our right to think seriously, even though our conclusions be diverse, upon the most momentous things. What St. Paul is protesting against is something quite other. I hear, he says, that there are "contentions" amongst you. "Contentions,"—not noble arguments, not grave and serious debates, not even profound and pathetic separations from one another as has often happened in the church of Christ when it seemed necessary for brethren in loyalty to the Spirit of God to break some ancient tie. It was nothing of that that had come to Corinth, for that would have been a token of life, of power, of coming things. It was merely a spirit of faction, of strife, of business which had come amongst them.

"The corruption of the best is the worst," and the abuse of freedom is factiousness. Now, how are we to save our freedom from this kind of rottenness? For factiousness is freedom in its decay, freedom without the life-blood of responsibility, freedom without the spirit of the cross. How are we to hinder our freedom from becoming as the apostle called it "a cloak of maliciousness," something which gives a decent name to our own self-seeking and personal animosities? Well, in defining the malady I have perhaps indicated the remedy. If factiousness is the abuse of freedom, freedom without responsibility, without respect for others, without a profound self-examination and self-discipline; if factiousness arises in that way, then the way to prevent it is to cultivate those graces against which it offends.

If we are to live together at all we must all of us practise a daily self-discipline. They are the happy ones, and alone are fit for social or corporate life, who do this naturally and without effort, who have so deeply within them the habit of respecting others that it has become an instinct or second nature. But whether it comes to us easily or with difficulty and the daily rebuke of our spirit, if we are to live peacefully together we must learn to use our liberty within the restraint and control of other considerations besides our own self-will or self-interest. That in formal language is the constitution of the church of Christ.

And now all this that we have been saying will find its value and illustration if we go on to consider the state of things which had come about in the church of Corinth.

### Contentiousness.

"It hath been signified unto me that there are contentions among you." The spirit of controversy had entered into the church, and later on St. Paul does not hesitate to say that it is not truth that they are seeking in their controversies, but simply the triumph of their own opinions.

Recall for a moment what we found to be the kind of population of Corinth! Roman citizens with the independence of men living amongst subject peoples, and yet not men who had been long free, or who knew the danger of unbridled freedom. For they or their fathers had recently themselves been slaves. And then Corinth was a new town, without established manners, without the restraints of wise examples, without the restraint of a moralized and cultured class. Remember, too, that Corinth was a city of Greece, and that Greece at this period was greatly in love with mere talking! Men talked for the love of talking, and their audiences listened to them not with the view of learning from them or being rebuked by them, but simply as an entertainment, as a pastime, in the literal sense of that word. It would appear, then, that this characteristic which they shared with the people of Corinth generally had still remained with them when they became Christians. They still liked to hear themselves speaking. They still liked to get up a kind of warfare over words. They still were apt to use words not as representing real things of the spirit, but as weapons with which to keep up a noise, and with which to win petty and irritating victories over one another. They either did not know or did not care that by this constant atmosphere of recrimination and petty strife they were degrading certain holy and beautiful words, and were making it impossible for the Spirit of God to have his proper influence upon them.

It would appear that anything at all was good enough to serve as a subject of idle discussion. The use they made of their minds was not to make great things more real to themselves, but to make all things debatable. For example, there were already four parties in the church, each claiming to have a purer gospel and authority

than the others. There were those who said, "I am of Paul"; those who said, "I am of Apollos"; those who said, "I am of Peter"; and lastly those who said, "I am of Christ." And how does St. Paul deal with them all, with those who claim him as their leader as with those who claim others? He simply declares that he will not have them: that he will not have his name mixed up with the deeper things of the soul. Even as Peter, when Cornelius would have gone down on his knees before him, protested saying, "Stand upon thy feet! I also am a man."

Christians must enshrine in their hearts, giving it a place alongside the name of God, one name only, and that the name of him who died for them. "Was Paul crucified for you? Were ye baptized with the name of Paul?"

And again he asks, "Is Christ divided?" And I think what he means is this. It is quite true that God uses the ministry of a man to bring souls of men to himself. It is quite true that we are all of us for the most part affected religiously by the word, by the message and personality of some one, or more than one. Certainly this is true of many of us that we were helped in the things of God by the message of some one, so that we can say that it was he above all other human agencies who gave us some particular message which has lit up our way to God. Perhaps it was given to him to show us how God is able to forgive us, so that his message was used by the Holy Spirit to set our conscience free from some old bondage or from some miserable memory. Or it may have been given to some public or private servant of Christ to show us the meaning and opportunity of pain and grief, and we at his word have been led to accept some heavy discipline and enter into peace of some lonely renunciation. But it is no disparagement of the truth of God to say that it comes to us through earthen vessels, through the message and ministry of individuals. St. Paul is not for one moment denying that he, or Apollos, or Cephas, may have been so used by God that through their words souls have been brought into the kingdom. Nor is he denying that one man's soul may have been touched by Apollos which would not have been touched by himself or by Cephas, or that another may have been moved by Cephas who would not so easily have been moved by himself or by Apollos. He is not denying that "the Spirit bloweth where it listeth," and that it is given to one man to move his fellow on the behalf of God while the words of another may fall without apparent effect upon him. St. Paul knew these things. It was his greatness that he insisted upon these very things. It was he who protested that God, just because he is the living God, could not be compelled to work only in one way, and could not be hindered from working in all manner of astonishing ways.

But the attitude which he did blame was, and the attitude he could still blame is, that because a man had been led to Christ by the word of Paul, that that man should henceforth think more of Paul than of Christ, and should separate himself from another who had been led to Christ not by Paul, but by Apollos or by Cephas. In fact, what the apostle is here condemning is that men will keep their minds so exclusively upon the temporary and passing means and instruments and occasions of spiritual life that they withdraw them from God and Christ and the spiritual life itself. What he is condemning is that men will actually make their various means of grace so many barriers separating themselves from their Christian brethren. One will say, "I am an Independent"; another, "I am a Presbyterian"; another, "I am a Methodist"; another, "I am an Episcopalian"; whereas what are Independency, and Presbyterianism, and Methodism, and Episcopalianism, but so many means whereby our souls were introduced to the Lord Jesus Christ?

And it is not only over these historic forms of church doctrine and government that Christians have quarreled, and do still quarrel to the great grief of the Spirit of God. Men differ and separate themselves from one another because they have had different spiritual experiences. Because the Spirit of God has not led certain others into the experience which was yours or mine we must not proceed to cast suspicions upon the reality of their experience. Do they love Christ as warmly as we do? Are they as faithful in their duties and in their bearing in this world? Do they honor and give place to God in their engagements and in the manner of their life? Then have we no right to go behind that. They stand or fall to the Lord as we also do.

It is as foolish for us to insist upon one peculiar and exclusive experience as the only true one as it would be for us, let us say, were we to meet some strangers on an island on which we had landed through the night.

We say: "You here?"

They reply: "Here we are."

"Had you a storm by the way?" we ask.

"No, we are happy to say it was a beautiful crossing."

"Ah, that is strange!" we say, "for when we crossed the sea was mountains high, and more than once we had given up all for lost."

"With us, however," the strangers reply, "it was different. We came by daylight, setting out in the morning: and God was pleased to give us the most beautiful of days."

Now what should we think of ourselves, what should we think of our own human hearts, if instead of thanking God for his goodness to these strangers, and thanking him that he had so many ways of dealing with people in order to bring them to their haven, what should we think of ourselves if we went on to say:

"No, no! You people must be deceiving yourselves. If you had not our experience of crossing, then you are simply not here. If your ship did not toss under you, if the sea did not threaten you, then you cannot have come."

It should be enough if those strangers reply: "But by the grace of God we are here."

"For God fulfils himself in many ways lest one good custom should corrupt the world."

Paul, Apollos, Cephas, Christ,—it is not fanciful to see in the church today the same four parties, and they still are given to this dismal business of unchurching one another.

Paul—the great evangelical tradition, the great appeal to every son of man where he is and as he is to cast himself for everything upon Christ crucified and risen.

Apollos—the man mighty in the Scriptures, wise in the scholarship of the schools, the man who secures for Christ those who must have an intellectual apprehension of the mysteries of God.

Cephas—the personation of tradition, of ancient things.

Paul the low churchman, Apollos the broad churchman, Cephas the high churchman,—and there is room in Christ's church for them all, for the church must be as various as the souls of men.

And what of the party which called themselves after Christ? With them, at least with their latter-day representatives, perhaps I have least patience. These are they who say, "No church for me! All churches are corrupt, worldly, mixed. I shall call myself after none of them. I shall call myself after Christ only"; meaning, "I shall form a little church of my own, where I can worship as I like"; meaning, though he may not be quite aware that this is what such a man means, "Where I can worship as I like," that is to say, without needing to be patient, without needing to qualify my own personal likes and dislikes by the restraints of a wider knowledge and a deeper wisdom and an ancient experience.

On the whole matter I will say two things:

Sectarianism is quite right in what it affirms as to its own experience. It is wrong in what it denies, namely, the experience which others may have had of the same Spirit.

And secondly, it is a safe rule to practise as a habit of mind in our judgment of others our Lord's great principle, "He that is not against me is for me." In judging ourselves let us apply that severer principle, "He that is not with me is against me!"

# Christ's Revelation of God.

## Rev. Professor James Moffatt, D. D., New York.

St. Paul had many words by which to call the church, but in one place he calls Christians by a name that is used of them only here:

"Paul . . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Corinthians 1. 2).

It is never used elsewhere. Those who "in every place call upon the name of Jesus Christ our Lord" means those who invoke him in prayer. The disciples had begun to pray.

It is remarkable how this term, to "call upon the name of Jesus," started up in the early church, because the first time in the Bible we come across it it is in a different connection. Back in Genesis we read how in the wild days of the world Lamech sang a psalm of vengeance and blood feud: "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold," and those were the days when men began to call upon the name of the Lord (Genesis 4. 26). In those far-off days when blood revenge swept the earth religion began. What a change! Men also began in Corinth to call upon Jesus, who had come to reveal God as the God of love, and the Father.

The term means that those who acknowledge him as Lord give him the right to call upon them for obedience. Now this is one of the great responsibilities of religion. The longer one lives and moves about the world meeting students of universities and business people I feel that more often than anything else the reason why people have begun to doubt God is this: they have seen Christian people saying one thing and doing another. That is one of the deepest sources of scepticism and doubt in this world,—professing Christians saying one thing and doing another. People who don't understand Christianity, when they see that they say there is nothing in religion if they don't live up to their faith. And so, friends, you and I who bear the name of Christian have a great responsibility. We are bringing dishonor upon his name. As Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?"

What is the kind of life Jesus demands from us as Lord? Have you tried to answer that?

We may go back to the life of Jesus himself, and read what he had to say about God and about the kind of life God expects from us in his company.

When he was on earth his disciples began to look up to him and to acknowledge that he was more than man. The nearer they came and saw his human nature, the more they felt there was something beyond this.

There are many biographies of Jesus written today, some of them extremely scholarly. You can get a good deal from the lives of Jesus written by Jews, by Christians, and by people who are not members of the church. I have read four or five in the last ten years, but I have laid them all down with this reflection, that if Jesus had been no more than these lives described there would never have been any Christianity.

In reading these lives I have thought of what Northcott once said. A confident artist in Northcott's studio began one day to praise Raffael. Northcott stood it as long as he could, and at last burst out:

"If there were nothing more in Raffael than what you can see in him we should not now have been talking of him!"

Northcott meant there was far more genius in Raffael than this young critic could see.

There is more in Jesus than a great many biographers see. In an American university I met a professor who asked me about these lives of Jesus. He was born a Jew, and he said:

"But I am now a Christian, and that Jesus would never have brought me over the line!"

It wasn't a big enough Jesus.

When Jesus came to the coasts of Cæsarea Philippi he asked his disciples saying: "Whom do men say that I the Son of man am?"

The disciples had collected a number of opinions about Jesus, and all were agreed he was a remarkable person, not a commonplace man.

"Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets."

Jesus said: "But whom say ye that I am?"

Simon Peter answered and said: "Thou art the Christ, the Son of the living God!"

Peter saw in Jesus what he did not require any other figure to explain. Other people said: "Jesus reminds us of this person and that."

Then Jesus from that time began to show his disciples how he must go to Jerusalem and suffer many things, and be killed and be raised again the third day.

But Peter said: "Be it far from thee, Lord! This shall not be unto thee!"

But he turned and said unto Peter: "Get thee behind me, Satan: for thou savorest

not the things that be of God, but those that be of men!"

Then Jesus added: "If any man will come after me, let him deny himself, and take up his cross and follow me!"

### A Suffering God.

I want you to remember first of all this: In any religion the central idea is the idea of God. Now Jesus Christ never had to prove God. What Jesus had to do was to reveal the new thought of God, the new love of God. He taught of course that God was one, that God was spirit, that God was the heavenly Father, but at Cæsarea Philippi he gave the further revelation of God: The Father was a God whose spirit needed to suffer for the sake of men.

He had come to the turning point of his life. He had been rejected by his nation, and he had turned to face death.

He gave this revelation of God in surroundings that were extremely dramatic. Cæsarea Philippi is a mere name to most of us here, but travelers tell us of the wonderful scenery there,—cataracts dashing down through ravines filled with maiden hair ferns and beautiful trees,—and there Jesus made this great revelation of the character of God.

Where Jesus turned his face to the cross there were two symbols of old religions. On one of the great cliffs above where Jesus stood, a great red sandstone cliff, there was a grotto, and that grotto was the shrine of Pan and the nymphs. It was the Greek worship of nature. When Alexander and his soldiers were there they had started this worship, and still it went on: Pan, the god of nature. On the top of the other cliff there was a white marble temple erected by Herod the Great to the Roman emperor, and in that white temple above the cliff, to the indignation of the pious and just, the adoration of the Roman emperor went on.

It seems remarkable that it was under the site of these two shrines that Jesus for the first time mentioned and declared his new thought of God. The worship of nature, of the senses and pleasure; the worship of power, of force and success: these were the two great worships of the world in those days.

Now Christ at this time faced the need of suffering for the sake of man. He believed he had to suffer and rise again, and he told Peter this way, the way of God. Peter thought Jesus was throwing away his life.

The thought Jesus had come to explain was that the divine love must suffer, and that of course ran quite contrary to these two pagan worships. There was anticipation of this love in the Old Testament, but it had not got hold yet, and Jesus came to reveal and realize the new thought of God that love will suffer even to death for the sake of man. Now, that is the God of Jesus,—a God whose life means sacrifice for the sake of others.

These two old worships of pleasure and power have died. Not long ago ruins were dug up near Cæsarea Philippi with representations of Pan and the nymphs. There is an old legend that when Jesus was crucified a Greek ship heard a cry, and when the sailors listened they thought they heard a voice coming over the water crying, "Pan is dead," as if the death of Christ had killed the old worship.

Pan is dead, but the god of pleasure has many worshipers today. Science and civilization have multiplied the avenues of pleasure. You and I have within our life far more chances of pleasure than people had in the old days. The Greek said, "Let your pleasure be the first thing in life!" There are some people who have that appeal still.

But there are others to whom that means little. There are some who have the desire for power. They want success. The worship of the Roman emperor is dead, but the worship of power and success is extremely living. The creed of this worship is, "Thou shalt succeed!" Honestly if possible, as honestly as possible, but thou shalt succeed at any cost! Again it does not matter what other people suffer. The worshiper of this creed and god goes his way and tramples on others to the end. We find these two,—pleasure gratification and power of some kind,—both involving the cost of pain to others because we cannot gratify ourselves selfishly without hurting other lives.

Jesus came revealing God whose life thought of others first. The joys of life are sanctified and consecrated by Jesus. Happiness, health, and physical powers all have their place in the Christian's life, but you must not put them first! We must never shrink from sacrificing ourselves, putting aside our private pleasures and our aims if they conflict with other people's interests.

Jesus Christ pleased not himself, did not make himself Lord. God made him Lord.

### How Jesus Revealed God.

Jesus came to bring a revelation of new thought to the world. You see how he revealed it. Peter called him the Son of the living God. The people had never seen God, but they saw Jesus. But how does a son reveal his father? In two ways.

A son may say: "You have not seen my father, but I am doing exactly what my father does. Watch my life, and you will see me doing nothing but what my father is doing where you can't see him!"

If a son can produce his father's actions you can read his character through his son, and that is what Jesus did. "If you see me you see my Father!" A tremendous claim that is!

Or again, the son can say: "You can't see my father, but I am doing this thing and that thing because I am obeying my father, and therefore you can understand what the will of my father is. I am being moved by the will of my father. Watch my actions and you can see my father's will!"

In that sense also did Jesus reveal God. And both ways lead Jesus to the cross through suffering to death, and through death to the power and the life in which we call him Lord.

Peter called Jesus the Son of the living God, but he had an imperfect idea of what it meant. He did not think Jesus ought to suffer. So with us all. We have to learn better, but it is a great thing to see in Jesus something that we can't explain. Peter said, "We can't classify Jesus as like anybody: he is just himself." When we get that attitude toward Jesus we begin to grow and get larger views of him.

De Quincey tells how when he was a little boy in the nursery the nurse used to tell the children stories, and he said, "I remember how she told the story of a just man, a man and yet not a man, who had suffered the passion of death in Palestine"; then he adds one of his magical phrases:

"This story," says De Quincey, "slept upon our minds like early dawn upon the waters."

I wonder if any of you have seen the dawn of day beside a lake? I have stood beside a Highland loch at dawn. Extremely cold, the sky unbroken by a cloud, everything motionless, the grass drenched with dew, your feet and hands cold with the morning! Then a little light begins to break in the East, a bird begins to twitter in the trees behind you, a fish moves in the lake, and from a cottage on the other side you see a little bit of smoke rising. There is something coming. All seems still and motionless, but you know there is going to be a full day of light and action.

That is the effect of Jesus upon the world. Often the story of Jesus comes to us when we are like the lake at dawn, and we wonder what is to become of it. Whenever Jesus Christ is presented to people there is something coming of it. He will slip upon our minds like early dawn on the waters.

You may carry little away from this conference, but you will probably carry away an impression. It will lay upon your minds, but there is something coming of it if you live the real life and look up to Jesus. Gradually the light will warm the world, and the day will for you dawn. That is the great hope which has been verified often, and which will be verified again. The power of Jesus is this extraordinary awakening and lifting the mind to new horizons and experiences of himself.

---

## TWO GREAT LEADERS PASS ON.

The Christian church has recently been called upon to mourn the passing of two valiant leaders within a few hours of each other in the death of Charles H. Brent, bishop of Western New York, and Frederick B. Meyer of London.

At Eastertide these two great souls entered upon higher service, Bishop Brent on March 27 and Dr. Meyer on March 28.

Dissimilar in respect of training, denominational affiliation and service rendered, they were alike in devotion to one Master, and both indefatigable in their labors and their love of men.

Bishop Brent combined with staunch loyalty to his denomination, in which he had wide influence both by his lovable character and great ability, a breadth of sympathy which made him beloved and helpful beyond the bounds of his own communion. His name was a synonym for courage, patience, kindness, and charity. As bishop in the Philippines he labored not only for the spiritual welfare of the primitive races, but

evinced a deep concern for their intellectual and physical welfare. He was a true shepherd of his flock. He recognized the widespread and devastating evils of the opium trade in Asia, and became a protagonist for international coöperation in stamping out traffic in the drug, urging concert of action upon the League of Nations. During the World War Bishop Brent became chaplain general of the American Expeditionary Forces, discharging the duties with marked ability. The affectionate esteem in which he was held is a monument to his memory.

Dr. F. B. Meyer, a Non-conformist and a Baptist, had certain traits not unlike the great bishop. To his friends his inexhaustible energy and industry were a marvel. In "journeyings oft" he preached throughout the world, labored for more than a generation in the pastorate in a great metropolitan parish, and withal was a prolific writer. His series on the Old Testament characters made the Israelitish patriarchs and prophets live again in the 19th century, while his devotional writings have been blessed to all classes and conditions of men. Dr. Meyer had a passion for righteousness and justice, and his heart was ever enlisted in behalf of the unfortunate. Wrongs he sought to right as he saw them, whether in national life, city government or in the individual.

In appearance frail, he achieved extraordinary feats of sustained effort up to the last, laying down his life in the midst of activity.

---

### Northfield General Conference for Christian Workers.

This year marks the 30th session of the General Conference at Northfield since D. L. Moody passed away. Now for nearly a generation after his decease this gathering to which he gave the initial impetus has continued to attract ministers and Christian workers from all sections of the country. The attendance this season promises to be as large as any in former years, and the enrolment of delegates seems only limited by the accommodations available for their entertainment.

Sessions specially designed for ministers, which in recent years have been assuming increased importance in the arrangement of the program, will be conducted each morning. Lectures will be given by Dr. James Moffatt during the first week, and Dr. J. B. Bailey of Toronto will conduct a course during the entire two weeks. Another speaker at these ministers' meetings will be Dr. H. J. Wicks of London.

Among those who will address the general public during the conference will be Dr. G. Campbell Morgan, for so many years associated with Northfield; Dr. Charles R. Erdman of Princeton; Dr. Paul Scherer of New York City; Dr. P. W. Philpott of Chicago; Dr. John M. McInnis of Los Angeles, Calif.; President Paul D. Moody of Middlebury, Vt.; and Mr. Melvin E. Trotter of Grand Rapids, Mich. Other speakers will be announced later.

Additional services are planned for special classes, including young people and little children.

The music, it is expected, will be under the direction of Mr. Hammontree, who is at present on a tour around the world with Mr. Trotter.

---

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year but any sum, small or large, will be welcome.

21327..$5 00 21335..$1 00 21338..$2 00
21334.. 5 00 21337.. 2 00

Rev. Charles Abel, New Guinea.
21328.....$7 00 21331.....$5 00

Mrs. Dan Crawford, Congo Belge.
21329.....$7 00 21333.....$5 00

Dr. Wilfred S. Grenfell, Labrador.
21330.....$7 00 21332.....$5 00

Dr. Sam Higginbottom, India.
21336.....$2 80

Guatemala, S. A.

Dear Brethren,

I take great pleasure in writing to thank you for your love and faithfulness in sending your valued publication to us during the past year. It has never failed to bring sound messages of comfort and cheer.

Many times my heart has been refreshed as I have ridden along on my horse, as I have read the deeply spiritual messages which your periodical has brought, and thus I have been prepared to teach the natives at night with more blessing to them.

Also I have kept in touch with the prayer needs of the different workers, and have remembered them before the throne of grace. Thus your paper has been a link to bind me in prayer fellowship with many of God's servants. . . . .

(Signed) H. A. Becker.

# Prophetic Teaching and Leadership of Judah:

## From Isaiah to the Exile.

### May 5, 1929.

### What Hilkiah Found in the Temple.

2 Chronicles 34. Lesson portion, 14-33.

Hilkiah was the high priest.

It was the reign of good King Josiah, about 624 B. C. King Josiah was a lad of eight when he began to reign. When he was 16 he began to seek after God,—a good thing to do at that age, when many boys begin to drift. Four years later he started religious reform by purging Judah, and the Northern kingdom too, of the paraphernalia of idolatry (3-7). This was followed when he was 26 by constructive repairs of the Temple, which had suffered at the hands of idolaters (8-13).

Now just what did Hilkiah find?

*Finding the copy of the law of Jehovah given by the hand of Moses, 14, 15.*

While repairs were in progress Hilkiah made a great find. Verse 14 in the Hebrew says it was "the book of the law of Jehovah by the hand of Moses,"—the original roll written by Moses as stated in Deuteronomy 31. 24-26: a manuscript about 800 years old.

No wonder the discovery or recovery of this particular copy of the law made a sensation! Note carefully, the record nowhere says the law was "lost"! Fenton, author of "The Complete Bible in Modern English" (Oxford), has a footnote here:

"It must not be inferred that no other copies of the law of Moses were previously in existence in the hands of the public of ancient Israel until this copy was found in the Temple, for such copies are frequently alluded to in the two books of Chronicles, to say nothing of similar allusions in Samuel and Kings, works of several centuries' earlier date than Chronicles. What is said by the sacred historian is that the actual original copy in the handwriting of Moses was now discovered. . . . ."

Many theories have been invented by critics to explain this find. Why waste time on theories when the record is so plain? Its genuineness was not questioned by any who were there and saw the roll.

The preservation of the Bible through all the centuries is taken as a token of God's care of it. Note, then, the wonder of the preservation of this roll and its discovery at this opportune time!

*Effect upon King Josiah, 16-28.*

Hilkiah gave the roll to Shaphan the scribe, who in turn read it to the king. Consternation seized him, as well it might: read, for instance, Deuteronomy 28 yourself! As the king realized how it had been neglected and forgotten the fear of punishment overwhelmed him. By the law is the knowledge of sin (Romans 3. 20).

King Josiah's next step was to see if he understood the book aright. He sent a deputation to Huldah the prophetess, whose reply was that the penalties of neglect and disobedience were inevitable, but that Josiah should not suffer them in view of his true heart penitence and humility.

*Further effects, 29-33.*

King Josiah's next move was to get right with God in accordance with the new light he had received, and to bring the nation into right relation with God. He assembled all the people and read to them ALL the words of Moses. Then he made a wholehearted covenant with Jehovah, and got the people to stand to the same covenant. Further reforms followed.

Individual, social and civic reforms always follow obedience to the Bible.

Isn't it true that many a person is losing the value of the Bible today even though he may have a copy in the house? It suffers from neglect, indifference, disuse. If all the Bibles hidden away in cupboards and trunks were fetched out and read and obeyed, what revival and reform would follow!

The Sunday school has been a great organization for promoting the study of the Bible.

*Golden Memory Text—Thy word is a lamp unto my feet, and a light unto my path! Psalm 119. 105.*

---

### May 12, 1929.

### The Early Ministry of Jeremiah.

Jeremiah 1. 1-10; 26. 1-16.

A hundred years after Isaiah and the Assyrian crisis came Jeremiah and the Babylonian crisis. A new world empire had slowly been rising in Babylonia, which under Nebuchadnezzar met and defeated Egypt under Pharaoh-necho at Carchemish, and so came to assert overlordship over Judah.

It was during the decline and fall of Judah that Jeremiah prophesied, his career extending over about 40 years, say, 626 to 586 B. C. He was the voice of God to Judah during the inglorious reigns of its last five kings, when Judah was skidding

toward disaster, with only an occasional check now and then. He stood almost alone against the sin of his nation. His messages were largely warning and denunciation, lightened, however, with promise of restoration and future glory. Jeremiah has been called "the weeping prophet," but not implying any weakness in himself,—he wept over Judah's impending doom. So highly was he regarded in later days that some said our Lord was Jeremiah risen from the dead (Matthew 16. 14).

*Call and commission, 1. 1-10.*

His priestly ancestry and environment must have moulded Jeremiah's early life, but he was a predestined man (5). Jehovah appointed him a "prophet to the nations,"—a prophet whose ministry was not limited to Judah or Israel, but was international in range, as befitted the world situation of that day.

His first reaction was to shrink from such an undertaking. It shows his gentler disposition, which appears further in his anguish and suffering as the years passed.

Jehovah met his excuses with command and encouragement, followed by due equipment symbolized by touching his mouth with his hand. The terms of his commission were both destructive and constructive. His vision reached beyond the downfall and exile of Judah to restoration and the rebuilding of Jerusalem.

Jeremiah's whole career is proof of the genuineness of his call.

*On trial for his life, 26. 1-16.*

In the episode of this chapter little is left to Jeremiah's own initiative (1-7). He is told where to stand,—in the court of the Temple; what to do,—speak all the words given by Jehovah, without diminishing them; whom to address,—the people of all the cities of Judah who had come to worship at the Temple. A little thought will enable us to see how effective this plan was to spread a message through all the land in a day when there were no newspapers. Open air preaching is always effective to reach people, provided the right location is selected.

The burden of the message was both ecclesiastical and political,—the overthrow of the Temple and the city of Jerusalem if the people would not hearken to Jehovah and walk in his law. The deeper reason for impending disaster was the apostasy of the nation.

The hope inspiring the message was that Judah might take warning, and turn every man from his evil way, and so avert the evil consequences of his actions. Penalty is inherent in wrongdoing, but if a man seeks forgiveness and turns from wrongdoing he thereby escapes its penalty.

This hope was disappointed. Instead of humiliating themselves before Jehovah and turning toward him, priests and prophets and some of the people angrily accused Jeremiah of being a false spokesman in the name of Jehovah, and proposed to kill him for treason to the state and for blasphemy in threatening the destruction of Jerusalem and the Temple (Deuteronomy 18. 20). Only the more judicial temper of the princes and elders saved Jeremiah from the ecclesiastics. They perceived his sincerity, his sure authority as Jehovah's messenger.

Jeremiah's confidence and courage are seen in his defence before the princes. He does not diminish one word of his commission, but insists that Jehovah has sent him, appeals to them to amend their ways (settled habits) and doings (separate actions), promises Jehovah's forgiveness, does not hold his own life dear, but warns them not to add murder to their other sins. His message was in reality for the good of the nation, not its hurt.

The sad part of our lesson is that Jeremiah's message was not heeded. Judah swept on to its doom.

It takes the loftiest courage to speak unpalatable truth, but fear of man has no place in one's heart when one is conscious of being God's servant and spokesman.

*Golden Memory Text—We must obey God rather than men! Acts 5. 29.*

---

## May 19, 1929.

## Jeremiah Calls to Obedience.

Jeremiah 7. Lesson portion, 1-11, 21-23.

Another address of Jeremiah's in his prevailing note of calling backsliding Israel back to obedience to Jehovah. Again he is at the gate of the Temple speaking words given him by direct revelation.

We have a glimpse of people attending church (as we would say,) who needed a thorough awakening. Though regular in Temple ritual they were guilty of serious individual and social sins. The only way to save themselves from impending doom was to repent and return to God.

*Call to amend, 1-11.*

The heart of his message is amendment of their ways (settled habits) and doings (separate actions), (3). "Repent" was the call of John the Baptist, of our Lord, of the apostles. It must ever be the first word to those away from God.

Amendment carried with it the conditional promise that Jehovah would cause the nation to dwell in the land (5-7).

Jeremiah further warns them not to trust in "lying words," such as the superstitious reiteration of "The Temple of Jehovah," as if such incantation would work magic (4). Further, lying words are of no profit (8). To go to the Temple and say, "We are delivered," when they are guilty of grievous

sins and of walking after other gods is of course futile (9, 10).

Their sin was repeated in another form in the time of Christ, so that he quoted against the violators of the Temple the condemnation of verse 11.

*Command to obey, 21-23.*

Following the call to amendment the case of Shiloh was brought before his hearers by Jeremiah,—once the site of the Tabernacle, now desolate (12-16).

Then idolatry and provocation were condemned (17-20).

Next came a lesson from history. Here the sin of irregular sacrifice was charged. The burnt offering should be wholly burnt as a type of full consecration, but they were retaining some of the sacrifice to eat it. Jehovah insists on spiritual worship as distinct from a system of sacrifices. Obedience is demanded, not ritual.

Verse 23 is the best verse in the lesson, and is in part the Golden Memory Text. Addressed with special significance to Israel as God's Chosen People, it contains principles of obedience and blessing that are also true for those who obey the gospel.

The whole Bible rings with the demand for obedience to God. Faith links us with God: obedience keeps the communion unbroken. It proves our love and loyalty, and is the pathway to blessing and power in the Christian life. Disobedience was the first sin. It resulted in separation from God, and death!

*Golden Memory Text—Hearken unto my voice, and I will be your God and ye shall be my people! Jeremiah 7. 23.*

---

**May 26, 1929.**

## God's Law in the Heart.

**Jeremiah 31; John 1. 17; Hebrews 8. 7-13.**
**Lesson portion, Jeremiah 31. 29-34; John 1. 17.**

Chapters 30 to 33 have been called the Book of Hope because here the promises of deliverance and return from captivity and other blessings take most definite shape. Among them is the promise of a new covenant, which is our lesson today.

Jeremiah is again the mouthpiece for the words of Jehovah.

Verses 29 and 30 assert the principles of personal accountability. The proverb implied that children should suffer for their fathers' sins: which is true to a degree, but it is also true that the fathers shall bear their own penalty.

*The new covenant, 31-34.*

It would be of a different spiritual sort.

The people were at fault in breaking the old covenant.

Four blessings are promised:

(1) The law in their understanding and written upon their hearts rather than on tables of stone. This means more than learning it by heart. A deeper revelation, resulting in a readier obedience. Spiritual rather than external authority. Kept not because of fear or constraint, but by reason of love and choice; not because of outward conformity, but inward acquiescence.

(2) Jehovah and Israel in mutual possession.

(3) Universal knowledge of Jehovah.

(4) Forgiveness and forgetfulness of Israel's sin.

It has been called the grandest and most spiritual of all Old Testament anticipations of the kingdom of God. George Adam Smith says it is "a prophecy of Christianity which has hardly its equal in the Old Testament. It is the covenant which Jesus Christ the Son of God accepted for himself and sealed with his own blood."

*A New Testament opinion, Hebrews 8. 7-13.*

Turning, then, to the New Testament we find the need for a new deal arose because the first covenant was faulty, it did not meet man's need. The law of Moses set a high, a divine standard, but it did not provide power whereby men could obey it. They soon broke it, so God proposes to supersede it. The author of Hebrews claims that its shadows and hopes reached fulfilment and consummation in the gospel and career of Jesus Christ,—his sacrificial death, his heavenly high priesthood, etc.

Primarily promised to all Israel, the 600-year-old prophecy was dissociated from its strict historical meaning and taken over by the Christian community as if Christianity was the religion expressed in the new covenant. Can there be a higher relation between God and man than one which ensures the fourfold blessing of the new covenant?

Christian believers enjoy the spiritual reality of the new covenant in the work of the Holy Spirit. Yet Jeremiah's prophecy will have complete fulfilment for Israel in the Messianic era when Jesus Christ returns to reign.

*Golden Memory Text—Thy word have I laid up in my heart that I might not sin against thee! Psalm 119. 11.*

---

A few weeks ago I accepted your trial offer for your magazine. Yesterday I received the December copy. I sat down and spent three hours reading its contents. I am just absolutely fascinated with it! I heartily wish that someone had told me of your valuable magazine before.—L. W. S., Saskatchewan, Canada.

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—David Livingstone's resolution in young manhood.

# Christian Endeavor Topics

## Mrs. Ida Q. Moulton.

### Service a Way to Leadership.

**Matthew 20. 20-28. May 5, 1929.**

Woodrow Wilson once said that the eight horses that draw the triumphal chariot of every ruler and leader of free men are these:

Force of character,
Readiness of resources,
Clearness of vision,
Grasp of intellect,
Courage of conviction,
Earnestness of purpose,
Instinct, and
Capacity for leadership.

Though these "horses" were given for the drawing of worldly chariots they nevertheless apply, when touched by the Holy Spirit, to the chariot of the Lord.

* * * * *

We are often reminded that it is the unselfish attitude that makes of a man a leader in his community or in his profession.

Mr. Stephen Babcock, who invented the Babcock tester for determining the amount of butter-fat in milk, had a colossal fortune within his grasp, but he gave to the dairy farmers of the world without price the Babcock tester, the product of his great genius.

The greatest example in leadership through service said:

"Thou shalt love thy neighbor as thyself!"

* * * * *

Amos R. Wells suggests that self-judgment is essential in leadership. He says:

"The ousting of General Bramwell Booth from the leadership of the Salvation Army on the virtually unanimous vote of the high council of the Army is a sad illustration of the common inability of men to judge their own continued fitness for their work."

Find your real status by the results of your leadership, then judge yourself by these results! Don't wait to be deposed! Have new leaders ready when you step out!

* * * * *

**L**—isten well, and make good use of other's brains;
**E**—xample is better than precept;
**A**—lways know more than you are expected to know;
**D**—etails may be monotonous and unattractive, but necessary;
**E**—arnestness covers many mistakes;
**R**—emember the minority ofttimes beats the majority;
**S**—elf-trust is one element of leadership;
**H**—ave a definite aim;
**I**—f you trust God you can surmount every obstacle;
**P**—reserve by all means in your power a sound mind in a sound body!

---

### Appreciating Our Parents as Leaders.

**Ephesians 6. 1-9. Luke 2. 41-56. May 12, 1929.**

Two fathers met on their way to work on a Monday morning. Said one:

"We had a sermon from our minister last night on the religious instruction of children. Why didn't you come to hear it?"

"Because," said the other, "I was doing it."

Home leadership should be practised.

* * * * *

When some one asked George Washington's mother how she managed to raise such a splendid son she replied:

"I taught him to obey."

Parent's wisdom should restrain the child till the time comes when he must take the responsibility of his own actions. It sometimes seems that restraint through obedience is a lost virtue.

* * * * *

A young man sympathizing with his pal upon the loss of his parents said:

"You always behaved toward them with duty, tenderness and respect."

"So I thought," was the reply, "while my parents were living, but I now recollect with pain and sorrow many instances of disobedience, and even neglect, for which it is too late to make atonement."

The truest parental leadership is developing a good conscience in their children.

* * * * *

Suggestions for both parents and children:

**L**—ove principles are stronger than force principles;
**E**—ven a child can see whether the parents are going the way they want him to go;
**A**—s life and death are in the power of the tongue, so also life and death are in the education of our children;
**D**—o not house-breed, nurse-breed, room-breed or mother-breed your children, said Beecher. "The object of training is to teach a child to care for himself";
**E**—xcuses by parents for their children's misbehaviors are a confession of their failure in leadership;
**R**—emember the power of prayer, said an aged saint. "The first thought that came to me after my parents died was, I have lost their prayers!";

S—addest of all sad sights is that of seeing a parent going "over the hills to the poorhouse." The poorhouse of neglect cuts deeply;

H—onor thy father and thy mother, which is the first commandment with promise;

I—never think of God, but I see my own saintly father, and I never think of my father without also seeing God.—Charles Meade.

P—arental love may be mistaken, but the mistakes are those of love.

### Why is Jesus the World's Greatest Leader?

**John 15. 9-16; 12. 23-27. May 19, 1929.**

An African convert said to a missionary: "The trail is hard and tangled, but there is a Man ahead of us!"

Yes, my dear friends, Jesus never leads us over trails which his own feet have not trodden. Remember his command, "Follow me!" If there are any new trails to be opened he hallows them by placing his feet upon them first.

* * * * *

A Christian general was once seen talking to a poor old woman. Friends remonstrated with him saying:

"You ought not to talk to her! You should consider your rank!"

The general answered:

"What if my Lord had considered his rank?"

It has been well said: "Jesus Christ was the first and greatest democrat." He loved the common people. No outward trappings could conceal the soul of the poorest from his loving eyes.

* * * * *

As a tourist carrying a heavy suitcase entered a railroad station he was confronted by a long steep stairway leading upward to the street. He began to wonder how he could ever lug his huge bag up the stairs. Seeing no other means of exit he stepped upon the stairs. Suddenly it began to move, and he was carried to the street level in ease and safety.

Christ is the world's greatest leader because he is the greatest burden-bearer, not alone carrying our burdens, but us. But with us lies the first step!

* * * * *

Jesus was the greatest leader because he was the world's greatest servant.

A young man, graduated from college and seminary, shrank from the actual work of the ministry. For days the battle was fought in his soul, Would he work in the ministry or not?

He picked up a book from his table in a casual manner and began to read these words by Phillips Brooks:

"If you are hiding yourself behind your commonness and littleness, come out! That shelter is the citadel of pride. Come out and take up the work God has given you! Cease to parade your feebleness, and serve as Christ served, and so escape the outer darkness!"

That ended the battle. For years that man has served in utter self-sacrifice in a destitute home missionary field in the West.

### How Have Missionaries Been Effective Leaders?

**Matthew 4. 12-25. May 26, 1929.**

George Atley went to the Central African Mission. He took with him a Winchester repeating rifle with ten chambers.

Out there he was attacked by a group of natives. "Calmly he summed up the situation, concluding that if he killed them, which he easily could have done, he would do more harm to the mission than were he to let them take his own life."

When his dead body was found later in a stream his rifle was by his side, with the chambers loaded.

Today a church marks the spot where George Atley met his death. And this is not an isolated case where a missionary achieved by being led like a lamb to the slaughter.

* * * * *

A Christian student of one of our New England colleges, "not very quick at learning," applied for an appointment to some missionary field. When he arrived on the field he found it difficult to master the language. But though the simple natives could not understand his language they could understand his walk.

A teacher asked his group of natives: "What is it to be a Christian?"

Quickly one replied: "It is to live as Mr. Wray lives."

Missionaries are living epistles in the leadership of the kingdom.

* * * * *

Would you know the secret, the mainspring and mainstay of missionary leadership?

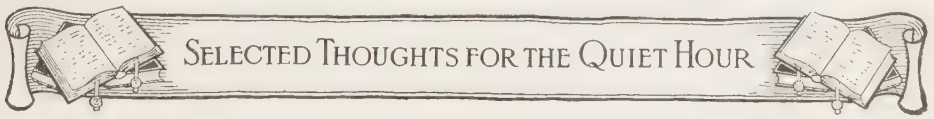
"One thing my people must have," says Dr. Grenfell of Labrador, "that is, nurses,—skilful, trained, gentle and loving. When I asked a group of nurses who would go with me into the frozen North, two with good positions, assuring an income for future needs, responded."

Nothing but the love of God and humanity could have led those nurses, and the many that have followed, into the desolate stillness of the North.

* * * * *

The effectiveness of missionary leadership is seen in:

**L**—ands of cannibalism transformed into lands of churches;
**E**—mancipation of women in non-Christian countries;
**A**—ddition of countless souls to the kingdom of God;
**D**—aily lives of once pagan people;
**E**—ducational systems introduced;
**R**—ecruiting and training of natives for the long campaign of righteousness;
**S**—anitary improvements that follow the missionary as he passes along;
**H**—ospitals and clinics;
**I**—ndustrial and agricultural stations that dot the heathen landscape;
**P**—rinting of the Bible and religious literature in native languages.




*Learn a Text a Day.*

## May, 1929.

WEDNESDAY, 1st. *O God, thou art my God! Early will I seek thee! My soul thirsteth for thee! Psalm 63. 1.*

Have you learnt what is the first and the greatest thing to do every day? Nothing less and nothing greater than to seek this God, to meet him, to worship him, to live for him and for his glory. It is a great step in advance in the life of a Christian when he truly sees this and yields himself to consider fellowship with God every day as the chief end of his life.—Andrew Murray.

THURSDAY, 2nd. *And so it came to pass that they escaped all safe to land. Acts 27. 44.*

God's promises and providences do not lift us out of the plane of common sense and commonplace trial, but it is through these things that faith is perfected and that God interweaves the golden threads of his love along the warp and woof of our every day experience.

FRIDAY, 3rd. *Teach me thy way, O Lord, and lead me in a plain path! Psalm 27. 11.*

Oft as he jogs along the winding way
Occasion comes for every man to say,
"This road—or that?"
And as he chooses then,
So shall his journey end
In night or day!
—John Oxenham.

SATURDAY, 4th. *Some fell upon stony places where they had not much earth, and forthwith they sprung up because they had no deepness of earth: and when the sun was up they were scorched, and because they had no root they withered away. Matthew 13. 5, 6.*

Lord, save me from a shallow experience!

SUNDAY, 5th. *And Abram went up out of Egypt . . . . even to Bethel, . . . . unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord. Genesis 13. 1-4.*

The old praise is the best praise, the old message the only one that satisfies, the message of the redeeming grace of God in a Saviour who died and rose again. Life brings us back again, as it brought Abram, to the altar which was builded at the first. —George H. Morrison.

MONDAY, 6th. *I sent you to reap that whereon ye bestowed no labor. Other men labored, and ye are entered into their labors. John 4. 38.*

I am impatient of results. I would be sower and reaper too, which may not be. If I have reaped that whereon I spent no labor, shall I not sow for harvests that I will never see?

TUESDAY, 7th. *Hide thyself by the brook Cherith! 1 Kings 17. 3.*

Every saintly soul that would wield great power with men must win it in some hidden Cherith.—F. B. Meyer.

WEDNESDAY, 8th. *Ask, and ye shall receive, that your joy may be full! John 16. 24.*

Everyone that asks receives spiritual strength. You cannot pray honestly and sincerely without becoming a finer, stronger, braver, quieter, steadier soul. The first way in which God helps us is by strengthening our own finer powers.—James Gordon Gilkey.

THURSDAY, 9th. *Under hopeless circumstances he hopefully believed. Romans 4. 18 (Weymouth).*

Remember, it is the time for faith to work when sight ceases! The greater the difficulties, the easier for faith. As long as there remain certain natural prospects, faith does not get on even as easily as where natural prospects fail.—George Müller.

FRIDAY, 10th. *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus! Galatians 6. 17.*

There is no power so great as the power of sacrifice to draw men to follow Jesus Christ, the Son of God.—S. M. Zwemer.

SATURDAY, 11th. *Thou shalt love thy neighbor as thyself! Mark 12. 31.*

Self-love is assumed. It is made the norm by which is measured and tested all my human relations. Do I love my neighbor equally? That is not inevitable, nor is it easy. But it is necessary if I would solve my own life, and find joy and peace. It is also necessary if I would find the satisfaction of being useful.

SUNDAY, 12th. *If we live in the Spirit, let us also walk in the Spirit! Galatians 5. 25.*

The two most important things in our holy religion are the life of faith and the walk of faith. We must have faith, for this is the foundation; we must have holiness of life, for this is the superstructure. O Lord, give us this day life within, and it will reveal itself without to thy glory!—C. H. Spurgeon.

MONDAY, 13th. *And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them. Acts 16. 25.*

Lord Jesus, when the prison doors close on me, keep me trusting, and keep my joy full and abounding! Prosper thy work through me in prison: even there, make me free indeed!

TUESDAY, 14th. *Fathers, provoke not your children to anger, lest they be discouraged! Colossians 3. 21.*

Patience is the first virtue of a parent.

WEDNESDAY, 15th. *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11. 13.*

Wait upon God for this! Say to him plainly, "Father, this is not a human matter, this is not to be done by human thought and human scheme: this mystery lies between thyself and myself. Oh, help me!" "Dost thou believe?" saith the voice from above. Let your answer be, "Lord, I believe: help thou mine unbelief!"—Joseph Parker.

THURSDAY, 16th. *The Spirit himself beareth witness with our spirit that we are the children of God. Romans 8. 16.*

These words set before us the great truth that we need constantly to be reminded of, that true religion is the action of the Spirit of God upon our spirit. Religion is the life of God in the spirit of man.—Mark Guy Pearse.

FRIDAY, 17th. *And when he is come he will reprove the world of sin, and of righteousness, and of judgment. John 16. 8.*

The Holy Spirit has relationships with every man on this earth.

SATURDAY, 18th. *On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink! He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. This spake he of the Spirit. John 7. 37-39.*

He says rivers shall flow! You and your personality possessed by Jesus Christ shall, through the power of the Holy Spirit, exercise the contagion of Christ's life, and you will not be able to live with men and women without leading them to Christ.—G. Campbell Morgan.

SUNDAY, 19th. PENTECOST. *And they were all filled with the Holy Ghost. Acts 2. 4.*

Rich were the blessings of this day if all of us were filled with the Holy Ghost. Would to God that we might feel his presence this day and every day!—C. H. Spurgeon.

MONDAY, 20th. *Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth! Acts 1. 8.*

When the apostles received the baptism with the Holy Ghost they did not rent the upper room and stay there to hold holiness meetings, but went everywhere preaching the gospel.—Will Huff.

TUESDAY, 21st. *Be not afraid, but speak, and hold not thy peace! Acts 18. 9.*

It is the business of every Christian man, whether he be a minister or layman, to be constantly and incessantly talking Christ, not only indirectly but directly: to the servants in his home, to the men he meets on railway trains, to that man with whom he is thrown in touch in his work in life. It is his one business as a Christian man to talk Jesus Christ. Oh, the glory of the lives who have learned that lesson!—Robert E. Speer.

WEDNESDAY, 22nd. *And it came to pass as he was alone, praying . . . . Luke 9. 18.*

Man needs to be alone with God, to yield to the presence and the power of his holiness, of his life and of his love. Christ on earth needed it. He could not live the life of a Son here in the flesh without at times separating himself entirely from his surroundings and being alone with God. How much more must this be indispensable to us! —Andrew Murray.

THURSDAY, 23rd. *Jesus himself drew near, and went with them. Luke 24. 15.*

Happy disciples, to have Jesus himself thus coming to them in their hour of perplexity, grief, and trouble! No wonder they were effectually comforted. Yes, theirs was a high privilege, resulting in most precious benefit and blessing. It is also ours!

FRIDAY, 24th. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

"The blessed gospel none can doubt,
Revealed in holy lives."

SATURDAY, 25th. *Set a watch, O Lord, before my mouth! Psalm 141. 3.*

One in whose lips there is no guile tells me that by my words I shall be justified, or by my words I shall be condemned. My words are to live on, then, with a life equal to mine own, and look me in the face on the day of judgment.—George Bowen.

SUNDAY, 26th. *Love never faileth! 1 Corinthians 13. 8.*

It never goes out of fashion. It is never cast aside like an antiquated robe. It is fit and beautiful in every time and season. It adds some light to the light of childhood. It adorns life's prime. It beautifies old age. We may take it with us through "the valley of the shadow," and we may wear it on the resurrection morning. It is always in fashion. "Love never faileth."—J. H. Jowett.

MONDAY, 27th. *The very hairs of your head are all numbered. Matthew 10. 30.*

God is caring for us, and that care extends to the minutest details of life.—James I. Vance.

TUESDAY, 28th. *God understandeth. Job 28. 23.*

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that he knows all, and, notwithstanding, loves us still.—J. Hudson Taylor.

WEDNESDAY, 29th. *The angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly! And his chains fell off. Acts 12. 7.*

Difficulty is the very atmosphere of miracle,—it is miracle in its first stage. If it is to be a great miracle the condition is not difficulty, but impossibility.

THURSDAY, 30th. *They saw no man save Jesus only. Matthew 17. 8.*

"Jesus Only" is our glory!
All our boast is in his name,
'Tis our joy to tell the story,
How from heav'n to earth he came,
Came to save,—what condescension!
Came to bring us back to God!
Came and wrought out our redemption,
Shed for us his precious blood!
—A. Mc Caig.

FRIDAY, 31st. *Thou makest the outgoing of the morning and evening to rejoice! Psalm 65. 8.*

Get up early and go to the mountain and watch God make a morning!

*In the holy hush of the early dawn*
*I hear a voice,—*
*"I am with you all the day,*
*Rejoice! Rejoice!"*

# BIBLE NOTES FOR DAILY DEVOTIONS

## Green Pastures and Waters of Rest.

### Rev. F. B. Meyer, D. D., London.

MAY, 1929

**Wednesday, 1st. Isaiah 55.**

There are things which money cannot purchase. It would be absurd to bring gold or silver or any such equivalent. They are without price. They therefore elude the rich, who have contracted the idea that money is the one key to health, comfort and well-being. There are priceless possessions to which the poorest have access.

It was highly necessary that the Jews should be reminded of this. In many cases their life in Babylon had become as luxurious as in New York or Paris today. They had bartered their spiritual prerogative for mercenary considerations, and needed to be reminded of the immortal thirst of the soul. Men must find time to listen for the eternal voice if their souls shall really live. How terrible it is when God is prepared to make a living covenant with men, and to give himself in Jesus Christ to be their witness, leader and commander, but they turn away to their heaps of gold!

When a people or an individual lives in and for God, the unconscious result is marked. Individual Christian lives have been, are, and may be so lovely in their unconscious influence that they have attracted others to Christ, almost without knowing it. How sad it is that the effect of our testimony on either side of the Atlantic is marred by the sale of fiery liquor and the license of many whose white faces do not cover white

souls! If only Christian civilization were purer the missionary would be the mightier for good as he invited the colored races to the white man's God!

In verses 6-13 we are led out into nature and bidden to stand beneath the azure heavens and soak our hearts in the calm processes of nature. How different from the feverish life of men! There is nothing which more quickly reveals man's proud self-sufficiency or his eagerness to scrape together gold-dust. In contrast to the heat and strife of the market or store let us rest our tired souls in holy fellowship with the unseen and eternal verities! Then the world would cease to attract and hold. Thorns would be replaced by firs, and briars by myrtles, and all the world would seem to echo back God's love.

*Help us, O Lord, we beseech thee to rise above the cries and cares of our daily life into that holy silence and fellowship which pervades thy book and thy world, so that we may enjoy that peace and joy which the strain of human life will not avail to destroy!*

**Thursday, 2nd. Isaiah 56. 1 to 57. 2.**

56. 1-8. In the closing verses of the previous chapter we are lifted above the sordid life of too many who have no aim beyond this world, and see the mountains breaking into song and the deserts ceasing to be barren. Everything is heralding and preparing for the glad return of the Jewish people to their own land. God's salvation is near to come, and his righteousness to be revealed, and this glorious event must lead to a corresponding largeness of heart on the part of the returning people. During their captivity there had been a vast extension of their influence. Strangers and others had felt the fascination of the Holy City, to which they had borne witness, and had sought to be included within its embrace. Jehovah says that all such should be welcomed, and that he would gather not only the outcasts of Israel, but the outcasts of every nation and religion who chose the things that please him and held fast by his covenant. What a blessed word is that,—"The Lord God gathereth the outcasts"!

56. 9-12. The Jews were naturally vastly elated with the vision of restoration, and here apparently they are reminded of the sins which had led to their overthrow. Perhaps this paragraph also depicts the sins which revealed themselves in the land of exile. The men who ought to have been the shepherds of the flock had abandoned themselves to the special temptations that beset them amid the luxury and indulgence of Babylon.

57. 1, 2. We have no sympathy with the view that in death we enter on a kind of swoon. With Paul we believe that as we close our eyes on this world we find ourselves surrounded by all that Christ is preparing for them that love him. "Absent from the body, present with the Lord"! When God takes away our beloved, let us not mourn unduly! He may be saving them from some evil which he foresees approaching; and if we knew what they were being saved from and saved to we should be more thankful as we say a last farewell.

*Help us, O Lord, to be ready whenever thou shalt see that we have finished our earthly discipline, and shalt send for us! May we hear thee say that we have been faithful, and may we in thy glorious service find an ever-increasing joy!*

**Friday, 3rd. Isaiah 57. 3-21.**

Verses 3-14. This is a dark background! It depicts man's search for God apart from the illumination of his truth. These Israelites had lost the God of their fathers, and were groping in the dark to find a religion which would satisfy their heart-hunger. Man must find peace for his conscience and some kind of god to fill the empty void of his heart.

The religion of the idolater was costly. He would go to extravagant lengths and make sacrifices which were vastly in excess of the ideals of the professors of the Hebrew cult. "The most gross idolater had a hunger and thirst after righteousness, and burnt his children or sacrificed his purity to meet the exorbitant but vague promptings of his conscience." How true this is! The sacrifices and gifts of heathen people for their gods and goddesses would put us all to shame. But when all is said and done there is no settled peace, no assurance of salvation, no opening heavens. It is only a dreary background of despair. Note in verses 13 and 14 the contrast for those who put their trust in God!

Verses 15-20. Here is thy portion, thou who art filled by an insatiable appetite and search for the living God! He inhabits eternity, but he is keenly interested in the children of time,—in thee and me. The age of the telescope was also that of the microscope. The immeasurably large cannot contain nor the immeasurably small exclude the shekinah glory of his indwelling. The contrite and humble heart will be his chosen dwelling-place. The contrite heart, broken down under the sense of sin, shall be his tender care, as when the mother seeks to restore her fainting child. God cannot but punish sin, but he is ever on the watch for the first symptoms of convalescence, that he may lead and restore. What a contrast between the dash of the waves outside the bar and the peace of the waters within!

*Grant us thy peace, O God, amid the strife and turmoil of the world! Create on our lips also the ripe fruit of adoration and praise! May our inmost heart keep singing*

*amid the clash and discord of this mortal life! In Christ's name.*

**Saturday, 4th. Isaiah 58.**

Verses 1-7. In this chapter, which reaches high-water mark, the prophet contrasts the religion of the mere ritualist with the piety of a holy and consecrated soul.

The peril of the ritualist is the divorce between the round of his religious observances and practical piety. Here were people who were extremely punctilious. Like the Pharisee of our Lord's parable in Luke 18 the Jews towards the end of their captivity became rigorous in outward ordinances, but hard and exacting on their servants and subordinates.

In verses 6 and 7 the prophet draws a beautiful picture of the lowly and contrite heart which looses the wrongfully imprisoned and ministers to the naked and poor. In other words, the love of God flowing into our hearts by hidden springs does what all the outward observances fail to effect.

Let us stop here and see to it that our religion is not a matter altogether apart from that gentleness, sweetness, humility and purity which are the fruits of the Spirit and the symptoms of a child of God!

Note the stress laid on personal ministry! The peril of the present day is the multiplication of societies. Clearly we have not the time nor the opportunity to master and meet the pressing problems of our time, and must be thankful for this advantage of concerted and carefully determined action. We must have experts to investigate and ministers to administer, but we should see to it that we have an inner circle of people whom we know and visit and are in touch with, and to whom we can express our personal sympathy.

Verses 8-12. Here are sketched the features of a beautiful character, which we Christians will do well to reproduce in our daily living. Oh that all who profess the name of Christ would break forth on the world as the dawn, and burst out as the spring, that we enjoy that touch with God, that help for men and women who are weary and heavy-laden, that repairing of breaches, that restoration of the old paths, which the world of today so sorely needs! But the maintenance of such a life depends on the observance of the inner and outer keeping of the rest of God. It is out of the soul that has learnt the secret of rest that the best ministry of mankind emanates.

*We beseech thee, heavenly Father, so to breathe thine own rest into our hearts that we may shed thy sweetness and strength into the fainting and weary hearts around us: and help us to learn what it is to delight ourselves in thee,—thy companionship, thy service, thyself! In Christ's name.*

**Sunday, 5th. Isaiah 59.**

In this chapter we are taken back in thought to the condition of things in Jerusalem and Judea, and perhaps in Samaria also, which compelled the Eternal God of their fathers to hand the Jews over to the wrath of their foes. The list of crimes which were perpetrated and permitted by the Chosen People is terrible. What wonder that such enormities separated between them and their God, and that he became their antagonist, putting on righteousness as a breastplate and garments of vengeance for clothing! The terrible scenes witnessed in the fall of Samaria and Jerusalem respectively were, so to speak, the method by which Jehovah vindicated his righteousness and punished the sins that disgraced the people of his choice. Nothing is more terrible than the averted face of those whom we have alienated by our sins. But even in this overcast scene there is the promise that a redeemer should interpose on behalf of those who had no part or lot in these outrageous crimes.

Let us turn to that closing verse! How full of comfort! It is like a patch of blue in a sky draped with black clouds. God carefully differentiates between the faithful souls who speak his words and obey his commands with reverent love and those whom he must judge. Their children and children's children shall be kept untainted and unhurt amid the desolations that overtake the wicked.

Not only so, but it would seem that they should bear unflinching testimony to the God

May God's blessing rest on our joint work for Him.

Yours sincerely

J. H. Evans

of their fathers. The heritage of a noble ancestry is of unspeakable value. Let godly parents claim the fulfilment of this precious promise! Ask that God may put his words in thy heart and mouth, and then pass them on to children and children's children!

*Endue me, O my God, with thy gracious help that I may influence generations yet to be born, and may be the means of lighting many torches with the fire that thou hast communicated to me! In Christ's name.*

**Monday, 6th. Isaiah 60. 1-12.**

Here is the consummation of all the anticipations and foretellings of the restoration of the Jews to Jerusalem! In one of the noblest outbursts of human thought and speech, the prophet cries aloud to the city which had too long dwelt under overcast skies. The morning sun has suddenly arisen above the horizon, and the white marble of the city responds. Darkness reigns below on the lowlands, but see the mountain city gleams with the dawn! Sons and daughters are flocking back. The prophet compares the city to a mother standing on the seashore to welcome the rafts and boats that bring her sons and daughters back from the West. And in the East long lines of camels and dromedaries are carrying their contingents. Kedar and Nebaioth hasten with their flocks and rams to make a worthy show upon the altars which for years had stood cold and smokeless. Are there still rents in the walls, broken years before by the Assyrian catapults? Strangers shall build them! Are there poverty needs to be met? Kings shall meet them with royal bounty! Are the trains of pilgrims so many that the hours of daylight do not suffice to give them the opportunity of entering the city? Then the gates shall remain open all night to admit them!

How good it would be if we could apply these glorious words to the church of today! There is a sense in which they are not inappropriate, because from all quarters we hear of the accessions to the church of God from regions which once were desolated by heathen practices, but are now contributing their contingents to the church of Christ. The missionary aspect of the church is at this moment her highest glory. Here at home we have the collision of the sects, the drift of worldliness, the negations of the critic, the lukewarmness of love, the slackening of devotion: and it is refreshing to hear of revivals in all parts of the world where converts come as doves to their windows, while nations are becoming irradiate with the light of Christ.

*We thank thee, O Lord, for the glorious work which thy servants, the messengers of the church, are effecting in all parts of the world! O that thou wouldst arise and shine upon thy professing church at home and let thy glory be seen in her!*

**Tuesday, 7th. Isaiah 60. 13-22.**

Surely we cannot but see this picture in the light of the millennial dawn! Zechariah 12 and 13 give the account of what has been rightly referred to as the last years of this dispensation. Each of the great eras of human history has ended in storm and travail, but out of the travail has been born a nobler and purer ideal. The passage of the Red Sea led up to the establishing of the Jewish nation, their Temple, and their high code of morality. The captivity eventuated in the advent of Christ. Similarly those awful experiences through which the Jews may yet have to pass will be followed by the glory of Zion as we have it described here in glowing imagery.

Evidently in that age of which the herald beams are in the sky the one characteristic will be holiness.

"The Zion of the Holy One of Israel," "The mighty one of Jacob," "Jehovah thine everlasting light,"—what music there is in those words! Shall we not appropriate them and claim that the inner citadel of our heart and will may be his residence? Did not our Lord say that the Father and he would come to take up their abode in the hearts that love him?

We live too much on our emotions, and do not realize that the fluctuations of feeling are not ourselves. We shall never be permanently happy till we have learnt to abide in our Saviour, and to distinguish between our experience and our standing. Bunyan said that he had two sources of income,—the money in his pocket and the money in his bank. Live in God, in fellowship with him through his Word! Then by a blessed profession gold will replace brass, and iron stones.

*We pray thee, O Emmanuel, come to thy city of Mansoul, and live there in the palace of my heart! Issue thy commands, and I will obey! Lead me in the way everlasting, and enable me to follow with ever-increasing speed! Let me know with ever-deepening appreciation all thou canst be to a human soul!*

**Wednesday, 8th. Isaiah 61.**

The opening words of this chapter served as our Lord's text on that memorable day when he came to the town where he had been brought up. The synagogue would be crowded. The old men remembered him as a lad. The young men may have wrought beside him at the bench. How hushed they were when he took the scroll from the hands of the old custodian, who may have taught him to read!

What a profound diagnosis of human suffering and need is here! The meek who will bear wrong without retaliating, and who think that all others are better than themselves. The broken-hearted who loved with

all their nature and have discovered that they were deceived. The captives who are bound with the cords of besetting sin. The prisoners who are bound in the stocks, as Paul and Silas were at Philippi.

The acceptable year of the Lord is the jubilee when all captives were set free. There is not one kind of need, suffering or loss but what Jesus Christ can deal with it. Do not ask him to help you, but let him do all in his own lovely manner! It is good to notice that the jubilees of our churches and ourselves are for years, but the vengeance that will not spare to punish is only for a day.

In these ecstatic words the prophet seems to lose himself. This is a picture of the house of the Lord when his emancipated people shall carry the gospel to the ends of the world. No doubt they have a great ministry to perform when the millennial dawn has broken. They are now learning the languages, manners and laws of all the world that they may be the better able to repair the wastes and desolations caused by human selfishness and sin.

Notice here that the garments of salvation and the robe of righteousness are not only imputed from without, but are grown from within! God not only clothes us with the robes of righteousness and the garments of salvation, but he sows the seeds of these things in our hearts as the gardener in the soil, so that the beauty of the lawns and the gardens of the soul are not merely by reckoning and imputation from without, they are grown from within.

*Sow righteousness and praise in my heart, O Lord: then the garden of profession and practice shall be to thy praise! May my soul be ever like a watered garden, and let the Master himself come and commune with me, as the Lord God in Eden!*

**Thursday, 9th. Isaiah 62.**

The primary reference in this chapter is clearly an appeal to the Jews to make haste to Jerusalem on the basis of Cyrus' permission to Ezra and Nehemiah to return to their own land. But this is only a partial fulfilment. The second half of Isaiah's prophecies has been called the "Book of the Servant of the Lord." One majestic figure stands forth on its pages with ever-growing clearness of outline and form. In the chapter before this we read the words which our Lord appropriated in his first sermon at Nazareth, and we are, therefore, able to apply these words to the church of the present era.

Notice that the Lord will not hold his peace in continued intercession, and he calls upon his own similarly to give Jehovah no rest!

Our Lord in one direction rests from his perfect work of redemption, which requires no further addition, but when we are told that he sits "at the right hand of God" is that not suggestive that the state of his church is his first objective? The right hand is the symbol of incessant and strenuous work. Now we see the inner meaning of Acts 1. 1. The Gospels tell of the beginning, the Book of the Acts of his continued work. And the Acts has no proper conclusion because he has never slackened his hand.

So far as Israel was concerned the actual results realized under Ezra and Nehemiah fell far below this noble conception. Indeed, we are almost compelled to assume that this lovely picture of Jerusalem, receiving the gifts of the world and shining out with the brilliance of an Eastern dawn, is yet to be realized when our Lord will come to his own people—the Jews—in something of the same delivering power as when he rescued them from Babylon. Then we shall probably see the literal fulfilment of verses 10-12, but in the meanwhile let us join in earnest prayer that a great revival of religion may take place, that as the church epoch began with the former rain at Pentecost, so it may finish in a far-reaching and powerful revival. Oh ye that are his remembrancers, take no rest, and give him no rest, until . . . . !

*O most blessed Lord, who dost never cease from thy intercessions and prayers for thy church, give us to share thine own outlook, that we too may never rest satisfied until she has seen that last great revival! Send reviving showers on the work in which we are specially concerned!*

**Friday, 10th. Isaiah 63. 1-6. (Read also Romans 7. 18-25.)**

From their birth there had been a bitter rivalry between Jacob and Esau, which developed into acute border warfare in after centuries. The prophet in this passage is represented as standing on the watch-tower which surveyed the southern country. He is expecting, as many times before, the return of the army from their raid on Edom. But to his great astonishment he sees a solitary figure, without chariot or weapons of war, traveling in the greatness of his strength. He calls across the intervening space to ask who is this, and why does he come alone. His garments, dyed with blood, indicate the battlefield. He is red in his apparel, and his garments like those of the vinedresser when he treads the ruddy grape at the time of vintage. But clearly it is not the blood of the grape, but of his foes. Edom means red, and Bozrah vinedresser. Winepress is the pressing-trough, reminding us of Gethsemane, the oil-press or pressing-trough.

Whatever may be true of this sublime vision in the story of the return of Israel from the land of captivity, it was also abundantly realized in the coming of Christ from

Gethsemane and Calvary as he appeared on the morning of his resurrection. But the reference may be extended even beyond this. We know that on the cross he bore and put away sin; and on that cross he passed through experiences so awful and momentous that they will be our increasing wonder when we estimate them in the light of eternity. The key, therefore, to the complete understanding of this imagery is that verse in Hebrews 2. 14, "By death he destroyed (or brought to nought) him that had the power of death, the devil." We are told that at Emmanuel's girdle hang the keys of death and Hades. Does not this substantiate the thought not only that he put sin away by the sacrifice of the cross, but that he broke the serpent's head? Henceforth he stands between us and our great antagonist.

*Open our eyes, O Lord, we beseech thee, that we may know and realize that the power of Satan is broken, and that he cannot fulfil his threats! We put our case and leave it with thee, O Christ!*

**Saturday, 11th. Isaiah 63. 7-19.**

In this memorable chapter we hear the voice of the patriot-prophet as he intercedes for his people. It is a memorable revelation of this holy servant of the Most High. We are admitted, so to speak, to stand hidden behind a curtain as he pours out his soul. He reviews the past when God's presence like an angel preceded or followed the return of the Jews. He tells us that at the first God carried them "all the days of old." He confesses that they had always disappointed him and betrayed his trust. Then follows an account of the Exodus. God's servant was afflicted as they were afflicted. He led them down into the valleys of their tribulations with the same care as a kindly man takes for his horse when heavily laden. Then he treated them as a good shepherd treats his flock when he leads them to green pastures and still waters. Nothing could hurt them if his Spirit bade them rest as sheep under shadow from the exhausting beams of the Eastern summer. (Shall we not ask that the Spirit of Jehovah may teach us also to rest, to lie down in the green pastures and beside waters so still that seem almost to have gone to sleep?)

In the case of Israel there was, so to speak, a tacit understanding that if he did so much for them they would not turn back. But they did turn back. "They rebelled and vexed his Holy Spirit." They disregarded his longsuffering by incessant relapses into idolatry. They falsified God's expectancy that they were children who would not deal falsely. It was all foreknown by God, and yet he treated them as he would have treated them on the supposition that they had remained faithful.

It has been beautifully said by one commentator: "Which is better for us to dwell on, God's wisdom that knows all or his love that dares and ventures us all? Surely the latter, which applies to the very worst." It is this which makes this single verse 16 of Scripture more powerful to move the heart than all creeds and catechisms. Yes, God is our Father! Abraham may forget, but God never!

*Forgive us, O gracious Father, for all our wanderings and wilfulness, and bring us back into the old happy union between thyself and our wayward hearts! As we have been called by thy name, so may it ever be: and may we never again give thee reason to go again from thee.*

**Sunday, 12th. Isaiah 64.**

Verses 1-5. In the earlier verses the prophet dwells on the attributes of God. This is always the refuge of faith. He says that though mountains may appear to intervene between the Almighty and Israel's deliverance from captivity, yet they would melt away before Jehovah's presence. This chapter was probably uttered towards the end of the 70 years, when a hopeless lethargy had settled down on the captive race. It seemed as though mountains of difficulty barred the way back to their own dear land. How could they expect that Babylon would lightly dispense with their services? "Yet," says the prophet, "could any situation be more desperate than the Egyptian captivity? Did not mountainous difficulties bar the way to Palestine? Yet they sank into insignificance when God set his hands to the work of emancipation. The only condition needed was that they should wait in patient and expectant faith." God works for such. Are you, my reader, in that plight? Remember his great ways in the past, and trust him in this present hour of distress!

Verses 6-12. The prophet admits that they had forfeited all claims on the divine help. Their righteousnesses were as filthy rags. Their faith and hope were in the sere and yellow leaf. They had ceased to expect divine deliverance, and no longer prayed for it. "But," cries the prophet, addressing the Almighty, "art thou not bound by the claims of parentage? Are we not as clay in thy hands, to be moulded at thy will? Have we not been selected from the rest of mankind to be channels of blessing to the world? Besides, look down upon our present plight! Could anything be more heart-rending? Zion, a wilderness! Jerusalem, a desolation! The Temple, burned with fire! All our pleasant things a waste! Are not these sufficient to lead thee to interfere? Thou canst not cast off thy responsibility! It surely is impossible for thee to hold thy peace and afflict us sore!"

This surely is a prayer that shows us how to pray. It is not enough to plead for the

divine interference in view of our miseries, but to claim the fulfilment of divine pledges and promises which bedeck the pages of God's Word.

*Holy and blessed Spirit, teach us how to pray! Teach us how to claim from God the blessings which he is pledged to bestow! Stir up the embers of my heart to break into a flame!*

**Monday, 13th. Isaiah 65. 1-12.**

In the previous chapter the prophet has suggested that the present conditions of his people were due to the waning of God's affections. Surely he had seemed to restrain his affections and hide his face, but this was not due to any real change in his attitude. He had been waiting to be found, but they did not seek. All the days he had been reaching out his hands, but they turned away from him, though he only sought their good. Then he details the many evil practices which they had learnt in Babylon, and which recent discoveries prove to have been there at this period. The Holy Land, here referred to as "My mountains," had been desecrated by the idolatrous and impure rites of the nature-gods. It was this element in the situation which had compelled Jehovah to withdraw his aid. "Love is not omnipotent," says one of the commentators. "If men disregard the natural conditions on the line of which God will help them, nothing can save them. Even God cannot forgive those who have no wish to be forgiven."

In the following paragraph, verses 8-12, Jehovah promises to restore his people to their own land in virtue of his ancient covenant with their fathers. He would do it for the elects' sake. He could not forget the sweetness of the early clusters presented by the saints in the historic past, or the faith like that of the godly remnant in the immediate present. He would yet bring out a godly seed to serve him in the land of their fathers. But those who had replaced him by bowing before destiny and fortune would have to reap as they had sown.

What a glimpse this gives of the national necessity for evangelical religion in our own lands!

*We thank thee, O our Father, for the assurance that thou wilt save a nation for the elect remnant therein! May we prevail with thee in humble prayer that thou wouldst gather to thyself the sons and daughters of the coming generation! Fulfil to them the promise made to our fathers! In Christ's name.*

**Tuesday, 14th. Isaiah 65. 13-25.**

There must be a vast and lasting difference between the obedient servants of God and others who are antagonistic or indifferent. Even our prayers on their behalf, as we have seen in chapter 64, cannot avail to avert their condemnation. If we really desire their conversion we do well not only to pray, but to take steps to bring them to seek God for themselves. On the other hand, those who are true and faithful will find him faithful to his promises. He is the God of the oath. For a time the wicked may flourish as a green bay-tree, but their destiny is as sure as that of the righteous judgment of God or the reward of the lowly and meek, the pure and devout.

There are two lines of thought in these words. We are taught the absolute trustworthiness of every word that comes from God's lips. He has unfolded his purposes of love, and now guarantees them. Our word is "Perhaps." God's word is "Certainly." What a comfort this is! Words so dear to our Saviour, which indeed are the great equivalent to this, are, "Verily, verily." The last book of Scripture, when it draws aside the curtain from the mysteries of the second advent, adds, "These things saith the Amen." We may joyfully respond: "Not one thing has failed, or shall fail."

Directly we learn to reckon on God's faithfulness we have peace. So long as we are searching our own feelings and emotions we are treading on yielding sands, but when we begin to reckon on God we have safe footing. Note the following promises, including and meeting every phase of human life! It is hardly possible to imagine an additional constellation to add its luster to what shines in this sky, but if any one of us should come on a life problem or a life need which was not covered by these assurances, God will certainly interpose with a further affirmative of help.

*We thank thee, O God, for this thy word, that thou wilt not fail nor forsake! Through all our past we have proved thy unfailing help, and we believe that even to hoar hairs thou wilt carry us. When heart and flesh fail thou wilt be the strength of our heart and our portion forever!*

**Wednesday, 15th. Isaiah 66. 1-14.**

What inspiration arises from the thought that God requires no splendor of architecture or array of splendid vestments from his true-hearted children! The shanty in the back-woods which contains the pure-hearted and humble worshiper is more dear to him than a cathedral. God our Saviour puts the poor in spirit in the front rank of the Beatitudes. They who are contrite and humble and tremble at his word are dearer than the cassocked priest whose one care is preferment. Ask for a humble and contrite heart that trembles at his Word, and you will find that the Master looks toward you with an exquisite smile of approval as you deposit your silverling in the treasury, or with a quavering voice sing his praise! On the other hand, when men fulfil lawful services

with no true consecration, reverence or love it is as odious in God's sight as the sacrifices of the heathen. Humble obedience is the one absolutely important ingredient of worship.

In verse 5 the true and faithful souls who obey God's word are comforted beneath the mocking of their brethren, and these shall be put to silence. The Lord will silence them, but he will multiply the children of his faithful and loving servants. They shall be born into the kingdom so easily and blessedly that the hour of birth shall hardly be noticed. Have not many of us come into the kingdom of heaven in that manner? We quietly awoke and opened our eyes on God and truth and heaven. Before we realized it we had passed from death unto life, and from the power of darkness into the light and liberty of the Son of his love.

It will be a glad, glad day when God turns again the captivity of the Holy City. Already there are signs of its approach, when once more she will arise and shine. Not Rome, but Jerusalem shall be the center of universal attraction. May we not rejoice—we Gentiles—that the new time which is at hand shall be so signalized by the glories of Jesus that even his association with the Jews may be secondary to his glories as the Lamb in the midst of the throne, as the bridegroom of our hearts, as the Alpha and Omega, the beginning and the end?

*Visit us, O God, with thy salvation! May it be as a brimming tide, lifting us beyond all dividing rites and sects into the full current of a world's salvation, nay, of the irradiation of the universe with the knowledge of God's love! In Christ's name.*

**Thursday, 16th. Isaiah 66. 15-24.**

Here is the glowing picture of what shall yet be seen in our earth when the Son of man shall appear as its deliverer from its long subservience to the god of this world. When Armageddon has been fought and won by the interposition of our Saviour, and the Gentile armies which gathered against him have been dispersed, then there will be a glad gathering of all nations to his person. He will draw all men to him and become their lawful king. There will be heard a worldwide heart-call which will go below all national differences and unite humanity in a vast pact of Christian love.

There shall be "a new heavens and earth," for the former things will have passed away. For a thousand years there shall be the reign of universal peace, founded on no formal conditions but based and ruled by a common devotion. One anthem shall ring out from all the world. The earth will sing again in the music of the spheres.

The last verse is ominous, and it is quoted, as you remember, by our Lord in Mark 9. Those terrible words cannot mean physical torture, but the purifying, cleansing influences which will destroy waste and promote health. Jerusalem, unlike most large towns, had no river to cleanse away the impurities which a vast population creates. This, however, was met by the fires that were perpetually burning in the valley of Gehenna. The ideal is highly figurative, and we are taught that all the noxious influences of character, example and literature will be canceled by the mightier influences of purity and blessedness.

So we close this great book, and yet we have but skimmed the surface. Though we read it a hundred times new visions of glory, splendor and evangelical truth will always arrest and bless us!

*O Father, we thank thee for thy wonderful Word, and pray thee to enable us more fully to test it for ourselves by constant meditation, prayer, and obedience, and to cherish its cheer and guidance for our everlasting help! In Christ's name.*

[We regret to announce that Dr. Meyer has been directed by his physician to let up in his work, so that he has been obliged to seek release from writing these Bible Notes further. However, we have secured permission from Fleming H. Revell Company of New York to reprint notes written by Dr. Meyer thirty years ago and now out of print. We begin with Romans, since Dr. Meyer has not yet written notes on Paul's epistles in our series. Copyright 1899 by Fleming H. Revell Co.—Editor.]

## ROMANS.

**Friday, 17th. Romans 1.**

*Therein is the righteousness of God revealed from faith to faith (17).*

It is important to understand this verse, because it is the key to the epistle. In the deepest sense righteousness stands for two things: first, our standing before God, and next our personal character, our position and our condition, what we are in Jesus and what we are in ourselves by the Holy Spirit. Hooker, therefore, well expresses the truth when he says, "The righteousness with which we shall be clothed in the world to come is both perfect and inherent. That wherewith we are justified is perfect, but not inherent. That by which we are sanctified is inherent, but not perfect." The term righteousness, therefore, covers justification and sanctification, whereof the former is treated in the first five chapters of this epistle.

There is a difference between forgiveness and justification. By forgiveness the sinner may be reinstated in the confidence of him whom he has wronged: by justification he is declared righteous according to law, and thereby commended to the confidence and respect of all men.

Justification is our position through the

wonderful grace of God, and by virtue of the finished work of Christ, which is imputed to all who believe. All that he is is reckoned to us who are in him. We are not merely forgiven, great and wonderful as that act of love and grace would be, but we are dealt with as though we had never sinned. Instead, therefore, of the law being against us as we deserve, it is on our side, defending and protecting us. Our salvation actually rests on law. We may claim it as an absolute right. And all this because of God's infinite grace: because in the person of Jesus he has perfectly met and satisfied the claims of his holy but broken law.

**Saturday, 18th. Romans 2.**

*The law written in their hearts, their conscience bearing witness therewith* (*15, R. V.*).

This is a great announcement, and shows how God can judge men who have never heard of the Bible or the Decalogue. The latter is engraven on their hearts, and is witnessed to by conscience.

Conscience is an original faculty. We are no more called upon to investigate its origin than the mathematician is to inquire how the mind can add, or multiply, or divide, or than the artist is to ask why we can appreciate the beautiful. It is part of the make-up and constitution of our moral nature. The word "Ought" lies behind conscience, investing it with the certainty and irresistibleness of the throne of God.

Conscience is the judgment-seat of God set up within our nature. You may always know when conscience speaks. She never hesitates, or questions, or pronounces on the expediency of a course, but as any case is presented to her she pronounces absolutely and directly upon it as right or wrong. And as she speaks she anticipates the verdict of the great white throne.

Doubtless conscience may be impaired in its action by long neglect, or by the determined preference of human maxims as our rule of action; but it is always liable to resurrection when the voice of God is sounding. The office of the minister, like "Old Mortality" in the story, is to go through the world, chisel in hand, clearing the inscriptions of the law from the grit of growth which has rendered them almost illegible in too many cases. The Prince in the old fairy story sounded a blast at the gate of the Sleeping Palace, and broke the spell, so that all its inmates sprang up into alert vitality; and similarly the Spirit of God through the truth appeals to human conscience, which is his ally in the heart of man.

**Sunday, 19th. Romans 3.**

*That he might be just, and the justifier* (*26*).

This verse is often quoted as though the word "Yet" must be inserted to bring out its meaning,—"Just, and yet the justifier." The marvel of a just God justifying sinful men is thus strongly accentuated. Of course, this is a true thought, and marvelous, but it is not the precise idea of the apostle when he says that the just God is the justifier of those that have faith in Jesus. He means that the justice of God has come on our side, and that his love may have its unhindered way not only consistently with his justice, but because of it.

This is the heart of the gospel. Jesus has stood as our representative. He has borne our sin in its curse and penalty, has met the claims of a broken law, and satisfied the demands of infinite righteousness. To have done this in our name and on our behalf not only makes us free from any penalty which might otherwise have accrued, but gives us a claim—the claim of the righteous,—on all those blessings which the righteous government of God has to bestow.

Directly we become one with Jesus by a living faith we stand possessed of all that he has done and is. In him we have already suffered all that the holy law of God could demand as the just penalty of our sins. In him we have laid in the grave, paying the uttermost farthing that could be exacted. In him we have been liberated from the prison-house, and have passed into the presence and welcome of God. We may claim, therefore, that the law of God should make for us, as once it made against us. We are saved not only by the grace, but by the justice of God. He is faithful to his Son and just to the law when he forgives us our sins.

**Monday, 20th. Romans 4.**

*He staggered not at the promise of God through unbelief* (*20*).

It was a marvelous promise that this childless pair should have a child and become the progenitors of a great nation, so that the stars of the heavenly vault and the sand grains on the ocean shore should not be more numerous. And it was enough to stagger any man to be told of it. But Abraham staggered not. How was this?

It did not arise from ignoring the difficulties that obstructed its realization. He might have done so. Whenever the natural obstacles arose in his mind he might have ignored them. But this, according to the R. V. rendering of the previous verse, was not Abraham's policy. He quietly and deliberately considered the enormous difficulties that lay in the path of the divine purpose, and in spite of them "he staggered not."

But his unstaggering faith arose from his great thoughts of him who had promised. He kept saying to himself, "He is able, he is able." He knew that the God of nature was lord of the nature he had made. He knew that no word of the Almighty could

be destitute of power. He fed his faith by cherishing lofty and profound thoughts of God's infinite resources. There rang in his heart the assurance, "I am El Shaddai."

It is remarkable that throughout Abraham's life God was continually giving new glimpses into his own glorious nature. With every temptation, call to obedience, or demand for sacrifice, a new and deeper revelation was entwined. This fed his faith, and gave it unstaggering strength.

Child of God, feed thy faith on promise! For every look at your difficulties take ten at what thy God is!

**Tuesday, 21st. Romans 5.**

*They which receive abundance of grace . . . . shall reign in life (17).*

All God's dealings with us are on the same principle. As we received Christ Jesus the Lord, so we must walk in him. Whether it be justification or sanctification, whether reconciliation or reigning in life that is under consideration, the same mighty principles underlie and control the divine gifts and our participation in them. We receive reconciliation as a gift at the beginning of our Christian life, and we have to receive all else by the same medium to the end. Forever and forever we have just to wait till God fills us, as the flower-cups that are now filled with sunshine and now with dew or rain.

You have already received the reconciliation (11). Unable to earn it by your own endeavors you were at last content to receive it as a free gift placed into your open hand. Now you have to maintain the same position with respect to all the spiritual gifts that you need for the maintenance of a godly life, and to enable you to reign. Faith—simple, open-handed, heaven-regarding faith—is the one unchanging law of the holy life.

"Trusting Jesus, that is all!"

This reigning in life is not to be relegated to the unseen and future. It is meant to be our present experience. He hath made us kings to God, even the Father. We are called to the royalty of men, the abundance, the freedom, the consciousness of power and victory, which we are wont to associate with those who reign. To reign in the ordinary life of the home, the shop, the counting-house,—such is our high calling in Christ Jesus. And it may be ours if we receive abundance of grace of the one man, Jesus Christ.

**Wednesday, 22nd. Romans 6.**

*Present yourselves unto God! (13, R. V.).*

We must choose. On the one hand stands sin, filling the market-place with its appeals and bidding for us; on the other hand, God in the person of his Son. For it is well known that to whomsoever we yield ourselves to obey, his servants we shall be. Sin wants us not only to work its fell results by us, but to curse and ruin us; whilst God wants to bless us with eternal life.

We may not be able to forecast or to arrange many things in our lives which are difficult and perplexing, and at first it is not wise to discuss our attitude or action with respect to them. The first and most momentous question which presses for immediate solution is whether we are prepared to present our members—brain, voice, hand, heart, —to God, that through them he may fulfil his good purpose.

The argument is a cogent one. The apostle tells us that we have been delivered from death; that in Jesus Christ we have been brought back to stand on the resurrection side of the grave. For such a wondrous deliverance, he exclaims, there is only one adequate return. Present yourselves to be the slaves of your Redeemer!

In this way also we shall be delivered from sin. Merely to resist and refuse it is not enough; we shall not get perfect freedom so. But if we turn to God with a full purpose of heart and give him possession we shall be delivered from the dominion of evil, because the responsibility of our emancipation and perfection will rest on him to whom we have yielded spirit, soul and body.

**Thursday, 23rd. Romans 7.**

*O wretched man that I am! (24).*

This chapter is full of the personal pronoun. "Me" and "I" are the pivot around which its argument revolves. The strenuous efforts which the soul makes, not so much to justify as to sanctify itself, to realize its ideal, to walk worthy of the Lord, are well-pleasing, and are described by a master hand.

Is there one of us who has not read these words repeatedly and in desperation? They have been so exactly true. We have longed with passionate sincerity that a new man might arise in us to free us from our old man, and make us the men we fain would be. We have been conscious of a subtle force mastering our struggles, like the serpents overcoming Laocoon and his sons. We have realized that a corrupting carcass was bound to our backs as to the Roman criminals of old, filling the air with miasma and poisoning our life. We have cried bitterly, "O wretched man, who shall deliver?"

The key to the plaintive moan of this chapter consists in this: It is the result of the endeavor to live a holy life apart from the power of the indwelling Saviour and independently of the grace of the Holy Spirit. All such efforts are sure to end in wretchedness. We can no more sanctify ourselves than we can justify. Deliverance from the power of sin is the gift of God's grace, as forgiveness is. And it is only when we have come to the end of all our strivings and re-

solvings, and have abandoned ourselves to the Saviour that he should do in us and for us what we cannot do for ourselves, that we are led to cry, "I thank God through Jesus Christ our Lord!"

**Friday, 24th. Romans 8.**

*The Spirit himself maketh intercession with groanings (26, R. V.).*

There is a threefold groaning here.

Creation groans (22). The sufferings of dumb animals under the brutal tyranny of man, in hard service, in the torture chambers of vivisectionists, to yield pleasure, to give food, or to provide dress, must fill the ear of heaven with groans. The sighs of myriads of acres condemned to bear the poisonous poppy or the barley for the manufacture of spirit must be heard across the broad expanse of space. There is a discord, and oppression, a vanity in the universe around us which constantly betrays the secret of evil. Goethe said that nature seemed to him to be like a captive maiden crying aloud for release.

The saints groan (23). We wait for our adoption, for the manifestation of our sonship, for the redemption of our bodies from the last remnants of the fall, and as we wait we groan beneath the pressure of the present, the weight of mortality, and with eager desire for the blessed advent of the Lord.

The Spirit groans (26). The pressure of sin and sorrow in our world is heavy for him to bear, and he sighs bitterly, as Jesus did when he stood face to face with the grave of his dead friend.

But these groans portend life, not death. They are full of hope, not despair. They are the pangs of birth, not the throes of death. Out of the agony of the present the new heavens and earth are being born:

> Unto you is given
> To watch for the coming of his feet
> Who is the glory of our blessed heaven.
> The work and watching will be very sweet,
> Even in an earthly home;
> And in such an hour as you think not
> He will come!

**Saturday, 25th. Romans 9.**

*Jacob I loved, but Esau I hated (13, R. V.).*

The apostle is dealing here not with individuals as such, but with peoples and nations. For instance, Isaac stands for the entire Jewish race, Abraham's seed (7). He is dealing with the question why it was that God chose Israel and rejected Edom, chose Jacob and rejected Esau, and he shows that the ultimate decision of their destinies lay in the purpose of God according to election. The one was elected to be a channel of immense blessing to the world, whilst the other was rejected.

But we must always associate the divine foreknowledge with the divine choice. "Whom he did foreknow he also did predestinate." We must regard Jacob and Esau not as individual personalities merely, but as the founders of nations. For God's purpose in building-up the Chosen People Jacob the methodical and farseeing was more suited than Esau the free-lance, the rover, the child of impulse and passion. And besides, there were religious aptitudes and capacities within him of which Esau gave no sign or trace. This does not solve the entire mystery, perhaps, but only casts it a degree or two further back. Still, it ought to be considered. Like a candle it casts a slender ray on to the black abyss. In any case, is it not certain that God's choice did alight on him who was most suited to serve the divine purpose?

It may be that God is wanting to execute his purpose through you. Take heed! Still the savory dish steams on the desert air and appeals to the appetite of our natures, and we are strongly tempted to forego the unseen and eternal for a moment's gratification. See to it that for one morsel of meat you do not sell your birthright!

**Sunday, 26th. Romans 10.**

*If thou shalt confess with thy mouth Jesus as Lord . . . . (9, R. V.).*

Salvation here is evidently to be taken in its most extended meaning. It stands even more for the deliverance of the soul from the love and dominion of sin than for the removal of its justly-incurred penalty. That we should be pure in heart, holy in thought, consecrated in life, with all the range of our nature controlled by his indwelling Spirit, such is the divine intention with respect to us as suggested by this deep, great word Salvation. But there are two conditions on our compliance with which this saving power is realized.

We must confess Jesus as Lord. Throughout Scripture there is a close connection between Christ's royalty and his saviourship. "Behold, thy king cometh to thee, . . . . having salvation"; "Him hath God set forth to be a prince and a Saviour." We shall never know Christ as a Saviour from inbred sin until we have definitely and absolutely enthroned him in our hearts. A physician is not content with healing outbreaks of disease and fever when they occur, but claims leave to examine all the arrangements of the house so as to deal with the sources of the mischief.

We must also steadfastly believe in the resurrection. The risen Lord, sitting at the right hand of God in all vigor of an indissoluble life, still working in the world and energizing the hearts of his own, entering to indwell, to fill, to unite with his own eternal life, such is the vision offered to our faith.

Let us look away to him with a persistent, unwavering gaze until sin ceases to attract us and Satan finds a stronger in possession!

**Monday, 27th. Romans 11.**

*Of him, and through him, and to him, are all things* (36).

This verse reminds us of those lagoons of perfectly still clear water of which travelers tell. So clear, that it is easily possible to look into their translucent depths to where the submarine foliage waves! So deep, that the ordinary measuring line fails to plumb them! All these words are monosyllables. A child just learning to read could easily spell them out. But who shall exhaust their meaning?

"Of him." The entire scheme of redemption, the marvelous history of the Chosen People with which this chapter is occupied, the universe of matter, all are included in the all things that have emanated out of God. No one has been his counselor, or given aught to him. From all created things, which are as the stream, let us climb to him who is their fountain, source and origin; and in him let us learn to fill our own souls to the brim!

"Through him." Through Jesus Christ the mediator God has poured the entire grace and wealth of his nature to bless and help us. There is no good thing that does not come to us through the mediation of the second person of the holy trinity. Through him he made the worlds. Through him we have received reconciliation. Through him, also, all grace is made to abound toward us. Never forget to magnify the Lord Jesus as the source of all your supply!

"To him." Creation, providence, redemption are all tending back to God. The tide is setting in toward the throne. A revenue of glory shall yet accrue from all that has happened within the parenthesis of time. Every whit in the great temple shall one day say, "Glory!"

**Tuesday, 28th. Romans 12.**

*Present your bodies a living sacrifice, holy, acceptable to God* (1).

To "present" carries us back to chapter 6. We might almost say that the intervening chapters, after the manner of the apostle, are one prolonged digression or parenthesis, and that he classes all the great things with which he has been treating as among the mercies of God and as reasons for our entire consecration. Every disclosure of God's grace toward us is an argument for our complete surrender to his will and power.

We are called on to present our bodies as instruments of righteousness because all true regimen of the inner life immediately affects the body in all its members, and conversely the consecration of the body reacts upon and affects the temper of the soul. It would be well for you take Miss Havergal's hymn, "Take my life," with its enumeration of the various parts of the body, and offer and present yourself to be from this day and forward wholly for God. Only believe that he is more anxious for this than words can tell because he loves you so, and that he accepts immediately what you offer!

Such consecration must be living, that is, it must enter into all our life, being holy, well-pleasing to God, and rational. It is not only reasonable when we consider the relation we sustain to him, but it should engage all our intelligence and reasoning faculties. And when it is made, and the soul is becoming duly transfigured in its exercise, we begin to prove that God's will, which once we dreaded, is also good, well-pleasing, and perfect. When we look at God's will from a distance, and before consecration, it seems impossible. It is only when we begin to obey that we can say:

"Thou sweet, beloved will of God!"

**Wednesday, 29th. Romans 13.**

*Put ye on the Lord Jesus Christ!* (14).

This verse is ever memorable from its association with the life of Augustine, who says:

"Thus was I sick and tormented in mind, bitterly accusing myself, and rolling and turning about in my chain, till it might be wholly broken."

At length, rushing into the garden, groaning in spirit, "all my bones were crying out. Soul-sick was I, and grievously tormented. I said to myself, 'Be it done now! Be it done now!' And a voice said, 'Why standest thou in thyself, and so standest not? Cast thyself upon him! Fear not! He will not withdraw himself to let thee fall. He will receive and will heal thee. Stop thine ears against those unclean members of thine which are upon the earth that they may be mortified!'"

Then arose a mighty tempest, bringing a heavy downpour of tears. "I cast myself under a certain figtree and gave rein to my tears, and the floods of mine eyes brake forth. Why not now? Why not this hour make an end of my uncleanness? And lo! from the neighboring house I heard a voice as of a boy or girl, I know not which, singing and oft repeating, 'Take and read! Take and read!' Checking the torrent of my tears I arose, interpreting it to be a divine command to open the Book and read the first chapter I could find. I seized, I opened, and in silence read the passage on which mine eyes fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof!' No further would I read, nor was there need, for instantly all my heart was flooded with a light of peace, all the sadness of doubt melted away!"

**Thursday, 30th. Romans 14.**

*He that herein serveth Christ is well-pleasing to God, and approved of men (18, R. V.).*

Dean Howson renders this verse thus: "He who lives in these things as Christ's bondsman is well-pleasing to God, and cannot be condemned by men."

There are two rules, therefore, to be observed by us when we consider our behavior in that great border-land which lies between the dark and light, the clearly wrong and clearly right. We are all conscious of habits and tastes, of inclinations toward certain forms of amusement and recreation, of methods of life, which do not contravene any distinct law of God but are certainly open to question. It is such things that fall within the scope of these two principles.

First, we must always remember that we are Christ's bondservants. Let us look then, every day and hour, and as to the mental habit every moment, upon Jesus Christ as our master! Saintly George Herbert chose that to be, as it were, his best-beloved aspect of his Saviour; "My Master, Jesus"; "An oriental fragrancy, my Master." Let us do the same! Let us wear the word next the heart, next the will; nay, let it sink into the springs of both, deeper every day. And as each fresh question arises in our life let us stand close beside him, noticing the expression of his face, asking him what he would desire, and always reckoning that the least suggestion of his preference is law!

Second, we must always bear in mind the spiritual life of others. We are to put no stumbling-block or occasion for falling in another's way. It is good neither to eat flesh, nor drink wine, nor to do any other thing whereby our brother is made to stumble. Let us each of us please his neighbor for good ends, to build him up: for Christ pleased not himself!

**Friday, 31st. Romans 15.**

*I will not dare to speak of any things save those that Christ wrought through me (18, R. V.).*

All things that have not sprung from the indwelling and inworking power of Christ are probably valueless in the sight of God. As the apostle dared not record them in this book, so probably they are not recorded in God's book. They lack the one principle or germ of life. Our Lord said, "Separate from me ye can do nothing"; and probably, therefore, whatever we do out of living union with him amounts to nothing.

These words are a window into the apostle's inner life. He was ever looking to the Lord to work through him in the power of the Holy Ghost. He had nothing, therefore, to boast of as he reviewed his labors. The impulse in which they originated and the success with which they were crowned were alike attributable to the Son of God, who had been revealed and formed within.

Let us so yield ourselves to him that the great Master may fulfil through us also all the good pleasure of his will!

Let us wait before him in earnest expectancy till the foundation of his purpose begins to arise within us, and let us receive from him the gracious power of which to realize his plans! "I cannot," one may say, "give that tract, speak to that fellow traveler, witness for Christ on that ship or in that shop, stand up in that pulpit and preach." No, perhaps not, but you can let Christ do these things through you!

(To be continued.)

*LEARN AND GROW THROUGH READING!*

**Word of God and the Word of Man (The),** by Karl Barth. Translated from the German by Douglas Horton. Pilgrim Press, Boston. 327 pages. $2.25. Karl Barth is the most talked of theologian in the world today. By some he is hailed as a modernist, by others as a conservative, "the one hope of Protestantism." All are seeking to understand him. Few, perhaps, succeed.

This book contains certain selected occasional addresses. The translation is a most remarkable piece of work, reproducing the diction and the tremendous fervor of the author.

Karl Barth has a message for this age. He claims to be a follower of Calvin, but Calvinists are dubious, for the doctrines of the atoning work of Christ and the personality of God are not pronouncedly present in his thought. The modernists hail him as a leader, but he denies kinship with them when he speaks of their "disastrously dimsightedness in regard to the fact that man as man is not only in need but beyond all hope of saving himself."

Perhaps his greatest contribution is his emphasis on the Bible as a revelation from God. "We have found in the Bible a new world, God's sovereignty, God's glory. Not the history of man, but the history of God. Not human standpoints, but the standpoint of God." Nothing like this is in the current literature of the world, nor in newspapers or magazines. It is "the religion of God, never once the religion of the Jews." "The Bible lifts us out of the old atmosphere of man to the open portals of a new world, the world of God." With splendid diction, fire and enthusiasm he speaks of the Bible not as man's book, but as the Word of God. This is no small accomplishment, to get the world thinking with a new reverence about the Bible.

In his conception of God there are reminders of the unknown, unknowable, impersonal God of the ancient Gnostics, a haziness about his personality, an emphasis on election as the solution of the enigma of life that in some minds borders on fatalism, and yet, paradoxical as it may seem, he pictures God as righteous. "For the living God never for a minute manifests himself to our conscience except as righteous." Righteousness implies freedom and personality. Conscience to Dr. Barth is the voice of God. We are to find the righteousness of God "by listening to and not silencing the conscience when we have hardly begun to hear its voice . . . . And then God works in us. Then begins in us as from a seed, but an unfailing seed, the new basic something which overcomes the unrighteousness." This is Karl Barth's Calvinism, as least suggesting a key to the practical application of his theology, the new birth, supernatural, all of God. It is doubtful if we can detect in him the reformed doctrine, centering in the thought that "Man's chief end is to glorify God and enjoy him forever," or the doctrine of election as Calvin phrased it; but Dr. Barth does not pretend to be Calvin's follower in detail, but in the underlying thought of Calvin, "Deo soli gloria." "God who forgives sins is the one to be feared."

Only by reading these addresses will one come under the spell of the native eloquence and fervor with which Dr. Barth drives home his message. He has compelled a rethinking along theological lines. God, not man, is made central. The revelation of God to man is shown to be the sum and substance of the Bible, not man's aspirations or thoughts of God. He is making the world think by his wonderful paradoxical way of putting things, and it may be—who can tell? —that he may be the forerunner of a new appraisement of the Bible and its message of God to men. It is doubtful if he has gone far enough. His followers will go further, for if God has spoken by prophet he has also spoken by his Son. Then we must listen to what the Son says not only about God but about himself, his mission to men, and his coming again.—S. C. H.

**Pentecost: A Renewal of Power,** by B. H. Bruner. Doubleday, Doran and Co., Garden City, N. Y. 162 pages. $1.50. This is a suggestive little volume recommending a restudy of Pentecost, which will serve as a corrective of many of the evils of present day church life. Its fervor, the simplicity of its teaching, its emphasis on the facts of the life and resurrection of Jesus, as well as the absence of theological formulas come in for commendation. Mr. Bruner suggests that the church return to that primal simplicity and fervor.

It is hard to turn the wheels of time backward. Men have been thinking out their theology, and time has changed conditions. We would not deplore the results of centuries of thinking and debate, and the church is facing conditions of scepticism and subtle hostile thinking in the name of science and philosophy that make the deepest and clearest theologic thought one of the necessities of the time. But the study of Pentecost will ever prove to be of the highest spiritual value. The great conceptions on which the church was then built were the positive assurance of the resurrection of Jesus, his exaltation to the right hand of God, and the forgiveness of sins in the name of Jesus. This constituted the primitive theology of Peter. They must never be lost sight of if we are to have effective evangelism today.—S. C. H.

### Biblical Themes.

**Bible and Social Problems (The),** by Walter L. Lingle. Fleming H. Revell Co., New York. 192 pages. $1.75. Dr. Lingle is president of the Southern Presbyterian Training School at Richmond, Va. This book gives his James Sprunt Lectures for 1929.

After defining his topic and expatiating on the kingdom of God and the Sermon on the Mount the author enters upon a study of what the Bible has to say about money, poverty, the family, war, and social reform. Many illustrations from actual experience mark the progress of his arguments.

**Boys' and Girls' Life of Christ (A),** by J. Paterson Smyth. Fleming H. Revell

Co., New York. 287 pages, with illustrations and map. $2.50.

The author gets the attention and confidence of young people from the start. He says he writes for thoughtful boys and girls who are willing to think and use their brains,—it is not a childish book. So he retells the story in a conversational tone, dividing the matter into short chapters, with occasional drawings that speak to the eye.

We think he has achieved his purpose right well.

**Eternal God Revealing Himself to Suffering Israel and to Lost Humanity (The),** by David L. Cooper, 4417 Bernice Street, Los Angeles, Cal. 362 pages. $3.75.

The author has a definite goal and clear-cut ways to reach it. First he essays to establish the existence of God according to the evidence of nature, the God of Israel who revealed himself in the Old Testament (Terach), where the evidence shows his deity in the unity and trinity of divine personalities; also his humanity through one of the divine personalities assuming human form. Next the author turns to the New Testament, where he finds continuation and fulfilment of Old Testament teaching as to God.

With this as his framework he elaborates his evidence in detail. Every step is founded on Scripture: the Hebrew text is given, with the author's translation of it. The viewpoints of atheists, freethinkers, agnostics, rationalists, are given and answered. Messianic portions in the Old Testament are expounded. There is all the appearance of a rounded, scholarly, truth-seeking examination of the subject.

The outcome of this study is to set Jesus of Nazareth before Israel as Messiah and Son of God, and before humanity at large as Saviour. The ordinary reader can follow the study through from beginning to end: and he will surely find a more thorough treatment of the subject than he has ever studied before.

**Heights of Christian Blessedness (The),** by Doremus A. Hayes. Abingdon Press, New York. 393 pages. $2.50.

This study of the Beatitudes seeks an answer to the question, "What is happiness?" The question, of course, is answered by Jesus. It is a well written book, carefully thought out, and will be of great aid to any to whom the meaning of the Beatitudes is not completely clear. The seventh Beatitude is given double space, and in these days of peace when we pray that peace may never be broken this seventh Beatitude with its condemnation of war and its appeal to common sense is given not one more page than it deserves.

This volume is Scriptural, readable, and because of its clear analysis would please mightily any professor of Homiletics.—H. P.

**Humanity of God (The): An Interpretation of the Divine Fatherhood,** by John Wright Buckham. Harper and Brothers, New York. 265 pages. $2.50.

Welcome as another in the encouragingly growing number of books that present serious consideration of problems of theology from the frankly acknowledged position that they are the most serious of all problems.

It is the subtitle that states accurately the subject treated. The title he first submitted was "The Fatherhood of God and the Modern Man." In any study of the book it should be remembered that this is what it is about. Even so, it is a large subject. But it is treated in a large way.

The idea of the fatherhood of God is discussed in its relation to theology, philosophy, natural science and mysticism. The difficulties in the way of its acceptance which are presented by nature, by suffering, by death and by history are honestly acknowledged and convincingly discussed.

There does not seem to be any disposition on the author's part to reduce the content of the idea of the fatherhood of God to make it fit any special philosophical scheme or scientific theory. It is treated steadily as different from a mere metaphor.

Not every assertion of the author will pass unchallenged, but on the whole the book appears to be a fine piece of genuine Christian apologetic.

And there must be said a word of appreciation of the really beautiful style in which it is written. It is not uniform throughout, as the author himself points out, but its variation with the phase of the theme only adds to the charm which characterizes it all the way through. It is always clear as the sunlight.

A strange error on page 18 is more strangely confirmed by the Index, whereby the Life of Washington which so influenced Abraham Lincoln is credited to the authorship of Charles F. Deems, who was himself not born until Lincoln was eleven years old. —W. O. S.

**Itinerary of Jesus Reviewed (The),** by Albert L. Vail. Judson Press, Philadelphia. 48 pages.

The usual itinerary of Jesus in harmonies of the Gospels, covering the first 32 verses of Luke 4, did not satisfy this author, who after long study has proposed a rearrangement which leaves that passage intact without disturbing the other Gospels. This, he thinks, vindicates Luke as a historian and reveals Jesus more perfectly as the perfect man.

**Oracles of God (The): A Modern Interpretation of the Old Testament Prophets,** by William Thomson Hanzsche. Fleming H. Revell Co., New York. 117 pages. $1.25.

A meaty little book, giving six or seven pages on an average to each of the prophets and Job,—18 chapters in all.

Each prophet is designated by a key title, thus: "Isaiah the Determined Diplomat,"

"Jeremiah the Persecuted Emancipator," "Ezekiel the Actor in Exile." Each chapter has a New Testament text to begin with, and Questions of application for today and some verses at the end.

The comment on each book is newsy, dealing with the history and setting of its contents, and its permanent principles.

Dr. Hanzsche must have a thorough command of his subject, else he could not compress so much into so little space.

**Quiet Talks on How to Pray,** by S. D. Gordon. Fleming H. Revell Co., New York. 192 pages. $1.25.

Dr. Gordon has lost none of his grip, nor has he changed his style, so that one who is familiar with his previous books knows the character of this new volume.

About half the book deals with the How and Why of prayer, the rest with "Some of the Old Masters at Prayer,"—David in Psalm 77, Elijah on Carmel, and Paul for the Ephesians.

**Seeing the Future,** by Christabel Pankhurst. Harper & Bros., New York. 328 pages. $2.50.

The title implies that the scientific watchword "Seeing is believing"—everything demonstrated in ways that are felt, seen, heard,—is true also in religion. In other words, the Bible and Christianity are based on facts that are verifiable. In particular, this is true of Jesus Christ and of his promise to come again. "Verified prediction supplies scientific proof of Christianity."

This is not a book that follows the beaten track. It is not a string of Bible texts. Scripture is of course freely quoted, with references given in footnotes, but the bulk of the book is close reasoning with liberal quotations from scientists of many lands and languages. The importance of prophecy, the discovery of the future, the fact of divine intervention, prepare the ground for consideration of Christianity and science and Christianity's grip on the younger generation. Over a third of the book toward the end surveys signs of the times in upheavals of nature, moral conditions, wars and rumors of wars, the return of Jews to Palestine, the modern policy of nations.

The most fastidious student, even though he be prejudiced against the doctrine of our Lord's return, will find this book worthy of his attention by reason of its thoughtful character, its presentation of sober facts and arguments, its frank and pleasing literary style.

**Sin and Its Punishment,** by James Oliver Buswell. Bible Institute Colportage Association, Chicago. 63 pages. 40 cents.

An old-fashioned Biblical study, defining sins of different types, with eternal punishment as the penalty of the eternal sin of rejecting Christ. Positive views are given, and the analysis of the subject simplifies the study.

**Towering Figures among the Prophets,** by L. O. Lineberger. John C. Winston Co., Philadelphia. 181 pages, illustrated. $1.50.

Twelve chapters devoted to Elijah, Nehemiah, Job, and others of the best known prophets. The preacher seeks to revive the times in which each subject lived, the issue against which he flung himself, his spirit and ministry, his permanent teachings. He succeeds in making these men live and speak again.

**Wounding of Error (The),** by John T. Glover. Biola Book Room, Los Angeles, Cal. 228 pages. $2 net.

The author holds that all the English versions of the Bible contain mistranslations and erroneous interpretations. Indeed, he first of all impales certain standard lexicons, and asserts that some lexicographers are creatures of prejudice. The word baptiso receives most attention, classical Greek being raked over to show that it never meant immerse or dip. Similarly the Greek prepositions and various other words in the original are followed through the various English versions to show how confusing are the translations. One chapter gives errors found in the various versions, including the latest.

We cannot know truth unless we know just what the words mean. In so far as this author banishes obscurities and brings out the correct meaning of the original he is a help to our understanding of the Bible.

### The Problem of Suffering.

**Riddle of Life (The),** by Neville S. Talbot. Longmans, Green & Co., New York. 110 pages. $1.

Lenten reading by the bishop of Pretoria on the difficulties created by the presence of evil. Rejected explanations make way for Jesus Christ, and "Practical Considerations" speak of courage, otherworldliness, the riddance of sin, bereavement, etc. Of course the bishop foresees ultimate victory.

It is a thoughtful book, drawing largely upon the writings of Baron Friedrich von Hügel and others who have grappled with this riddle.

**Trouble,** by Jeff D. Ray. Judson Press, Philadelphia. 80 pages. $1.

The author is a Texan with 50 years' successful experience in the educational and religious development of his state.

This book offers a contrast to the one reviewed above. The bishop of Pretoria must be a mystic, a studious type, introspective. We imagine Dr. Ray is of the more open Western type, keen-minded, practical, used to helping persons in their daily trials. He tells them to resist the downward pull, to carry on in spite of trouble, to look out more than in, to pray, and so on. The nature of

trouble and reasons for it, the needless increase of trouble, and "The Coming of Stephanas" round out a helpful treatise.

### Three Oxenham Booklets.

**The Later Te Deums.**
**A Little Te Deum of the Commonplace.**
**The Sacraments of Fire, Water, Light, Food, Work, Sleep, Pain, Life, Love.**

Three inspirational booklets of praise and thanksgiving by John Oxenham, published by the Pilgrim Press, Boston. Envelope size, attractively bound. Each 12 pages, 10 cents.

They breathe a true devotional spirit. They voice a great multitude of subjects of praise in words the reader can make his own. As mere poetry they uplift one's spirit.

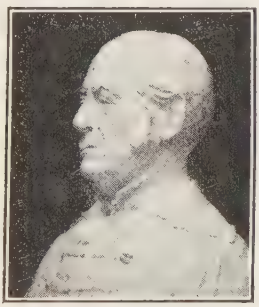
The Sacrament of Fire begins thus:

"Kneel always when you light a fire!
Kneel reverently, and thankful be
For God's unfailing charity. . . . ."

The first stanza of the Sacrament of Food is:

"Each meal should be a sacramental feast,
A Eucharist each breaking of the bread,—
Wherein we meet again our Great High Priest
And pledge new troth to our exalted Head!"

### Biographical.



*The late President Charles W. Eliot of Harvard.*

**Charles W. Eliot: Puritan Liberal,** by Henry Hallam Sanderson. Harper and Brothers, New York. 253 pages. $2.

The author states that the key to the achievements of the late president of Harvard in scholarship, administration and civic leadership is found in his spiritual faith. He speaks of this faith as a majestic faith, yielding "a firsthand experience of the presence of the living God." He describes Dr. Eliot as a dweller of that "inner world where God and man meet in vital relationships." His spirit moved in a realm above the level of academic conflicts between science and religion in a level of harmony and spiritual illumination. His religion found nourishment in the discoveries of modern science. The spirit of a crusader led him to champion any new truth no matter who was the discoverer. Boldness in statement of convictions, fearlessness under criticism and passion for progress marked his career.

The author has given us a book about an inspiring man, whose inspiration was his religion.—F. L. D.

**Famous American Athletes of Today,** by Charles H. L. Johnston. L. C. Page and Co., Boston. 445 pages, illustrated, picture cover. $2.50.

Twelve stars of athletic fame are introduced to the reader by picture and story. Beginning with Lindbergh and Tunney, the list includes Babe Ruth, Hank Gowdy (catcher), Tilden, Helen Wills, Bobby Jones, Trudy Ederle, Paddock, De Mar, Harry E. Wilson (West Point football), and Thomas Hitchcock (polo). In each case one supreme event is usually told, together with a record of the champion's whole career.

It makes a thrilling, wholesome book. A preliminary chapter on the beginning of organized sport among the ancient Greeks adds flavor to the record of modern popular athletics, whose variety is indicated by the above names.

**Modern Martyr (A): Theophane Vénard,** by James A. Walsh. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 238 pages, illustrated.

A new edition of the life of a young French priest, who after ordination went out to Tong-king under the Paris Foreign Mission Society, and after seven years was beheaded for the faith. The book traces his early life and schooling in 80 pages, after which his service is told, involving persecutions and trials and finally martyrdom.

The content of the book is mostly letters from Vénard to his family and ecclesiastical friends and superiors. They breathe a constant air of devotion and sacrifice, whose true ring is not obscured by their Romanist setting. Vénard was beatified in 1909.

**Princes of the Pulpit and Pastorate, Second Series,** by Henry Clay Howard. Cokesbury Press, Nashville, Tenn. 448 pages. $2.50.

Twelve of these "Princes," in answer to the magic of Professor Howard's words, live again in these pages. We can almost see them and nearly feel the spell of the eloquence and the strong spiritual power whereby they were wont to master the men and women of their day and generation.

But they do not all belong to the same generation, nor did they all serve at the same time. The period of their work stretches from the 12th century to the 20th. The first of them is Bernard of Clairvaux, and the goodly procession closes with Dr. James M. Buckley of New Jersey. Each of them, though for the most part they are of widely separate communions and diverse theologies, is a forceful illustration of the text which is carried on the title page, "We preach not ourselves, but Christ Jesus as Lord."

One closes the book with an almost overwhelming sense of the grandeur of this

calling, and of its awful power "to pluck up and break down, to destroy and to overthrow, to build and to plant." The working pastor, weary in the midst of the years and dreary tasks, and the young apprentice, beginning, perchance, to feel some faintness of heart as his first assurance wanes, will each find refreshment and heartening in these glowing records of lives and tongues aflame. —W. O. S.

**Wanderer's Way (A),** by Charles E. Raven. Henry Holt and Co., New York. 220 pages. $1.75.

A rather remarkable autobiography of an Englishman of the thoughtful kind, who is now canon of Liverpool and a leading figure in religious life. Son of a barrister, and a Cambridge man, his story of his early years and of his inner and outer life until, while occupying an educational position in Liverpool, he met Jesus as a living person, offers a unique and not unwholesome unveiling of one man's growth in experience and character. The religious note is never absent, and he has some plain things to say about the Church of England.

The book is more than the history of one man. It affords glimpses into the life of multitudes of men of Canon Raven's general culture, and also into the social and religious trends and movements in England of the past—say—50 years. Nothing like it could be written in America.

**Young Luther,** by Robert H. Fife. Macmillan Co., New York. 232 pages. $2.

The author of this book, which gives an account of the intellectual and spiritual growth of Martin Luther from the school days of his boyhood through his university life to the time of his break with the Roman Catholic church, reviews Luther's long struggle with the following words:

"The Reformation with all of its wide implications did not spring from social, political or economic causes. Its origin lay in the fact that a monk-professor, out of the depths of a rich soul experience finally interpreted a theological concept (iustitia Dei) not in the sense of the justice which condemns (iustitia damnans), as his master Biel had done, but as the mercy which saves (misericordia salvans)."

The book shows wide research in Luther literature. Not only the works of admirers, but also those of enemies have been searched. Apart from its chief purpose as biography the book is a valuable contribution to the literature of education.

Just now the reader public is being offered biography after biography written in the new psycho-analytic style, which seeks correctly to interpret to the reader the innermost soul experiences of men long since gone to their reward. The present volume deals with such experiences of Luther on data furnished by Luther himself in his autobiography and similar writings. We have here no imaginary motives ascribed to his hero by a modern author.—F. L. D.

### For Workers.

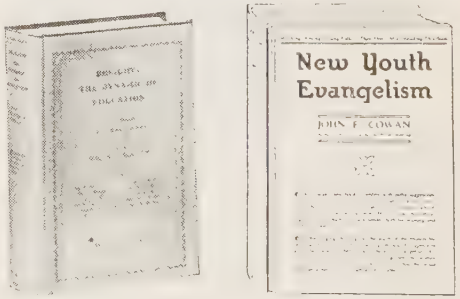
**Building the House of God,** by Elbert M. Conover. Methodist Book Concern, New York. 217 pages. $2.50.

A valuable book for those planning a new church building or attempting the more difficult task of improving a church already built. Here we have a history of church buildings, illustrations and descriptions of every kind of church, and the needs of children and young people as well as their elders cared for in church construction. The illustrations are numerous and especially good. It would be difficult to have any book more complete than this, for it deals not only with towers and auditoriums, but also with organs and bells and glass. This last is by no means the least important, and it is a great relief to know in the words of the author:

"None of our churches now need to make themselves ridiculous in the use of glass, unless they so insist."—H. P.

**One Hundred More Three-Minute Sermons,** by John R. Gunn. Doubleday, Doran and Co., Garden City, N. Y. 136 pages. $1.35.

Short homilies of personal and practical nature that appeared first as daily sermonettes in a syndicate of newspapers. There is always a text, and the title is sometimes catchy, thus: "A Banistered Home," Deuteronomy 22.8; "Beware of Your Friends!" Matthew 10.36; "Get That Lion!" Proverbs 26.13; "Just Try It!" Romans 12.21.




**Religion, the Dynamic of Education: A Symposium on Religious Education,** edited by Walter M. Howlett. Harper & Bros., New York. 172 pages. $1.50.

Certain Protestant educators and laymen in New York felt the loss education must suffer through its divorce from religion, so important meetings were held to discuss the problem. This book contains all papers read and discussed at these gatherings. Aspects considered included the relation of religion to good citizenship, the place of the church and the Bible in education, worship and social objectives in religious education,

weekday religious education. Seminary professors, prominent educators and ministers read the papers, so we may be sure we have the best expert thought on what is bound to continue to be one of the livest problems for the church and the state to solve.

**Testimony to the Truth.** Marshall, Morgan and Scott, London. 29 pages. 6d.
Addresses delivered by Dr. F. B. Meyer, Rev. Samuel Chadwick, Bishop Taylor Smith and Rev. E. A. Carter at a great demonstration at the Royal Albert Hall, London, organized by the Bible Testimony Fellowship.

It leads us to wish that such demonstrations should be held in the large cities of this country.

**Themes for Vital Preaching,** compiled and edited by Carl Betz and Paul Krutsky. Doubleday, Doran and Co., Garden City, N. Y. 245 pages. $2.
A lengthy introduction explains that this book is framed upon the church year, that is, the observance by the three greatest churches of Christendom of the historic cycle of festivals and days of worship which pervade the civil year and give it a distinctive Christian character. The object is not to plead for a liturgical service, but only for the observance of the church cycle in the subjects selected for worship.

It is contended that this insures a comprehensive teaching ministry such as a haphazard selection of subjects cannot attain. It says nothing in reference to an expository ministry.

The divisions of the church year are Advent, Christmas to Lent, Easter to Whitsuntide, Trinity. Two sermon outlines and Scripture readings are given for every Sunday, also for special occasions like Watchnight, New Year, Harvest, Reformation.

**Use of the Old Testament in Current Curricula (The),** by Robert Seneca Smith. Century Co., New York. 337 pages. $2.25.
A technical analysis of six leading series of Bible courses, showing the proportional amount of Old Testament material in each course.

Among results are that the amount is getting smaller with every new course, because miracles are being left out and Old Testament characters and incidents are judged by New Testament standards.

Believing that the Old Testament has real worth the author advocates a new type of course which will set up social objectives as their immediate and ultimate aims. The constructive teachings and efforts of men like Moses and David, Amos and Hosea should be studied because of the contributions they can make to our present civilization.

**What It Means to Be Christian,** by Charles O'Neale Martindale. Neely Printing Co., Chicago. 136 pages. 75 cents and $1.25, plus postage.
To be a Christian you must know Christ, and how he reveals God, so the author starts with Bible teaching on these themes. Then come chapters on How, Why and When to become a Christian. Assurance, churchmanship, and helping others to become Christians occupy other chapters.

Bible references are given for every step in the author's development of his themes.

### Sermons and Essays.

**Feathers on the Moor,** by Archibald Alexander. Doubleday, Doran and Co., Garden City, N. Y. 220 pages. $2.
The title is derived from a reference in Browning, where the poet picked up an eagle's feather on a moor,—a witness on the moor to the heavens high above it. So, says this author, it is our good fortune now and then to have gleams of inspiration from God light on us and send us forward with uplifted head.

The book contains 42 expositions of Scripture passages, each showing imagination and originality—and spirituality—in its title and elaboration. It fully maintains the reputation of those Scottish ministers for insight into Scripture and homiletic skill.

**Great Empire of Silence (The),** by Robert Merrill Bartlett. Pilgrim Press, Boston. 60 pages. $1.75.
The title is from Thomas Carlyle. It introduces, first, an essay on the first of three experiences of our Lord,—silence, the seeking of solitude for communion with God and meditation. Next suffering, a web in which we inevitably find ourselves. Third sacrifice, met with triumphant disregard because it eventuates in new life.

These are three Lenten addresses on a high level of observation and exhortation. The author weaves a strong framework, and clothes it with spiritual substance and luminous illustrations and quotations.

**Inevitable Christ (The),** by J. D. Jones. Doubleday, Doran and Co., Garden City, N. Y. 316 pages. $2.
Sixteen textual sermons in Dr. Jones' best style. He is so well known to readers of the **Record** through addresses that have appeared in these pages that we need not dilate on his understanding of Scripture, his carefully selected themes, his lucid style, his practical applications. He is one of England's greatest preachers.

Nine or ten of the sermons revolve about Christ.

**In Touch with Christ,** by James Reid. Doubleday, Doran and Co., Garden City, N. Y. 318 pages. $2.
What we have said above about Dr. J. D. Jones may be truly repeated of Mr. Reid. The former is a Congregationalist, the latter a Presbyterian, and both are widely

esteemed outside their denominations and in this country.

Here are 20 textual sermons, some of which, we believe, have been given at Northfield. People enjoy hearing Mr. Reid, and his sermons also read well.

**Religious Difficulties of Youth (The): Essays of Interpretation and Inspiration,** by Albert D. Belden. Cokesbury Press, Nashville, Tenn. 213 pages. $1.50.

The difficulties discussed have to do with mystical problems and practical issues such as nature and God, the supernatural in life, the doctrine of the Trinity, the problems of sin and of suffering and of sex,—12 in all in Part I. Mr. Belden has a frank manner of analysis of his subject, has read widely, and offers reasonable intrepretations.

Part II he entitles "Inspiration—A Miscellany." It is a collection of essays—sermons, maybe,—of a constructive character. The author always has the faculty of gripping his subject and writing with a facile pen.

**Song of the Stars (The),** by Anson Phelps Atterbury. John C. Winston Co., Philadelphia. 137 pages. $1.50.

Nine textual addresses, each with a striking title and suggestively worked out. Thus "The Waning of the Light," 1 Samuel 3. 3; "A Change of Garment," Isaiah 6. 3; "God's Interrogation Point," 1 Kings 19. 9; "Ghost Memories," Mark 6. 16.

**This Dreamer: Addresses on Achieving Faith,** by James I. Vance. Fleming H. Revell Co., New York. 157 pages. $1.50.

Dr. Vance notes the signs of revolt against the belittling of idealism. "We have had enough of the roughneck in literature, of Sodom in Society, of sex in drama, of nakedness in art." So he would help along a revival of idealism in religion, morals, citizenship, social and business relations.

The first address sets the keynote of the book, on Genesis 37. 19. Jacob was also a dreamer, Genesis 28. 12. And so through 15 chapters of high aspiration and effort.

### Various Themes.

**Ascensions,** by Thomas L. Masson. Century Co., New York. 371 pages. $2.50.

Mr. Masson began writing as a boy of 16, and in the interim has occupied responsible posts on some of the leading dailies and weeklies. He has been a great reader, too, including the Bible.

There are four divisions of the contents of this book. First, "The Take-Off," which seems to be a meditative introduction to "The Record," an abbreviation of his diary beginning in the early part of 1914. He lived a varied life, with many contacts with prominent people. Third is "Flights," further meditations on the interior life, and lastly "Landings," which seems to contain

*Thomas L. Masson.*

conclusions in the realms of thought and meditation he has been working over.

There are many pages of dicta, aphorisms, of this kind: "Every writer on the interior life is accused some time of pantheism. I am no exception."

Not only Mr. Masson's friends, but the general reader will be interested in these self-revelations of a publicist who was managing editor of "Life" for 28 years.

**Celestial Pilgrimage (A),** by R. L. Berry. Gospel Trumpet Co., Anderson, Ind. 256 pages, illustrated. $1.50.

A 20th century "Pilgrim's Progress," in which some of Bunyan's characters appear, but a great many new characters and experiences are obviously possible in an allegory of the Christian life of today.

It seems to be well done. Certainly it carries a spiritual and moral message.

**Cycles of Time and Seasons, Based on the Reproduced Ancient Hebrew Calendar,** by G. C. Savage. Sunday School Board, Southern Baptist Convention, Nashville, Tenn. 203 pages. $2.50.

The author has for years given much study to the Jewish Passover and other feasts, and the location of the current anniversaries. In 1913 the Christian Easter antedated Passover by 30 days. Evidently something was wrong, both were wrong, according to a key the author discovered. Elaborating his discovery he soon reproduced the ancient Hebrew calendar, and a Perpetual Seasonal Calendar based on it.

All this is more than a curiosity. Among its practical bearings is the author's protest against the adoption of a 13-month calendar as the world calendar of the future. He says the Julian calendar should be restored.

**Fascism: A Challenge to Democracy,** by Milford W. Howard. Fleming H. Revell Co., New York. 183 pages, illustrated. $2.

A most interesting personal study by an ex-congressman from Alabama, who felt naturally prejudiced against Fascismo (pronounced Fah-shees-mo in Italy, we believe), but who came to see in it a great moral and political and economic venture which has more than made good during the first five

years of its existence. The author writes with the enthusiasm of a stage Southern gentleman of Mussolini himself and of things as he saw them in Italy: the philosophy and dynamics of Fascism, its soul and heart, relations between nation, state and the papacy, etc.

One reads with great satisfaction until one reaches page 161, where, in commenting on England, Congressman Howard utters sentiments like these: "England is down"; "In the galaxy of nations she is the most tragic figure today"; "When I was in London I felt a sort of impending doom." Indeed! And this from one who boasts that he himself is an "Anglo-Saxon mountaineer"! If his insight into Italy is no surer than his insight into England, had we not better pause and view the less roseate aspects of Fascismo?

**Making of the Christian Mind (The),** by Gaius Glenn Atkins. Doubleday, Doran and Co., Garden City, N. Y. 336 pages. $3 net.

This new book from the pen of Dr. Atkins will be welcomed by his old friends and readers, and will win him new ones. We are having histories of the church appear with considerable frequency, and most of them follow the well-beaten trail of presentation of events and personages. It is characteristic of the author to offer fresh treatment.

The reader is invited to consider each step in the progress of the Christian faith from the viewpoint of the reason for each new departure in statement of belief, doctrinal teaching and organization. The present reviewer of the author's method of teaching history recognizes the continuing masterful interpretation of events and the matured winsomeness of style. Ripe scholarship and catholicity of spirit mark his treatment in this volume. The longing of many for the union of Christendom fights here for expression.

"Christianity began with three great inheritances: a hope, a song, and a law." "Christianity is the current of the world's truest religion before his time, reissuing transformed from the mind and spirit of Jesus Christ." "Christianity did not assemble its materials from the mystery cults, but St. Paul did shape its appeal to meet the need of the pagan world which the mystery religions were undertaking to satisfy. In this he showed a statesmanship and religious genius which made him in some ways the second founder of Christianity. He found the road which would carry it to the 'uttermost parts of the earth.'" "Christianity is nothing at all if it be not a confidence in a God so near to us that he might speak through human lips, and be known in the wonder of a life lived between Bethlehem and Calvary." "Christianity has driven its living way through the historic order of which it is a part. It has penetrated the spirits of the generations, possessed and changed the individual, given a quality to philosophies and sciences which they would never have possessed without it, and still kept a certain mystic force and separateness of its own which has been the secret of its power to touch and change anything else. If this is not life it is difficult to find anything else to name it. Christianity is spirit-led religion. It was long ago foretold that this should be so. 'When he the Spirit of truth shall come he shall lead you into all truth.'"

The above are sentences culled here and there in this book. They indicate somewhat of its spirit and style. One can hardly imagine a better book to place in the hands of the young who are so insistently demanding to know how and why the Christian faith is as it is today.—F. L. D.

**Motives of Men (The),** by George A. Coe. Charles Scribner's Sons, New York. 265 pages. $2.25.

The veteran interpreter of religion in social forms, Dr. Coe, here tries his hand in analyzing the motives of men, gathering up into this clearly-printed and easy-reading volume some of his own sagest criticisms and maturest reflections on the status of humanity in the 20th century, which is both an age of wonderful opportunity and of sharp disillusionment.

After a few paragraphs denunciatory of war the author goes on to discuss psychology and self-respect, the dilemma of Christianity (how to deal with the new social movement and the industrial consciousness), smallness in great men and greatness in small men, the psychology of motivation, the mixed motives of business, the deep depravity of our "respectable faults," release through coöperative thinking, and the realm of free spirits.

The outcome of the thought of the book —which wanders around a good deal,—is the impression that this is "a living universe" (or, as William James would say, a "real fight"), and that release from "the thralldom of self-hood" (rather, of selfish self-hood,) will enable us to make ourselves at home in it. No reservations on behalf of any sort of self-interest are necessary. The desirable thing is to escape spiritual isolation. Man finds himself today not only in a new world, but also in new relations with his fellows, but is still capable of high action. Disillusionment is itself illusory. "Life is real, life is earnest." There are deep grounds for self-respect. Though our former admiration for ourselves has had a jolt we may yet be victors in a changing world.

Dr. Coe treats his theme—or themes—in a pungent way, though at times his style lacks clearness. No one would suspect him of a lack of interest in religion, but the deserved praise which we give the book may be qualified by a regret that moral leadership of the personal, transforming Jesus (from whom no century can escape,) is not strongly exhibited in the course of the ar-

gument. No discussion of the motives of men can be complete or convincing if the Master of men be left out,—in whom no one probably believes more than does Dr. Coe.—C. A. S. D.

**Origins of the Synagogue and the Church (The),** by Kaufman Kohler. Macmillan Co., New York. 297 pages, with frontispiece. $3.

A seemingly learned treatise by a Hebrew scholar, which covers more ground than the title suggests. Thus in Book 1, dealing with Judaism and the synagogue, the restored temple of Ezekiel and its ruling priesthood, the Psalms and their authors, the Hasidim or men of prayer, the various prayers and rituals of the synagogue, the Essenes and Pharisees, and several other topics are elaborated,—a complete survey of early Hebrew worship. Book 2 begins with John the Baptist, who with Jesus is regarded as an Essene. The development and literature of the church are laid out as far as Paul and the Gnostics.

The treatise is a curiosity in that the author takes the utmost liberty with the text of the Old and New Testaments and other literature, denying genuineness or shifting it about to suit his crude, fantastic inventions. We fail to see how even Hebrews can swallow it. It is so unreliable that one daren't believe some things that one wishes were true.

**Story of the Democratic Party (The),** by Henry Minor. Macmillan Co., New York. 501 pages. $4.50.

A good history of one of our major political parties, written without bias. The book covers the political history of the country from the beginning through the Wilson and well into the Coolidge administration. It has a serviceable bibliography and an excellent index.—F. L. D.

**Sacraments: A Study of Some Moments in the Attempt to Define Their Meaning for Christian Worship,** by A. L. Lilley. Macmillan Co., New York. 159 pages. $1.50.

The author is canon of Hereford (England), and here explains the advanced Anglican—we may say, Romanist—view of the sacraments, chiefly the Lord's Supper. His position is that any dogma, any authoritative theological statement, can only be understood as the outcome of the discussions and practices that preceded it. Hence these six Lenten lectures,—followed by a 7th chapter on transubstantiation—after exhibiting the inchoate views of the earlier centuries show how Augustine and other church thinkers down to Aquinas stabilized the dogma of the Eucharist.

His view in the last pages seems to be that modern methods of research compel the discard of medieval views and the leaving of the "irreducible data of our faith" as "mysteries."

The book is a specimen of the best type of theological writing: scholarly, refined, of literary grace. If the matter was only better punctuated and paragraphed it would be above criticism. But it is poor editing to run four or five pages without a paragraph break.

## AMONG NEW BOOKS.

**Authority of the Bible,** by C. H. Dodd. Harper and Brothers, New York. 310 pages. $3.

**Between the Lights,** by Fanny B. Bates. Thomas Y. Crowell Co., New York. 441 pages. $2.50.

**Christianity the Way,** by Joseph B. Matthews. Doubleday, Doran and Co., Garden City, N. Y. 116 pages. $1.25.

**Christ of God (The),** by S. Parkes Cadman. Macmillan Co., New York. 180 pages. $1.75.

**Christ's Way and Modern Problems,** by F. deW. Lushington. Revell. 92 pages. $1.

**Concerning the Collection,** by Monroe E. Dodd. Revell. 191 pages. $1.50.

**East and West of Jordan,** by Albert Field Gilmore. Stratford Publishing Co., Boston, Mass. 190 pages, illustrated. $3.

**From Jerusalem to Jerusalem,** by Helen Barrett Montgomery. Central Committee on the Study of Foreign Missions, Cambridge, Mass. 240 pages, illustrated.

**Going to Jerusalem,** by Margaret T. Applegarth. Central Committee. 127 pages. 75 cents.

**Gospel Message in Great Pictures (The),** by James Carter. Funk and Wagnalls, New York. 281 pages. $2.

**Gospel Message in Great Poems (The),** by Walter R. Gobrecht. Funk and Wagnalls. 284 pages. $2.

**Greatest Power in the World (The),** by Margaret S. Linn Parr. Christopher Publishing House, Boston, Mass. 91 pages. $1.50.

**Missionary Education of Primary Children (The),** by Wilhelmina Stooker. Missionary Education Movement, New York. 182 pages. $1.

**Modern Evangelism,** by Raymond W. Cooper. Revell. 192 pages. $1.75.

**Pearls from Calvary,** by J. Farquharson Jones. Marshall, Morgan and Scott, London. 77 pages. 2/6.

**Poster-Making for the Amateur,** by Anne Woodrow Vandevanter. National Publishing Co., Philadelphia. 53 pages.

**Prohibition Still at Its Worst,** by Irving Fisher and Bruce Brougham. Alcohol Information Committee, New York. 358 pages. $1.50.

**Protestantism in the United States,** by Archer B. Bass. Crowell. 364 pages. $3.

**Quakers in Action,** by Lester M. Jones. Macmillan. 226 pages, illustrated. $2.

**Rainbow Girls (The),** by Richard B. Hassell. Stratford Co. 139 pages. $2.

**Reason and Religion,** by H. Gerf Straus. Stratford Co. 56 pages. $1.

**Religion and Its New Testament Expression,** by H. Bulcock. Macmillan. 280 pages. $3.50.

**Simplified Truth for Young and Old,** by Richard W. Lewis. Hamilton Bros., Boston, Mass. 234 pages. $1.50.

**Storing up Triple Reserves,** by Roger W. Babson. Macmillan. 364 pages. $2.

**They Knew Jesus,** by Edwin Moore Martin. Funk and Wagnalls. 342 pages. $2.50.

**Vision and Life,** by R. J. Campbell. Macmillan. 80 pages. $1.

**Where Wisdom Hides,** by Henry Howard. Doubleday. 255 pages. $2.

**With and Without Christ,** by Sadhu Sundar Singh. Harper Bros. 152 pages. $1.50.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 June, 1929 Number 6

*Bless the Lord, O my soul, and all that is within me bless his holy name! Psalm 103. 1.*

## Religious Thought and Activity: At Home and Abroad

**Dr. Robert Laws of Livingstonia,** whose labors have been so richly blessed in Darkest Africa, is to be in America this summer, and will speak during the Women's Foreign Missionary Conference at Northfield.

**Addressing ministers** and fellow local preachers, Dr. A. S. Peake, president of the English Primitive Methodist Conference, said he liked to close a Sunday evening service with a hymn about heaven. "Not that we know much about heaven," he added, "but it is good to send the people home with high ideas."

"Don't leave immortality out of your preaching," he urged, "for it makes all the difference to a man whether he believes this life is all, or only a prelude!"

**Native churches in mission lands** set a good standard in the matter of financial support, according to the Rev. R. H. Evans of West Africa.

"One native worker is supported for every 33 of the communicant membership, and our native workers themselves are supporting one for every ten, since practically every one is a tither," he says.

In 1928 it took about 1250 members of the church at home to support one missionary.

**When the World War was over** the Slavic Christian Endeavor societies in Pittsburgh, Pa., decided to try to do something for their friends at home. The needed man was found, and in 1921 began his work as colporter in Czechoslovakia. He works in the villages of Czechoslovakia and in the agricultural country around, going from village to village and house to house proclaiming the gospel of Christ and selling Bibles and Testaments to the people.

This work is entirely supported by Slavic Christian Endeavorers in Pittsburgh.

**Scattered all over this land** there are countless thousands of sick folks lying on lonely hospital beds, away from home and loved ones. With many the future is uncertain. Not a few have never really heard the gospel, while others have delayed a personal acceptance of Jesus Christ until now at the eleventh hour the dread operating table gives grave warning of the uncertainty of life.

These fearful hearts are often groping for something solid upon which to rest their faith. Now they eagerly receive the Word of God, or a Gospel booklet. Have you ever shared in this personal ministry?

**Readjustment in China,** involving the transfer of control of the work from the missionary to the local leaders, does not always come about with understanding.

"Now that the missionary has been relieved of the control of the work he is able to give his time to what is more important, namely, a spiritual ministry," says Mr. Frank Barling of Chekiang. "I really and sincerely assure you that it has been no easy task to encourage the Chinese to hold the handles. Many prefer the missionary, some

misunderstand him and conclude his love for them has grown cold, whilst a few brand him as a shirker. Even leaders have remarked, 'Your burdens are lighter, ours are heavier.' You see that really more grace is needed to decrease than to increase. Do pray that abundant grace may be given to all in positions of responsibility in the church! Pray for the missionary, that his new ministry may be more appreciated than his former work of leading and controlling!"

**A papal commission** for authentic interpretation of the code of canon law, of which Cardinal Gasparri is chairman, has decided that applicants for the annulment of marriage may no longer plead "conditions imposed prior to celebration of the rite," according to an Associated Press report.

According to the language of the decision this would mean that such scandalous annulments as that of the Duchess of Marlborough, the former Consuelo Vanderbilt, from the Duke of Marlborough, in which parental pressure was pleaded on behalf of the wife, no longer would be availing.

"Giornale d'Italia," which is usually most reliably informed on ecclesiastical matters, says that the new ruling has been taken "in order to avoid abuses and close definitely a route which could easily seem to deceive the judges."

**Everybody has wondered** how the agreement between Mussolini and the papacy would affect Protestantism in Italy. An exchange quotes from an article in "La Stampa," a great political daily in Turin, an article of about 1200 words of careful legal argument upon this question.

This expresses the conclusion that the new concordat ignores the Protestant church and leaves them all their former legal rights. Article 1 of the Italian Constitution says that the Roman Catholic religion is the religion of the state. Italian lawyers hold that recent legislation has rendered that article practically obsolete. Now it has been reaffirmed. Other faiths are tolerated.

"La Stampa" quotes from the Concordat: "In consideration of the sacred character of the Eternal City, the episcopal seat of the chief pontiff, the center of the Catholic world and the goal of pilgrimages, the Italian government will take care to hinder in Rome anything that might be in contrast with that character." But it thinks this refers to past unpleasantnesses such as the erection of a statue to Giordano Bruno (burnt as a heretic February 17, 1600,) and other anticlerical action in the past under a Liberal government, and perhaps some excesses of Protestant, "and especially American Protestant propaganda."

**All is not plain sailing** for Protestant missions even under the American flag in the Philippines. A nasty case of bigotry and smallmindedness is reported in the annual report of the Baptist mission in the Philippines.

Last spring a campaign fund for a new mission hospital was inaugurated. The goal is Ps. 100,000 from local sources, and the prospect of reaching this goal is good. A seven-acre lot has already been purchased on the Iloilo-Jara road. It is in a fine location, and easily accessible to Iloilo and Jaro.

The campaign aroused the ire of the Romanist bishop, who proceeded to write a stirring pastoral letter to all the priests in his diocese, instructing them to warn all of their parishioners, in season and out of season, against contributing to the fund or helping the campaign in any way. So far from hurting the campaign, however, the letter seems rather to have helped it. It advertised the campaign, for one thing, and then it provoked some resentment on the part of moneyed men, who did not like to be dictated to in that fashion.

Dr. Meyer is raising a fund to build an addition to the Capiz hospital. To help the campaign Mrs. Viturbo, a prominent young society matron, gave a recital, and the orchestra of the private Roman Catholic school assisted. For helping a Protestant institution the Roman Catholic principal thereupon threatened to discipline the members of the orchestra. Learning of his intentions, the principal of the high school let him know on the quiet that if he disciplined the pupils for such a cause he would see that government recognition would be withheld from his school. So nothing was done to the musicians. However, the parish priest preached a vitriolic sermon against the Protestants and all their works, and threatened all who helped the mission hospital with a prolonged stay in purgatory. From all accounts the effect of the sermon was just the

opposite to that desired by the reverend father. It set all the town talking, and greatly stimulated the interest in the campaign.

"The work is going forward, and will be checked neither by fear of hard problems nor opposition, for Christ is our captain and the infinite resources of almighty God are ours."

### Putting First Things First.

The "Chinese Christian Intelligencer" gives a report of the plans for self-control and self-support of a group of Chihli churches. They are not likely to split on the rock of too much organization, for the report states that "Each church should at once elect two committees, (1) a spiritual committee, (2) a financial committee."

"The spiritual committee shall consist of from two to five members, who shall meet at least once a month. They shall stress: first, prayer. The chairman of the committee shall on each Sunday ask each member of the church if he has faithfully observed the duty of morning and evening prayer. If not, he shall exhort him to greater faithfulness. The committee shall see to the forming of prayer groups to pray at concerted times, each man at his own home. Second, they shall emphasize Bible study. Study groups shall be formed, each man to study at his own home; and these groups shall meet once a week to be examined by the chairman of the spiritual committee. Every church officer must join one of these groups. The course of study recommended is the Gospels and Acts. Some special phase of truth should be selected by each group, such as, the incarnation, the crucifixion, the resurrection, the parables, the miracles, the discourses of Jesus, or some particular book. Third, the committee shall promote family worship, in the hope of having whole families led to Christ. Fourth, the committee shall promote evangelism, inducing members to devote a certain amount of time to this work in the form either of individual or of group evangelistic work. Every January and July the members engaged should report the results of their work to the chairman, who reports to the pastor, the pastor to the presbytery, and the presbytery to the synod."

After this simple, earnest consideration of their main object, the writer of the report gives about four lines to the matter of finance!

When we question the value of life; when our sense of duty grows faint through self-indulgence; in suffering and failure; in times of happiness and success; in our days of labor and our nights of rest; in the freedom of youth and the weariness of old age; in the hour of death, and in the day of judgment,—

Good Lord, be with us!

### Color in Bible Bindings.

The world is becoming more colorful. Objects and materials always made in black or somber hues now take on a gayer aspect.

The humble kitchen stove, as befitting the serious and humdrum rôle it plays in life, has always been arrayed in ebon blackness. Lately, like a saucy jade, it has gone to the other extreme by appearing in snowy white. The pots and pans and other kitchen utensils, at first aghast at this effrontery, have promptly followed its example. Not to be outdone, they now greet us in nile green, copenhagen blue and canary yellow. This riot of color has imparted such an air of gaiety to the kitchen that it no longer seems a place of such drudgery as of old.

All about us are similar evidences of the world's resolve to free itself from dolorous shades and don more youthful and sprightly tints. Automobiles, boats, buildings, fountain pens, cameras, clothing, all vie with each other in greeting their prospective users in friendly colored dress.

And now people are asking, "Why must the Bible always be bound in black?" Some weeks ago this question was asked by a prominent New York clergyman, and as if in echo a bishop of the English church repeats the query almost in the precise words. The point is well taken, for the Bible of all objects should be the last to be bound in black. It contains the gospel of good news, the happiest message ever given to mankind: why then should it be dressed in sad-colored garments?

Publishers are alert to supply every need, so Bibles too are already to be had in gladsome colors. Shop windows here and there display beautifully bound Oxford Bibles in red, blue, purple, rose, white, and other cheerful shades. What a departure from precedent, yet how sensible, and how much in keeping with the spirit of the times!

### Promoting Christian Education.

A summarized statement of the situations in the social order which Christian education has to consider is given by Dr. William Chalmers Covert in his annual report as secretary of the Presbyterian Board of Christian Education. They embrace:

1—The expanded order of modern living; extended horizons of life; discoveries and achievements in physics and chemistry; new dimensions of life affecting religious concepts and calling for recognition and spiritual interpretation and treatment;

2—A revolutionized teaching world in which church youth spend five days of every school week;

3—A secularized atmosphere in the educational world, due to the overwhelming influence of a public school system built upon the theory that church and state must keep their functions mutually exclusive, working to keep the Bible out of the schoolhouse and public education neutral in religion;

4—A break in the unity and spirituality of modern home life; development by a machine age of decentralizing influences in organized society; speed and power and mechanical inventions disintegrating all social units, including the home; Bible study and prayer life increasingly difficult;

5—An appalling ignorance of the Bible throughout the church, with a tragic Biblical illiteracy overwhelming the present generation of young people;

6—Difficulties of finding teachers and officers who have a vision of educational possibilities for this generation; inability or unwillingness of teachers to handle approved lesson methods, thereby short-circuiting noblest ideals in Christian education;

7—Destructive theories in psychology and philosophy current in the educational world, overturning the foundations of validity for faith, denaturing the Christian religion, despiritualizing knowledge;

8—Discoveries by reverent scholarship of illuminating and corroborative material, results of archeology and hieroglyphic interpretations setting about the Holy Scriptures today a flood of new light.

After years of careful and prayerful work, preceded by wide research study in the field of spiritual culture and character-making, and followed by experimentation in which the materials were put through the testing process of the classroom, the Age-group Program of the Board is confidently placed in the hands of the faithful teachers of the church. These new Westminster departmental graded materials are Christian in purpose, and designed to develop Christian character and a Christian social order.

---

## THE LITTLE MOUNTAIN MAID OF RUGBY.

James D. Burton, Oakdale, Tenn.

Rugby is a little village in the Tennessee mountains founded by Thomas Hughes, the English author. Living on the outskirts of Rugby was a little mountain maid who kept house for her father. Her mother was dead, and the little girl had to do the cooking for her father and brother, who worked at day labor. She did not live on the main highway, and few visitors ever called at her home. Her work and responsibilities were heavy for a child of her age. She was bright, beautiful, and promising, but had had only two years of schooling. She was a child of nature, listening to the birds sing in the early morning hours and to the chattering mountain streams about her home.

In Rugby lived a good Christian woman, who was a teacher in the Morgan County Consolidated Daily Vacation Bible school, into which were gathered scores of mountain boys and girls. This Christian lady thought of the little girl back in the hills, without a mother and having a hard time. She visited the child in her home, and invited her to the vacation Bible school. The girl's father demurred. He was not sure of her safety, and furthermore did not know what a vacation Bible school was for, anyway. And she was needed in the home to work.

The Christian lady asked that the girl might be permitted to attend just one day. This was finally granted.

Early and bright one summer morning the girl was on her way to the county vacation Bible school. She had gotten up at four o'clock in the morning to cook her father's breakfast and to get ready for the school. She had prepared her own lunch to take with her to school. She walked seven miles that day in going to and from her home to a point on the main highway where the school bus would transport her 20 miles to the school at Burrville. The Morgan

county public school board had granted, free of charge, the use of their auto school busses in transporting these mountain children to the vacation Bible school, and here the bus was playing an important rôle in the life of this little girl of Rugby. She was given free transportation on the bus to and from the school. It was a new world for her!

That day in the vacation Bible school was an event in her life. Here she found friendly teachers, recreation, and study. Of course she liked it, and wanted to return.

When she got home that evening she told her father all about the Bible school, the nice people she had met, and the program of the day. Her father became interested. She asked him for permission to continue in the school, and her father being now satisfied that it was a good thing, granted her request.

For two weeks this little mountain maid of Rugby got up at four o'clock mornings, cooked breakfast, prepared her lunch to take with her, and walked seven miles through sun and rain to catch the bus for the Morgan County Consolidated Vacation Bible School, where she took the regular work of the school.

The day the writer visited the school, which was being conducted in the high school building, this girl was called to the blackboard to do some work. It was pathetic to hear her say:

"I can't write very good!"

A sympathetic instructor guided her in this exercise.

At the recess period the writer inquired of the child: "Do you like the school work?"

*Busy learning the Three R's at Kwato, New Guinea. Rev. Charles W. Abel plans to be in America this summer.*

"Oh, fine!" she replied. "I am so happy to be here!"

I thought of the long hours of work she had been doing each morning, and of the chores to be done upon her return each evening, of the seven-mile walk each day, and many other hardships and limitations too numerous to mention. And under these conditions she was happy to be present and to take part in the Bible school! What a contrast to others in more favored sections who do not avail themselves of their opportunities!

In addition to the vacation Bible schools there are scores of mission Sunday schools organized, which are meeting every Sunday. These are gathering in neglected boys and girls, such as the little maid of Rugby, for Bible instruction. Many stories could be written about the ones who attend these schools. This effort reaches places of need and promise.

The Tennessee mountains are experiencing a rapid and widespread development at this time along economic, industrial, educational, and social lines, and it is important that the inhabitants residing here shall justly and fairly share in this progress. Through the work of the Presbyterian church, in its extension program, higher standards and finer ideals are being achieved, and a keener interest stimulated among the people in religious and educational effort. Contact, confidence, and coöperation are characteristic of the movement.

## MOSTLY STATISTICAL.

**Married missionary students on furlough** are provided for in a new apartment house now being erected at the Kennedy School of Missions at Hartford Theological Seminary.

The structure is a three-story building, and it will have 12 apartments ranging from two to five rooms each, which will be completely furnished. In the basement there will be a playroom and a schoolroom for the children of the missionary families.

Only a nominal rental will be charged. The total cost of the building, $100,000, has been already subscribed.

As many as 14 missionaries have attended the Kennedy School the past year. They have had to find accommodations for their families off the campus.

The new opportunities in Latin America have led this school to offer a special course on Latin America next fall.

**Twenty-five years ago** Dr. J. Fairman Preston of the Southern Presbyterian church landed in Mokpo, Korea, and started work.

At this time there were only half a dozen scattered groups of Christians in all this field, and but a handful of local Christians, few of whom had been baptized. Homes were built and a dispensary, hospital, boys' and girls' school and work started, while the preaching of the gospel in the country villages and towns was pressed constantly.

After 25 years of seed sowing and reaping there are now in South Chulla Province not six groups of Christians, but 55 organized churches with elders and officers, and 250 unorganized groups of Christians each with a church building, 21 ordained native preachers in this province alone, all supported by the native Christians, while more than 122 other helpers and colporters and Bible women labor in this section.

**The Evangelical Seminary of Mexico,** located in Mexico City, sends a copy of the president's report for 1928 which indicates a year of varied activity and much encouragement. The administration is carried on by a president, Dr. William A. Ross, and an administrator, Dr. J. P. Hauser.

The seminary year was divided into two terms of four and a half months each. There was also a special three months' course, and a Bible institute lasting ten days.

Twenty-nine students were enrolled in all, with 37 more in the Bible Institute. They represent all the evangelical denominations.

Classes in sacred music, both vocal and instrumental, are included in the curriculum. It is desired that students should if possible learn to play the organ and direct choirs and congregational singing.

Definite work and responsibility in the churches and missions in and around Mexico City are another feature of the course. The seminary seems in all ways to incorporate the best practices of the seminaries and Bible Institutes of this country.

### More than a Million Gained!

The annual religious census of the United States compiled by Dr. H. K. Carroll and published in the "Christian Herald" shows unusual gains in 1928 nearly all along the line, with a total increase of 1,115,000 communicants. There were also encouraging increases in the number of new ministers and churches.

The total of communicants in 1928 is given as 49,709,150; of ministers 222,202; and of churches 238,371.

The larger denominations are tabulated as follows:

| | *Communicants* | *Gains* |
|---|---|---|
| Roman Catholic ..... | 17,095,844 | 360,153 |
| Methodist Episcopal ..... | 4,614,097 | 22,093 |
| Southern Baptist ..... | 3,823,660 | 58,659 |

| | | |
|---|---|---|
| National Baptist (Col.) .... | 3,515,542 | 262,173 |
| Methodist Episcopal, South | 2,580,885 | 12,923 |
| Presbyterian, U. S. A. ..... | 1,918,974 | 33,247 |
| Disciples of Christ ..... | 1,538,692 | 57,316 |
| Northern Baptist ..... | 1,419,883 | 27,063 |
| Protestant Episcopal ..... | 1,215,383 | 24,445 |
| Congregationalist ..... | 928,558 | 13,860 |
| United Lutheran ..... | 914,395 | 23,724 |
| Churches of Christ ..... | 433,714 | 115,777 |

A survey of the above leads one to reflect on the weakness of such statistics in so far as the Romanist and other denominations are not calculated on the same basis. The gains in the larger Protestant churches seem pitifully small. The Friends (four bodies) show a decrease of over a thousand members, and a few other smaller denominations also declined.

It is encouraging to have this favorable quantitative record of the churches, but how much more cheering would be a qualitative survey that showed advance in Bible knowledge and living, and in evangelic zeal, based upon love and loyalty to Jesus Christ! What, we would ask, is the spiritual condition and activity of church members as compared with former years?

## AUTO GOSPEL WORKERS WANTED!

About 500,000 people in Mormon-land are practically untouched by any true gospel work but that of the Utah Gospel Mission of Cleveland. This has now been in operation for 28 years, covering the region of about 200 x 800 miles five and a half times. They have had 413,000 persons at special meetings, have made 430,000 careful gospel calls, have used about 35 million pages of gospel print, and have sold or given away 40,000 Bibles and Testaments. Their traveling would equal six times around the globe, with three calls to the mile, 71 pages of print at a call, and a Bible or other Christian book at every tenth home.

The field reaches from Utah into adjoining states, and up into Canada, west to California, and south into Mexico. About 2300 emissaries of both kinds of Mormonism are bringing this cult to our doors all the time all over our country and largely in other Christian lands. About fifty new organizations of members are formed yearly in this country. There are probably about 1800 such in operation outside of Utah. Western Mormonism collects some $4,000,000 of tithing yearly, and the Josephite kind is getting many of its members to turn over all their property to its organization in the stewardship plan.

But other results of the system are far more dangerous than even these. Sowing dragon's teeth of doctrine over the world about the Christian ministry and churches as false and working only for money, etc., and concerning every element of Christian belief, by the voice of all its emissaries and by thousands of tons of deceptive printed matter, largely left in unsuspecting homes, here is the greatest menace of Mormonism. Mormonism is in deadly battle with nearly all the religious truths of the Bible and the Christian church. It teaches many gods with fleshly bodies, sex, wives, and raising children in their heaven, of whom Christ was the first baby of Adam-god and Eve: teachings as evil as any in heathenism, and calling for the gospel quite as much.

Dr. Carroll reports a Mormon gain in both bodies of over 25,000 adherents in 1928, so any idea that Mormonism is dying out is hardly correct. The system has doubled in 25 years, and now claims a total of 670,000 adherents. Practically every new convert had been a member of the Christian church. Proper information might have saved them from the snare of Mormonism.

The western work of the Utah Gospel Mission is threefold. "First, colporter work, in which we aim to visit every home with half an hour or so of personal religious conversation, explaining and awakening interest in the special printed matter which we then give them, and seeking to meet the spiritual needs of all as best we can. Second, Bible work, in which during these same calls we endeavor to supply every home with the Word of God and to awaken a fixed purpose for its daily, devotional, rational use. We also have gospel song books, and sometimes other books for sale. Third, evangelistic work, in which we seek to hold one or more meetings in every settlement, at which the great fundamentals of religious truth, life and duty are emphasized and personal decisions for eternity are urged. All our workers are unsalaried, to avoid Mormon prejudice."

Six more adaptable, sacrificial, Christ-like men, of any effective age, are wanted to man the outfits for the year beginning this

*Auto wagons and missionaries of the Utah Gospel Mission. Photo taken last year.*

June. Workers travel from place to place in auto wagons. Men who can serve one or more years without return beyond all expenses are most useful. Such men, or persons who can suggest such, are invited to write details at once to the Utah Gospel Mission, 9277 Amesbury Avenue, Cleveland, Ohio. Mormonism sends out over a thousand emissaries a year to spread itself: shall we not send the light back? Mormon missionaries have to find their own expenses and give two years to the work.

Rev. John D. Nutting of Cleveland is the brains and dynamo of the Utah Gospel Mission. He was formerly a minister in Salt Lake City, and has had the burden of Mormonism on his soul for 38 years.

## THE RABBI'S FEAST OF THE LAW.

Rev. S. B. Rohold, Palestine.

It was at the feast of Simhat Torah, "the rejoicing of the Law," the last day of Tabernacles. We were told by one of our dear friends, an orthodox Jew who nevertheless loves the Lord, that an old orthodox rabbi, also a friend of ours, was ill. We hastened to call and see him.

We found him walking about restlessly in his room. We asked him:

"Are you ill? You are not able to go to the synagogue?"

He answered hesitatingly: "Yes—No—."

We had a most extraordinary two hours' talk with him. He seemed to unburden himself.

"You missionaries will have to change your textbooks when dealing with us Jews."

We said: "We have no textbooks. Our textbook is the Bible, the Old and New Testaments."

He said: "You know in former times we did not read the New Testament. We knew nothing about Jesus, about his claims. We knew nothing of the real work of Paul. We kissed and hugged the scroll of the Law (Torah), and danced with it to our heart's content. We even worked ourselves up into a joyful ecstasy, which for a time made us feel happy. But now we have assumed a new attitude. We have read and studied the New Testament, and now we are afraid even to touch the Law. This is our great festival, Simhat Torah, and as you see I did not go to the synagogue . . . . I had a restless night over it. I am simply afraid to go."

We asked: "Why are you afraid to go? What has happened?"

He said: "You know, as soon as I come to the synagogue I shall have my usual honored place, and I shall be obliged to take the sacred scroll of the Torah from the ark, and shall have to dance with it, while I am afraid to touch it."

His face darkened, and in a low voice he said: "Think of it! I have begun this our great festival by cheating myself and cheating my friends in the synagogue, by pretending to be ill."

We asked: "Why do you do it when it does not give you peace?"

He said: "I thought of the two evils I would choose the lesser, but I made a mistake. They are both the same. But I dare not touch the sacred scroll, for it terrifies me. I saw as it were, the whole night in fiery letters, 'Cursed be he that confirmeth not all the words of this law to do them' (Deuteronomy 27.26). My whole life has been wasted! I read it thousands of times,

but now it has come in a way where it gives me no peace."

The whole argument was touching. He quoted from the epistle, "Moreover the law entered, that the offence might abound."

It seemed we were helpless in our reasoning with this agonizing soul. We pointed out to him that he had read only half the text; why not read the whole of it? "Moreover the law entered that the offence might abound, but where sin abounded grace did much more abound, that as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5. 20, 21.) But he simply silently shook his venerable head.

What surprised us most was that when we thought we could help our friend by reading to him Jeremiah 31. 31-33, "I will put my law in their inward parts," he said:

"I can understand you Christians having your Lord as something spiritual within you, but you cannot have the Law within you . . . . That Law must remain an external taskmaster."

We pointed out that St. Paul is right: "The letter killeth, but the Spirit giveth life"; "Where the Spirit of the Lord is there is liberty." We read verse 34: "They shall all know me from the least unto the greatest of them, saith the Lord, for I will forgive their iniquities and I will remember their sin no more," pointing out that there is a free pardon which is followed by the gift of the knowledge of God.

Our friend was overwhelmed by the fear of the Law. He could not see the great love of God so wonderfully revealed in the Lord Jesus Christ. This great fear was, how one could see Jesus if he is God, and live. We pointed out to him that Paul was spiritually dead when he saw Jesus: he could not see, he could not hear, he could not speak, but he received new life from the resurrected Christ. It is that which Paul meant: "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me" (Galatians 2. 20).

We keenly felt our helplessness. Here is an agonizing soul, who knows the truth and feels it, but somehow has not the liberty of a child.

## TROPHIES OF GRACE.

### Conversion of a Japanese.

Reported by F. Parrott.

Yotaro Miyamoto when 17 years of age made friends with a young man of his village, aged 24. In the same village there lived a dissolute character who robbed and terrified everyone. Particularly did this man rob and terrorize Miyamoto and his friend.

So desperate did matters become that these two youths feared that he would kill them. They accordingly determined to do away with the man. Miyamoto's friend, being the elder of the two, made up his mind that Miyamoto should do the deed. He knew that the younger man was unaware of the penalty he would have to incur when it was discovered that he had committed the murder.

Miyamoto's friend planned to give Miyamoto a dinner and make him drunk. It was while he was in this condition that the two hid themselves and waited for their tormentor to approach. When he did so Miyamoto shot him, and he died.

The friends ran away, but were arrested. The elder man was, as a result of investigation, sentenced to death, while Miyamoto was sentenced to penal servitude for life. He was sent to a convict prison, where he became acquainted with desperadoes who were planning to escape from the prison. Disagreements amongst them and others resulted in a riot.

There was at this time a Christian governor of the prison, and he had shortly before given every prisoner a copy of the New Testament. Miyamoto was one who received a copy. He put the book up on a shelf as he was not interested in reading it.

During the riot in the prison the New Testament, which Miyamoto had forgotten, fell from the shelf, striking him on the head and falling at his feet. In picking the book up he found it open, and his eyes fell on the words, "Come unto me!" He read the words over and over again, becoming more and more impressed by them. When the riot was over he said to himself:

"Who is 'me'? Is there any great man who will send such an invitation to an inhabitant of a gaol?"

He went to bed, but in the night he was awakened, and immediately the words "Come

unto me" again came into his mind. He determined that he would ask the governor who "me" was.

Next day he petitioned for an interview with the governor. In answering his question, the governor said:

"The words are the words of Jesus Christ the son of God, who died upon the cross of Calvary to save you from your sins. Believe Jesus Christ and his teaching, and God will forgive you! You must carefully read your Bible and you will understand your need of repentance."

Miyamoto said to the colporter to whom he told the story of his conversion that he felt then that he was a sinner. He now tried reading the New Testament, but since he found so much in it that he could not understand he again placed it on the shelf, and the incident for the time being passed out of his mind.

One day a fresh event occurred which forever changed his life. Miyamoto's younger brother, aged 14, was at that time a high school student. When he received an honors certificate jealous students taunted him with the fact that his brother was a felon in gaol. His parents saw his distress, and his father said:

"I will write to my disgraced son."

He did so and told how disgraced the whole family were, and added:

"Mine is the blame, for when you were ten years of age I was poor, too poor to give you an education. I sent you into the world to earn your own living, and you met evil companions and fell into sinful habits and committed crime. I shall not be here when you return home, and this is possibly my last letter to you. I beg you to become converted before you come home again. Remember we anxiously wait for your return, though I feel sure that I shall not be here to welcome you!"

Reading this letter Miyamoto could not refrain from tears, and asked himself, "Is there a more undutiful son than I am?"

All prisoners' correspondence is examined by prison officials. After Miyamoto's letter came from his father Miyamoto was recommended to the governor for clemency. During an interview with the governor the young man confessed his sins to God. From that day he became an earnest reader of the Bible. His prison life was no longer a burden. He worked and behaved in an exemplary manner, and some time afterwards received a good conduct certificate from the governor. Later, by special imperial amnesty, he was pardoned and left gaol for his home, only to find that his parents were both dead. His first act was to build up his father's grave with the money he had saved while in prison. He joined his brother in a mat-making business, which is rapidly becoming prosperous. He recently contemplated moving to another place, but the men of his own village asked him to remain as a model to their young men. His fellow-villagers say:

"We may believe Christianity if it be Miyamoto's."

In relating the above story to the colporter, Miyamoto added:

"All glory be to our Lord Jesus, who saved me and ordereth all things for our good!"

Mr. Endo, the colporter, reports that in visiting the village where Miyamoto lives he sold 400 copies of the Scriptures, though the village only contains 430 houses,—a striking testimony to the influence of Miyamoto, who accompanied him in his house-to-house visitation.—"The Bible in the World."

### The Story of Toriram.

Rev. J. S. MacKay, D. D., India.

About four years ago, in company with an Indian worker a village farmer appeared at our tent door, and it was announced that he wished to renounce Hinduism and be baptized.

He was rather past mid-life, and though quite illiterate was strong, bright, and intelligent-looking. He had listened to Christian preaching and teaching a number of times, and though his knowledge of Christianity was not extensive it was finally thought best to baptize him.

There was little to indicate that he was a man of unusual power or influence in the community, but it turned out that he was then regarded as the leader and the most influential man of his caste in that district. His judgment in matters of public interest was much sought after, and though his farm was sufficiently large to keep him fully occupied, so frequently was his wise counsel in demand that he spent most of his time traveling about adjusting difficulties among

his people. He was a man of violent temper, yet, strangely enough, one of his special gifts appears to have been an ability to make peace between individuals and communities at variance with each other,—a gift we sometimes covet for use in our growing Christian church.

Effort was made to keep in touch with him in his remote village, and frequent visits were made during the months that followed his baptism, resulting almost invariably in finding he was away from home, engaged in some work that concerned his caste people.

A year after his baptism, while touring a few miles from his home, he appeared one day at our tent accompanied by two friends, to whom he had given Christian instruction as best he could, and with beaming face he informed us they had come seeking Christian baptism. Long prayerful conversation followed, and they were received into the church. Later several others prepared largely by the same teacher were also received.

In speaking to the two friends, who had found difficulty in giving expression to their faith, after seeking to teach them how to pray he remarked:

"You should have said you wished to become Christians because Jesus has clothed himself with your sins,"—surely an original and arresting statement for a humble village man to make!

After he had gone a Hindu servant asked if he was the man who but a year ago had become a Christian himself, adding that he looked so radiantly happy he did not know him. One-time enemies expressed their amazement that a man who was formerly so passionate, since becoming a Christian had grown so comparatively gentle. Men respected his convictions, and in public gatherings openly defended him in refusing to take part in excessive drinking and other objectionable customs.

Like many another Indian convert, however, Toriram has had to endure his day of persecution. A few months later, after attending a Sunday morning service at the tent on one of our tours, he was seen to drink tea with one of our Christian workers. Although he was of so called low caste origin, this was a sin that could not be condoned by his people. The news spread like wildfire that Toriram, their head man, was defiled,

*A longing heart but an empty shrine! Sending this from Austria, a missionary of the European Christian Mission says: "This child worshiper seeks the Saviour, but there is no one here to tell the children of the love of Jesus."*

not so much because he had renounced Hinduism, or even because he had professed himself to be a Christian: he had eaten and drunk with a Christian, and that was unpardonable. He was forthwith informed by other caste leaders that his presence would no longer be welcome in their gatherings,—a crushing blow to a proud man who had hitherto been almost universally respected among them.

Then a new difficulty arose. Being their head man a legal meeting of the caste could not be held without him, and a deputation came asking him to be present.

The natural reply was: "How can I come when you regard me as defiled?"

"But," it was argued, "if you do not come we cannot hold a legal meeting."

A compromise was effected, and he agreed to go, though under different circumstances.

Formerly when he appeared among them, as with Job, "the young men saw him and hid themselves, and the aged arose and stood up." Now he is greeted with scorn and derision,—"Behold the Christian coming, etc.!"

Westerners, however sympathetic, cannot fully appreciate the pain and the shame a man in India has to bear in being thus publicly dishonored in trying to follow Jesus Christ, but to this poor villager it is infinitely harder to bear than the fact that men have persistently tried, and almost succeeded, to dispossess him of his land and home. He has grieved and suffered day by day until he has wasted away, and looks thin and haggard and prematurely old.

Notwithstanding all he has endured, Toriram is still bright of countenance and firm of faith in the Saviour of men, and recently he has had the joy of having one of his brothers become a Christian and the remaining one an earnest inquirer. Our hope and prayer is that he may remain steadfast, and by patiently bearing his reproach enrich and strengthen those who look to him for guidance and leadership.—"Central India Torch."

## CURRENT THOUGHT.

**When temptation** knocks at the door, send prayer to open it!—Dorothy Dix.

**A native Bulu (West Africa) proverb** says: "Mimvane nlo: sone mebo," which being translated is, "Good intentions in your head, the grave at your feet!"

This is the Bulu's terse way of saying that the grave may catch you before you can catch up with your good intentions.

**The greatest test of faith** comes to us when life shows its worst side, and it comes, I think, supremely in old age, when the whole temptation of life is to feed on memory instead of hope. The greatest witness of faith is old age which has still the forward look.—Dr. S. M. Berry.

**The spiritual life** has a few great and commanding words. One of them is faith. One of them is love. One of them is peace. These words have an astonishing power of survival. They survive the attacks of enemies, they survive the superficiality of friends, they survive that difficult experience of being passed from lip to lip until one would think they would be worn threadbare by constant use.—Dr. Lynn Harold Hough.

**There will be no instruction** without dogma. Doctrine is only accepted and fixed truth,—the ground of all precept, the reason of all sentiment, the basis of all logic, the atmosphere of all enduring affection. If you never preach doctrine you will never quicken life. The truth as it is in Jesus, line upon line, precept upon precept, is the one transforming, cumulative, creative dynamo of God's mighty renewal energy for men and churches.—Dr. Wallace Radcliffe.

**Men may discredit** the Word of God by a theory, but it is not being discredited by archeological facts. . . . . Not a single statement of fact in the Bible has been discredited by scientific archeological research in the one hundred years of its existence. . . . . It is because statements of fact in the Bible are not discredited by archeological facts that, as a distinguished critic and archeologist of America recently remarked:

"All the field men in Bible archeology tend constantly to become more and more conservative."

The trustworthiness of the ancient documents has become almost axiomatic with them.—Dr. Melvin Grove Kyle.

**The most effectual way** of securing the confidence and love of children, and of acquiring an ascendency over them, is by sympathizing with them in their childlike hopes and fears, joys and sorrows, in their ideas, their fancies, and even in their caprices, in all cases where duty is not concerned. We must go to them by entering into their world: they cannot come to us by entering into ours. They have no experience of it, and cannot understand it. But we have had experience of theirs, and can enter it if we choose; and in that way we bring ourselves near to them.—Jacob Abbott.

**The ignorance of the Bible** among present-day people, young and old, is appalling. It is nothing short of a spiritual tragedy that the Bible has passed out of practical use in increasing thousands of homes. Children and young people are coming into leadership and influence in life without that directive and inspiring power which a love for and a knowledge of the Scriptures so generally brings. A renaissance of Bible knowledge is needed. The church must see to it that this great body of spiritual truth gathering about the personality and saving

power of Jesus Christ is seized upon by all our teaching organizations with their highly developed educational methods. She must see to it that by these modern methods the Bible is put into the hearts and homes of the spiritually illiterate everywhere.—Dr. William C. Covert.

### To Meet the Needs of Today.

"The need of today," says Rev. Carl H. Elmore, minister of the First Presbyterian Church of Englewood, New Jersey, "is for men who will transcend their calling in sensing the issues of their generation and who will meet them in extraordinary ways."

Such a man, Mr. Elmore explained, was Shamgar, of whom it is related in the book of Judges that he slew 600 Philistines with an ox-goad. Mr. Elmore pictured Shamgar witnessing the Philistine invasion which threatened his country, and told how Shamgar, instead of censuring the inefficiency or inadequacy of the soldiers, took a fresh grip upon the tool which he had in his hand and hurled himself against the enemy. Thus Shamgar demonstrated as he stood upon 600 fallen Philistines that an ox-goad wielded by a dauntless, adventurous spirit might prove as effective a weapon as a sword.

Mr. Elmore emphasized the need of men like Shamgar to meet present problems, when highly organized ways and efficiency of organization exert a paralyzing effect upon the expenditure of our effort. He indicated that world progress is often achieved by men like Shamgar.

"It was not an aeronautic expert," said Mr. Elmore, "who made possible the triumphs of aviation which grace our times: it was two bicycle-repairers in an Ohio town. The American Federation of Labor, one of the greatest forces in our national life, owes its prestige not to a sociologist nor a scientifically trained organizer, but to the labors of a plain cigar-maker. The American Red Cross was born not in the mind of a nurse, but in that of a school teacher. The Y. M. C. A. was not the creation of some minister. It began under the roof of a simple business man who was concerned about the young men in his employ. The first Sunday school was not set up by a church. It happened in the shop of a cobbler who pushed back his bench and invited the ragged children of the streets to gather about him. Yes, it was a carpenter, and not a rabbi, who established the kingdom of God upon the earth.

"God knows we have our problems today, but we shall never solve them by relegating them into the hands of professionals. We cannot drop the church upon the shoulders of the minister and expect it to prosper. We cannot leave politics to politicians and hope to see democracy mount to triumph. We cannot resign our social difficulties to secretaries and paid executives and count upon seeing poverty and ignorance and lawlessness vanish from our midst. I would not depreciate expert guidance and leadership, but in the last analysis it is a man whom men will follow, and not a mere expert. Shamgar summons every one of us to higher duties and wider responsibilities when he demonstrates that an ox-goad has a place in the battle, that a tool may be made a weapon."

### Reciting Psalm Twenty-three.

Addressing the children at a meeting in London the Rev. J. Golder Burns told that as a child he was sent to live with his grandmother, and that she liked him to commit to memory a psalm every Sunday.

"I only know four or five psalms by heart," said Mr. Burns, "and one of them is the 23rd, which I learned in my grandmother's home."

He told the children of a gathering in which were present an aged minister and a distinguished actor. The latter was asked to give a recitation to the company, and at the minister's request he repeated the 23rd Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went around at the close.

The actor then invited the old minister to repeat the same psalm. When the minister ended there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. None felt the difference more keenly than the great actor.

"I know the psalm," he said, "but you know the shepherd!"

---

If young men had music and pictures to interest them, to engage them and satisfy many of their impulses and to enliven their days, they would not go to the low pleasures of the streets. They would have an alternative, and would be too fastidious to do so.—George Bernard Shaw.

# A Farewell Message to America.

## Rev. E. Stanley Jones, D. D.

Sailing recently on the first lap of his return journey to India, Dr. E. Stanley Jones, noted Methodist missionary whose books "The Christ of the Indian Road" and "The Christ of the Round Table" sold into the hundreds of thousands, warned American church members that they are living in a "motion-picture age where the emotions are aroused but the will unmoved."

In a farewell message to the American people in the "Christian Herald" Dr. Jones, who has visited every section of the United States during the past few months, declared that "the religious life of America is being infected with a sentimentality that feels, but will not act. Soul hardening may be—is—setting in."

Dr. Jones' statement follows:

"As I leave America after a year's sojourn here I am asked by my friends to give some brief message to the American people and to leave some word about impressions of the religious life of America.

"The first is not easy to give. I once asked Gandhi to give me a message to the Western world about living the Christ-life. He pondered a moment and said, 'Such a message cannot be given by word of lips. It must be lived out. I can only try to live it out.' In giving a message to America I think I can do no better than adopt Gandhi's message as my own. Along the roads of India I shall try to live out the message I should like to give to America.

"As to impressions of the religious life I find myself caught between contradictory impressions. One is of the beauty of the fellowship, the unutterable generosity of the American people toward me, and the winsome yearning of the great crowds after something—Someone. The other is that along with this is an increasing facility and ease with which we turn life and situations toward ourselves. The world's pain and need get us for a moment, then the old life reasserts itself and we sink into its sway. We can spend on ourselves in a way that is appalling. One faithful churchmember remarked that he felt that he was fortunate if his personal expenses did not go over two hundred thousand a year. Two hundred thousand on one's self in a world of this kind with its hunger and sin and need!

"We are willing to take any amount of Christian truth provided it leaves the essential self alone. And all the time a cross stands at the center of our gospel!

"We get rid of that cross by putting it on our sky lines and on our watch chains,—anywhere except face to face with that essential self.

"I find three great classes of people: the selfish, the sentimental and the sacrificial. Often we move into the second to cover an underlying selfishness. Because we can feel over a thing we take it for granted that it is necessarily operative in our lives. We live in a motion-picture age where we are supposed to look at the most moving dramas, and perhaps weep over them, and go off and do nothing about it. The emotions are stirred, but the will is unmoved. If one subjects himself to that from childhood to middle age he finds himself capable of looking at the most tragic things, but turning away with a remark that it is interesting. The religious life of America is liable to be,—yes, more than liable to be,—it is being infected with a sentimentality that feels, but will not act. Soul-hardening may be—is—setting in.

"If these vast material resources which have fallen into our hands can have back of them a Christian passion they can be lifted from the sordid to the sacred, but if Christianity—the only thing that I see holding back this vast upheaving selfishness,—grows weak and partakes of Main Street mentality and outlook, then we are doomed, and the monument that Carlyle suggested might be put up to his age might be reared to ours with this inscription upon it, 'Soul dead, stomach well—alive!'

"But I must not leave the impression that this is the only alternative. I have seen too much of real Christianity, of taking the way of Christ seriously, of launching out upon his mind on the part of so many that I believe the future may be different as we get over this first flush of material advance and turn it no longer to merely personal grati-

fication, but to world redemption. In that lies the only hope of the world and of ourselves. For it is still true of individuals and social groups and nations that he that saveth his life in selfishness shall lose it, but he that loseth it shall find it."

## Call to the Northfield General Conference of Christian Workers. August 3 to 19, 1929.

Forty-nine years ago the first General Conference of Christian Workers was held at Northfield. For nearly half a century ministers and laymen have gathered here for Bible study, fellowship and prayer. The original purpose has ever been kept in mind, —waiting on God for power in service,— and thousands have testified to increased efficiency in their fields of labor.

Each passing decade sees changes in emphases, but that which is constant is the need for greater effectiveness in making known the gospel. As of old, this is derived only from the Holy Spirit, who alone works wonders. Enduement of power was ever the theme the founder of this conference urged upon the Christian world, and his earnest prayer for his day and generation was that there should be a widespread experience of such equipment in the church. Today it is still the greatest need of all who are engaged in Christian service.

Never was the time more challenging! Indifference and skepticism are prevalent. Sabbath observance is no longer general, and much that is written tends to insidiously undermine the faith of our fathers. Materialistic and mechanistic philosophies are denying the very existence of God. The demonstration of the power of the Holy Spirit is the only effective means of combating these evils. A national revival of Christian faith is the only panacea for the moral evils that prevail. It is not reformation but regeneration that is the need of the hour. Apologetics and eloquence are not comparable in effectiveness to the witness of those who can, as in the apostolic era, testify to the gospel of Christ in the power and demonstration of the Spirit.

To those who recognize their need and yearn for efficiency in service for Christ and their fellow men we would extend a most cordial invitation to convene at Northfield August 3 to 19 next.

Meetings for ministers and evangelists will be held daily, Sundays excepted. These will be conducted by Dr. John Baillie of Toronto. Others who will take part in these sessions include Drs. James Moffatt of New York (August 5-9), A. T. Robertson of Louisville, Ky. (August 5-14), H. T. Wicks of London (August 6-10), Charles R. Erdman of Princeton (August 3-6), Paul Scherer of New York (August 11-18), and George A. Buttrick of New York (August 5-9).

Speakers at meetings for the general public will include: Drs. G. Campbell Morgan of Los Angeles (August 10-18), P. W. Philpott of Chicago (August 5-8), George A. Buttrick of New York, Charles R. Erdman of Princeton, H. J. Wicks of London, Paul Scherer of New York, James Moffatt of New York, John McInnis of Los Angeles (August 11-18), and Paul D. Moody of Middlebury, Vt.

Meetings for children will be under the direction of Mrs. Grove W. Deming, and special Young People's services will be conducted by Rev. W. B. Bryan, Jr., of Princeton. It is hoped that Rev. Melvin E. Trotter and Mr. Homer Hammontree will, as in former years, be present to take services and conduct the music, respectively.

In the intervening months we would earnestly request the prayer of God's people for this conference, that it may be an occasion memorable in the lives of all who attend.

(Signed)

W. R. Moody

---

Atlanta, Ga.

Dear Sirs:

When I read in our paper that Dr. F. B. Meyer was dead I felt it as if it had been a dear friend of mine. And really he has been of so much help to me through his "Bible Notes for Daily Devotions" that I shall feel his going even more.

It is singular that his last days should be spent just before the Easter season.

I have never been helped so much in understanding Isaiah before.

(Signed) Mrs. M. R. Howard.

# The Colleges Must Be Redeemed.

Rev. Arthur L. Kinsolving, Grace Church, Amherst, Massachusetts.

For five years I have carried about with me a burden and a great hope. I want to present frankly and intimately the American college,—the burden and the hope.

Christ-inspired men never created anything finer for young people, except the home, than our educational institutions. Our ancestors gave their land and savings, their time and sometimes their lives, because they loved young people, and they loved their Master, and wanted to give a larger chance to others than they had had themselves to live a full life. Their plan was to do so by knowing Christ better and being equipped to serve him better.

The portraits of these good men still hang on college walls, and they are mocked by what goes on. Their sacrifice is mocked. Jesus, to whom these institutions were dedicated, has been crowded out. When he hears mention of his name it is more frequently in oath than in prayer. His wisdom is displaced by that of modern realists so-called, his ways are not as vividly impressed as are the "mores" of the movies. There is oftentimes a real prejudice against Christ's religion, still more often a careless neglect. Idealistic freshmen, instead of finding the superb impetus of Christ to bring out all that is best in them, meet the deadening spiritual paralysis of the world's slow stain.

Graduates are leaving by the hundreds who intend to employ their cleverness toward getting ahead in the world and having a gay time, and the old world looks in vain for replenishing the ranks of the helpers, the kind unselfish doctors, the patient teachers, the earnest writers, the faithful parsons. Instead of the humble are bred the proud. Instead of the enthusiastic come the indifferent. Instead of the servants the grasping and self-satisfied. Or else, because of the innate fineness of youth who are God's own, they come forth good, but tamed and conventionalized to the world, and not the saints and dynamos and pioneers they might have been.

Most of us don't turn out Christian just naturally. We need somebody's friendship, encouragement, inspiration to surround us with Christ until he leads us past the lying promises successful worldliness makes. I feel many college boys and girls are not getting all that is their right. College professors are nice people, given to high thinking and plain living, but often diffident about admitting religious convictions and preferring not to undertake spiritual leadership. As far as religion goes, the expression the colleges wear right now is a bewildered stare, while worldliness day after day takes the case by default. While we are priding ourselves on the efficiency of our factories at building things, God sighs for our carelessness at the important process of making men and women.

Near most colleges now there is a church of Christ, but it rarely matters to the students every day. I asked one of our finest young ministers if he would like to be rector of the church at his old college, and he replied:

"Say, did we have a church in that town?"

Four years had not brought it to his attention, though his soul was waiting all that time to find the nobility that he now saw in Christ, that once having seen he had followed.

You remember the eager interest of everyone in a military encampment when men were there training for the war. There is little thrill about an army post now. They are going through the routine drill. So the college student sees the church. There is real devotion there, we know that, but not quite enough to reach his notice. And he fails to find an enterprise that challenges the highest that is in him. Our churches look to students like army posts in peace time, people going through routine drill. And what of it? They rarely are impressed by one as out on a great campaign for a cause that fine men couldn't see lost, and stand aside. If the church looked to the student more like Jesus of Nazareth he might still pass its doors, though not with a sly dig but a curious respect.

This is the picture. I ask you to give it your most earnest thought. We cannot create a Christian atmosphere that will pervade every university in a day. But God can in time with our help. I believe we

would be untrue to Christ's spirit if we undertook anything less ambitious. Jesus has something for every young man and woman that enters college, and nothing else that can be learned there will be in any sense a substitute.

These colleges are not the concern of the Episcopal church? They are the concern of every Christian, because the colleges are the trainers of human beings. The Episcopal church cannot influence the whole of any university, but it can be sure, at least, that in every academic community there is at least one colony, one Christian circle, that challenges the student body by its likeness to Jesus' way of living: and if the Episcopal church presents this, others will be inspired to do likewise.

Now how to go about it? We must be practical. How many times some of us have searched for the answer!

It seemed to come once in the story of the feeding of five thousand. What can we do about these thousands today that stagger our imaginations? Jesus longed for them. "I have compassion on the multitudes, for they are as sheep not having a shepherd." If only they could know someone who was strong and wise and glowing in Christianity! The disciples said to send them away. Jesus would not give up. He said a surprising thing. He turned to those few about him and said:

"Give ye them to eat!"

They had not the faith to believe that they could do anything about it. But some of them converted the world soon after.

If each one of us now gathered a miniature circle in our college and drew on God by going the limit of consecration, something could be done: and I know none other way. I like to take spiritually the line St. John adds to the story: "There is a lad here." A lad who offered all he had. He had thought the five barley loaves and the two small fish only enough for his own dinner, but he gave it, and by the instrumentality of God it went around.

I remember a day at one college when the outlook seemed so dark that I didn't know where to turn. There was one boy who I knew really felt the thing, who really cared, an Irishman, and apt to be subject to moods. I found him on the steps outside his fraternity house in despair, his head in his hands. He didn't feel any spiritual accord with anyone. He talked of leaving college. But he left it four years later, after having contributed to it more than any single person in the whole community. Knowing him, they knew something of the yearning and courage and intense desire of God.

"There is a lad here"! One with God is always a majority. One person with the light is in no more danger of extinction by the world's shallow frivolity than a star is by the passing of billowy clouds.

That fellow is studying for the ministry now. He was first won at a camp by a clergyman whose whole dream is college work. In two years he will be in some academic place, leading his mission, winning others. It is Christ's own method, that. There is no shorter way for the Episcopal church than the Lord's way, and no surer way. We have a power of God to change lives, so soon as we really give him right of way to change ours. Whether man or woman, minister or student, we can each be used to gather a group to be friends of God.

Once I had fooled the examiners by memorizing without understanding enough to get a degree, I never intended to go near a college. But at Oxford a student named Alex Barton used to amaze me by lavishing Christian friendship on all of us, putting Christ ahead of his studies, sharing with us his deepest experience. I saw him, though still an undergraduate, ministering vitally to more than a hundred. That one Christian meant more for Christ than the organization of a great cathedral that was the college chapel with five august canons on its staff. We could not help noticing the passings of a young man like that among us. Nor could we escape wondering. It was startling to see someone with so definite an object in living. We were rather an irresponsible lot, and the contrast was clear. And there was something in us that was dazzled and drawn by the daily self-sacrifice of this young life. For all day long Alex was doing something for somebody, and as weeks turned to months we could see that it cost.

I remember one night at the final competition for the Oxford boxing team, Alex Barton drew an unfavorable position and had to box three times in succession, twice

against fresh men. At the last bout he was almost too tired to stand, but something indomitable came up within him and made him carry on. It seems queer, but that fight was a great religious drama to many of us, and when it appeared that he had won it, and the judges returned what seemed to us an unfair decision, it had only the effect of drawing us closer to him by that mysterious old method of victory through defeat that Homer saw in Hector and we see in Christ.

He went off to work in the slums of London in the College Mission, and did much to put it on its feet. Then when about to be called to a large church in his own home town in Baltimore, he moved West to California to work in the great University of California at Berkeley among thousands of students. His wife, wearing black the while, told me one night what had happened. Alex had pitched in with all his weight to marshal some reënforcement among the young men of the Pacific coast for the great warfare of God. He had started a number of things and was about with them all day long, and late at night he would get to his reading, and have to pinch himself and sit in a cold room in order to keep awake. Next morning at six o'clock he would be up for his morning devotions. He put aside from his monthly check enough to keep his little family in food during the last week of each month. He would spend the rest on entertaining in his home all the students he knew.

Of course no human body could stand the explosive pressure of a soul like that. Back East we heard that Alex was down with blood poisoning. It was weeks before he gave in, but finally the news came that we had expected. The church at Baltimore was packed at his memorial service.

That morning it was unmistakably clear that there was a life beyond. One could not think of Alex as dead, and somehow the old story so familiar to us all was re-enacted. No, the cross was not a pious belief, but a living fact. Just as Alex loved men in college until he died for them, so Christ loved and followed men until it meant that hideous hill called Calvary. And now as I look on my mantelpiece at the passion in the glance of that young man, and think of the story of his life, it is not Alex that is there, but someone greater calling to the cause he loved with a brave and wonderful love.

Alex gave his life in the beginning of our church's awakening to the challenge of the university. He gave me that cause. Those concerned for our students must go out as he did for Christ and his church. If we would have a motto, there is none more real than the words of our Lord, "For their sakes I sanctify myself." The Episcopal church in every college must have some one doing that for the future of her students. There must be her immediate college mission to many thousands.

There was in Rome a little man, with no prospect of becoming a great warrior, who was watching the rising state of Carthage, and saw there a menace to the city of his heart and the temple of his gods. So at the end of every one of his speeches he called out the slogan, "Carthago delenda est"—"Carthage must be destroyed!"—until at length the thing was done by other hands, by those who were able to do it. Every one can do his part to arouse the church, if only by repeating in Cato's fashion, "The colleges must be redeemed!"

In New England there is no one who has done more for Christianity in academic institutions than an employee in a Boston shoe store, in whom was truly the vision splendid. From being a Sunday school superintendent he became an evangelist, and then a great one. It was to Moody something was said which I would share with those who have not heard his greatest modern call:

"The world has yet to see what God can do with a man wholly consecrated to him!"

---

The Bible is the one book to which any man can come with any honest question of conduct and find God's will for himself. If one seeks God's will and wants to know what God would have him to be and do, then the Bible will become inspired for him. It is not a book of magic, but a book of life.—Ruskin.

There is not a place on this planet ten miles square where a decent man can live in decency, comfort and security,—a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—there is not a place on the globe ten miles square of such description except our religion has made it so.—James Russell Lowell.

EVANGELICAL
SCHOOL OF THEOLOGY

# Youth and Church Worship.

William Revell Moody.

There is always a temptation, when any serious situation arises, to seek the person or persons upon whom to place the blame for creating or permitting the difficulty to arise. Such is the tendency at the present time in regard to the indifference, not to say aversion, of the present generation to conventional forms of Christian worship.

That such is the case hardly needs to be proved. It is not only in America that this condition obtains, but to a greater degree in Great Britain. Young men and young women who may be termed the privileged classes because of educational advantages and the means to enjoy cultural advantages, do not find the present forms of church worship appealing.

It is an easy expedient, first of all, to lay the blame upon the younger generation.

That, of course, is no novelty. There is an Assyrian tablet in Constantinople, supposed to date back to 2800 B. C., the inscription on which is as follows:

"Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. The end of the world is evidently approaching."

From this it is evident that the complaint against youth dates back to the earliest historical ages, and is probably even prehistoric. The probabilities are that youth has changed but little.

If one cares to examine the records even of our Puritan days he will find that youth was still a source of anxiety. As late as 1644 we find that in one of our largest Puritan colleges the complaint is made that "two of our ministers' sons, being students, robbed two dwelling houses in the night of some fifteen pounds." George Whitfield, under date of September 24, 1740, writes that he "preached at Cambridge, the chief college in New England in training the sons of the people. It has one president, four tutors, and about one hundred students. The discipline is at a low ebb."

Youth may have its faults, it always has had, and probably always will. We believe, however, that it is not too much to say that the youth of the present time has shown a more earnest spirit of inquiry into applied Christianity than any preceding generation. The number of students each year who come together for Bible study and for consideration of effective means of applying Christianity testify to this. It must also be remembered that voluntary Bible study in our universities and colleges is a development of the last thirty years. Evidence of the interest of youth in vital applied Christianity is the fact that thousands of college students attend conferences for the consideration of such questions as, "What resources has Jesus for life in our world?" Forty years ago such conferences among college students were unheard of, both in respect to the themes for discussion and the numbers attending the gatherings. The fact of the matter is, the present generation is not irreligious. With a readiness unknown to previous generations they gladly discuss themes of religious interest, and while often their views and discussions are crude, they nevertheless reveal a spirit of noble inquiry. The fact that they do not attend church is not necessarily a sign that the spirit of worship does not exist, on the one hand, but rather that the forms of worship fail to provide the medium of expression of that which they feel to be of deepest spiritual significance.

Again, the fault is attributed to the ministry.

But here again this is unfair. In entering the Christian ministry many a man has had to deliberately deny himself, literally. Doors of opportunity for brilliant success from a material or social standpoint are passed by in order that the life may be given to a calling which never commands material gain commensurate with the years of preparation or the arduous duties imposed. For those who have entered the Christian ministry we have the most profound respect. We have known men who have made great sacrifices for the opportunity of Christian service which the ministry provides.

Others would lay the blame upon educational institutions that the faith of youth is undermined and confidence is shaken in the faith held by their fathers.

This is also unfair. It is not to be expected that the university or college will retrieve the mistakes and failures of the home. A large number of young people who depart from their earlier faith during college years do not suffer so much from intellectual problems as from moral defects. Let young persons lower their moral standards, and at once they seek to find excuses in an attempt to weaken the force of the moral appeal. Of course there are those to whom intellectual difficulties are real, but as compared with those who simply become slack, and therefore adopt the line of least resistance, with their vociferous claims, "I do not believe," they are not numerous.

The question is not a simple one, but rather is complex, and the blame rests in part with the young people themselves, the ministry, our educational system, and the homes from which the young people come. It would be difficult to definitely apportion the blame, but we are disposed to believe that the smallest share of it rests with the young people themselves. As a recent writer says, we must remember that the young people of today are what we have made them, and this is true. There was a time when at the family altar each morning prayer was made in behalf of the family, and a blessing was asked at every meal. Thus there was inculcated a spirit of reverence. But now, alas, many a home has become paganized, and children have grown up without ever hearing their parents' voices raised in supplication for them, or ever hearing the Scriptures read in family worship! It is hard to estimate how great a deprivation this has been to the present generation, but those who can recall the brief moments taken for worship and praise in childhood days, irksome as they may have seemed perhaps at the time, have a heritage of inestimable blessing.

### Complaints of Youth.

One of the complaints of youth, and one which we believe has force, is that there has been no modification of the forms of worship to meet the newer day. Conventional traditions obtain, and forms of worship that were thought to be helpful a century ago are still adhered to.

There is a sort of conventional tradition that the service should be an hour or an hour and a quarter long; that the service should consist of a short prayer and a long prayer, Scripture reading, hymns, and a sermon not less than thirty-five minutes. The criticism of youth is to the effect that this form of worship does not appeal to them: and we must confess that we feel the force of this criticism occasionally ourselves. Certain hymns are rich in their association with the past, but that means nothing to the youth of today. Recently we attended a service where a canticle of 32 verses was sung. A verse of the canticle was first sung, then a response from the audience. But phrases such as these occurred: "All cold and frost, praise and magnify his name forever! All whales and swimming things in the sea, praise and magnify his name forever!" Frankly, that does not appeal to the present generation, nor do they find it expressive of their spirit of worship.

There is also force in their criticism that so much of the preaching of today has no bearing upon life. Wherever a minister speaks with conviction, based upon a diligent study of his theme and a life of uprightness, he will command the attention of men everywhere. When the prophets of old proclaimed, "Thus saith the Lord," people lent ear to their words. But essays on history, or ethics, or esthetics make little appeal, for better essays can be read in almost any library. Youth today is confronted with temptations insistent and immediate. The problem is to live an upright life, living consistently and righteously. It is he who as a messenger of God proclaims spiritual truths who commands the attention of youth. To be wedded to forms and phrases of former days and not to relate the gospel message to life spells failure in respect of the younger generation.

We are living in an age when the demand is to conserve only what is essential. The days of elaborate wardrobes for men have gone. Compare the simplicity of attire with a hundred and fifty years ago! Now concentrated foods and extracts are widely advertised to make the preparation of food less difficult, while modern housekeeping has been reduced by so-called conveniences to what seems to be an irreducible minimum. What is true in material things is also true in our thought life. We are living in a day

when our news is served in the form of digests. Reports are cabled to our papers from the ends of the world in brief messages, and the world's best literature is provided in a five-foot shelf of books. Yet when we come to forms of Christian worship, that which was conventional a hundred years ago is conserved. Cotton Mather, writing of his ordination in 1685, states: "With a soul inexpressibly irradiated from on high, I went into one of the vastest congregations that has ever been seen in this part of the world, where I prayed about an hour and a quarter and preached about an hour and three-quarters." Probably no one now would presume to give such a feat of endurance before a public audience. Those days are happily past. But there is need of revision of the present forms of Christian worship, in our judgment, if they are to appeal to youth.

It is always a dangerous thing to generalize, but we believe we are on the safe side in saying that for every minute that exceeds one hour of Christian worship the spiritual force and helpfulness of the service diminishes in increasing proportion, and what might have been an effectively spiritual and stimulating service held within an hour has failed because it is extended beyond reasonable limits.

Recently the writer was dining with a group of seniors in one of our largest women's colleges. In the course of the conversation the question arose how many of the ten or twelve at the table attended Christian worship regularly. One out of the number said that she attended usually: but this was the exception, and could not claim regular attendance. The discussion then led to the question how many in the college might be said to be regular attendants on church worship, and the consensus of opinion was, less than ten per cent of the total student enrolment. Then one by one the group were asked why they did not attend church, and the answers were enlightening. One replied that it was the only day in the week when no college requirements demanded their punctual attendance upon exercises, and naturally the morning was taken for rest. Another responded that it was a time for discharging duties of different kinds which had accumulated, and consequently she did not go. A third replied that she was accustomed in her home town to a beautiful service, with special emphasis upon the music. This was not afforded in the college town, and this was an excuse for not going. A fourth, perhaps more frank than the others, stated that she felt probably no sense of need of church attendance. Other replies were of similar character. When asked if they would find it possible to rise sufficiently early to attend a football game at eleven o'clock there was an enthusiastic chorus of assent. The question was then asked if the real difficulty did not lie in the fact that they were not interested, and to this they assented. Now these were earnest girls, many of them church members and interested in the best things. They would have been fascinated by exploits of missionary heroism or achievement in Christian service in the home land, yet the ordinary church services in the college town made no appeal to them, feeling that it was unrelated to life and not an expression of their own spiritual experience.

Relating the message to life is a great essential. Next to that we believe conciseness of statement, with conviction, are requisite to challenge the thought and interest of the present generation. The "Finally," and "In conclusion" and "Fourthly" are calamitous to the spiritual appeal of a message, and many a minister to gratify his own sense of completed work will continue to the detriment of the value of his sermon. Many a time the writer has heard a good sermon with a strong appeal made ineffective by an additional ten minutes for the gratification of the preacher's pride.

Youth is earnest. They cherish strong sentiments of loyalty, and unhesitatingly assume heavy burdens and render effective service. This spirit may be captured for constructive work within the church, but it must mean a careful heart-searching of the validity of present forms of worship and the application of newer methods to meet changed conditions.

---

A verse may win him who the gospel flies,
And turn delight into a sacrifice!
—George Herbert.

As the benevolent becometh not rich,
So the rich man becometh not benevolent.
—Chinese Saying.

Where there is beautiful music it is difficult for discontent to live.—Herbert Spencer.

# The Mind of the Master:

## V. About Religion: What is There in It?

Rev. Paul Scherer, D. D., New York City.

In the hope that it may help us discern the mind of the Master about religion I want to begin by asking three questions. I believe they are vital and fundamental questions, and they are peculiarly current just now. What is the purpose of religion? What is its essence? And what is there in it for me?

The second of those questions was actually put to Jesus, and as we shall see he answered it directly. The other two he never dealt with specifically, but it doesn't seem to me that it should be difficult to divine at least the substance of what he would have said if he had.

I believe that if anybody had asked him, "What's the use of religion?" he would have answered, in effect, that its purpose is to enable people to make the most out of living by helping them to make up their minds about what there is in living that is most worthwhile, and then helping them to stand by that as the helmsman stands by his wheel. Let us begin, then, by pushing yesterday's discussion a bit farther! What is there in living that is really valuable?

When the Declaration of Independence sets out to list the inalienable rights of humanity it puts down "life, liberty, and the pursuit of happiness." Let us see if there isn't something higher than any one of them!

Take life, for instance! It is a callous fellow who would claim that there is nothing better than that. Even heathen Pompey, when they warned him against the new danger of returning to Italy to meet a new trouble in his own land, held something else more precious.

"It is a small matter," said he, "that I should move forward and die. It is too great a matter that I should take one step backward and live."

Life is not your greatest privilege. Your greatest privilege is spiritual growth, the development of that within you which gives to life its meaning. That is why those young princes of Judah refused to sacrifice. "If it be that our God whom we serve is able to deliver us from the burning fiery furnace, so be it; but if not, be it known unto thee, O king, that we will not serve thy gods!" The chance to go on living was of no account beside the chance to be the kind of men they aimed at being. It was quite possible that that could be achieved better by dying!

Or take liberty! Is there anything better than liberty in the world? I suppose Napoleon on St. Helena would vote "No." But Paul in a Roman prison would not vote that way, nor would John on Patmos, nor Luther shut up in his Wartburg, nor Bunyan locked tight in Bedford jail. They had a fellowship that was better than freedom, without which they would never have known what to do with freedom.

"Ye shall leave me alone: and yet I am not alone, because the Father is with me." How much is that worth? You can afford to give up your liberty, but you can't afford to give up the possibility of stepping quietly and easily into the presence of that unseen friend. There are those inward resources that nobody can lay his hands on to destroy. The soul has its freedom, and it is better than the body's. I think religion teaches us that.

And let me say something here by way of parenthesis which I think urgently needs to be said in these days of ours! It is that such liberty of the soul can only be had at the cost of obedience. In one of his epistles Peter uses a striking phrase. "Be free men, but be God's bondservants!" Upon the thought of freedom immediately he intrudes the thought of law. I should like to insist on that union.

It is an axiom with us that men are born free, but there is a margin in the home, in the church and in the state beyond which freedom dare not be pressed unless you want to run the risk of incurring the loss of it altogether.

One of our rights we call free speech. But you can be too free with speech, just as you can be too free with a gun. Words sometimes do more harm than bullets. If you take too many liberties with either, some of the rest of us are liable to lose what freedom we have!

Let us frankly understand that liberty is

not possible without some curtailment of rights! Nowhere does it mean caprice. Everywhere it is the ripe fruit of cheerful, habitual, unhesitating obedience. "If God shall deliver us, so be it; but if not, we will not serve thy gods!" There is something in this world that's finer than just being at large.

And unless I mistake there is something a good deal finer than what the Declaration of Independence calls "the pursuit of happiness." In fact, I think Jesus would question earnestly if there is such a thing. Happiness to him was not something to be pursued: it was something that overtakes you. Some one has well said that it doesn't consist in getting something, it consists in being something. It is the upshot of a man's endeavor to make the most he can of his life, to live as fully and as richly as possible, with high thoughts and good will and large interests. And you succeed in that only as you catch the Master's spirit and follow the Master's teaching.

Higher than happiness and the pursuit of it is the quality of life that guarantees it. That is what we dare not forfeit.

The purpose of religion, then, is to bring you and me within sight of the highest, and within reach of it. The purpose of religion, as the Master saw it, is to bring human life into some kind of at-one-ness with God, which is that highest. Such at-one-ness is necessary if living is ever to be anything but the failure which so many generations of men have made out of it. If there is a conscious, ordering spirit back of this universe, and through it, in whom by virtue of its life a soul must live and move and have its being, then the logic of this necessity is unavoidable. No living that's worth the name can begin until the spirit of man finds itself at home, in clear accord, with the spirit of the eternal worker.

That is where Martin Luther started,—fighting his way down through a maze of falsehood, to get him, as he said, a gracious God; and he came down on his knees in amazement and in love before the face of a crucified Galilean, whose only word was this: "It is I: be not afraid!" And the voice was like the voice of God! From that day he began catching step with the measured tread of the infinite as it pounded steadily beneath the confused going of human feet. "Our God is marching on," and with him the sturdy son of a Saxon miner, who has discovered that life to be full and complete, life to be strong and availing, life to be confident and irresistible, must have its spring in the place where a man falls in with God through the love and the grace that are in Christ Jesus.

*Dr. Paul Scherer of New York.*

But there is a second necessity if humanity is ever to master the knack of living; and here too one comes again upon the purpose of religion. It is to help us find out what God wants with our lives, and then to follow that want of his as a printer follows copy. It isn't enough to come back in Jesus Christ to the point where your soul stands companionably with God: you are to get God's direction for you and walk down it like a beast stalking its prey. You can't leave his purpose out at the start and expect his mercy to come in at the finish to clear up the wreckage.

There is nothing more difficult than learning how to submit your will to the will of another, but we have to come to it. It is God's will and not our own that we'd better be praying for and striving for. If there is anything at all in the experience that folk have had with him, it is his will, and not mine, that is the best will in the world for me.

Some of you may remember hearing of that mother, alone there through the night in her tower on the northern coast of Africa, telling God what to do with her son, Augustine. She poured out her soul in an agony of prayer:

"O God, hold that ship! Don't let it sail! My boy's life is full enough of sin here. What will it be when he reaches that sin-cursed land of Italy? Hold that ship, God, hold it!"

But because that boat weighed anchor and glided out of the harbor, because there stood on the decks a boy with the unseen hand of God upon him, because that boy came to Milan and met there the great Ambrose, we do not call him any more what his mother called him: we call him St. Augustine. The will of God! "Thy will be done!" There is the purpose of religion.

Now what of its essence?

### What Makes Us Christians?

Suppose we get at it this way, by asking what it is at bottom that makes us Christians?

Let me throw the whole subject against the background of one of the parables that Jesus told! It is the parable of Dives and Lazarus in the 16th chapter of St. Luke. Take it at the point where Dives was talking across the gulf to Abraham about his brothers! They were leading the same kind of life he had lived, and he knew where it would bring them, and so he asked that Lazarus might be sent to warn them. There was an ugly intimation that God wasn't doing all he could do to save them from themselves. If he were really in earnest he might send them a spectral visitor. Abraham's answer was straightforward, and his logic was irresistible. He said in effect that if they made no intelligent use of the means they had no ghostly apparition could possibly be of service to them. They had all that was necessary. They had Moses and the prophets, their revelation. It was enough light to save a man's soul, and if that didn't succeed nothing else would or could.

Give this its modern application, and it opens up a suggestive theme for us. We have enough to make us Christians. If what we have doesn't do it, nothing else will or can. It isn't more light we need,—it wouldn't make a bit of difference with anybody if we had more. If a man isn't a Christian on the basis of the divine truth that is already in his possession, no additional truth, even if it should come from the lips of God himself, would or could alter the situation.

What is it really that makes folk Christians? I want to take the time to pay my compliments right here to one or two of the wrong answers to that question.

The first of them is simply that we are just born Christians. The whole thing is nothing but a matter of heredity and environment. We stay what we are born because it is too much trouble to change. We accept creeds because our fathers accepted them. We believe in God and Jesus Christ because most of our time has been spent in an environment which cherishes that belief, and we aren't strong enough to be independent of it.

Now there isn't anybody in the world more eager than I am to acknowledge his debt and acknowledge it gratefully to the fact that he was born in a Christian era, a Christian civilization, a Christian community, and a Christian home. There is no doubt about it, I was born to a rich heritage, and so were you. But to say that that is the only thing which makes me a Christian is to say that for some thirty-odd years now my mind and heart and conscience have been doing nothing but marking time. In all humility I object to that. And I have enough confidence in my own internal machinery to feel pretty sure that if Christianity hadn't validated itself rather thoroughly in my experience I should long ago have thrown it over. If you want me to quit believing in Christianity, don't keep on teasing me to discount what little I have because I was born to it! Just show me that it isn't true! That is the vital question.

It is what I have discovered about it on this side of the cradle that constraineth me. If I were no more of a Christian than I was born and taught, if nothing had happened since then to make this faith of mine vital and real, I should toss it out of the window. I have had something to do with getting it, and holding fast to it.

If it isn't simply that we are born so, is it the hope of heaven and the fear of hell that make us Christians? You hear that

too. I suppose this has something to do with it. I suppose it has as much to do with it as the hope of success and the fear of failure have to do with the making of a good lawyer or a good physician.

Rewards and punishments, if you want to call them that, are not afterthoughts or alien additions to the universe: they are wrought somehow into the fabric of life itself. We can't get away from them entirely. The thought of them is bound to intrude itself. They get wrapped up with our motives, whether we are conscious of it or not, and can't be wholly separated. But this I say emphatically: They have never yet succeeded in making anything that's genuine out of anybody.

Abraham told Dives no vision of Paradise nor any smell of flames would do them any good. Personally I am inclined to discount the good which the absolute certainty of such a future would have done for the moral life of mankind from the beginning. If men aren't the right sort for other reasons they'll never be the right sort for that.

There was a time when a great deal of emphasis was laid by preachers on heaven and hell as motives. That time is past, and I think it's well past. Not because I hold one whit less strongly to the conviction that I am an immortal soul, making my way upward or downward through eternity, but because I have such little confidence, knowing life as I do, that the possible issue of the future is able in any worthy sense to motivate the present.

And so I come back to our question, What is it that makes us Christians? I will not attempt to speak out of your experience: you will forgive me if I attempt to speak only out of my own. It is the love which I have conceived in my heart for God as I have found him in the person of Jesus Christ that makes me all of the Christian I am.

It is meager, that love,—you don't know that any better than I do,—but it is enough, kindled as it is by his hand and kept alive by his breath, enough to make me what I have genuinely come to be. There is nobody here who claims to have come far, I suppose: only, let us be clear as to what it is that has brought us as far as we have come! It is the little love we have that has developed the best that is in us as Christians, and I am anxious that we should give it the credit.

There isn't anything I am willing to rely on besides that, either as a sufficient reason for being a Christian or as an adequate motive for the Christian life. It is what Paul said constrained him; and if it doesn't constrain you and me it is absolutely, inevitably certain that nothing else will.

I wish we would quit thinking about our love for God as a mystical thing, hard to arrive at and hard to increase in. It isn't anything of the sort. It is nothing on earth but a matter of learning to know him through this Word of his, and through it of coming farther into his acquaintance. What is there that's mystical about that? And yet, it is unthinkably difficult to get folk to try it.

Jesus says that the essence of religion is: "Thou shalt love the Lord thy God." You tell me you can't. In answer I assure you that he is lovable, and send you to that Book and to him who moves through its pages, confident that if you go and seek him you will find him,—or better still, he will find you, and when that happens the love will take care of itself.

"Thou shalt love the Lord thy God." You tell me you do a little, but not enough. How can you grow in it? I can say no more than I have said. You can't expect to grow in it without learning to know him better, and you can't learn to know him better while your Bible is dusty.

You say to me that you don't believe this about it, or that. I tell you, Very well: I care nothing at all about what you don't believe. Start with what you do! Begin on whatever common ground you have with it, and let it lay hold of you there! You'll soon find the things you do believe in growing in number.

Until that comes to be your method, don't go around trying to explain to people on any other basis why you aren't a Christian or why you aren't more of a Christian than you are. There is only one reason: you have not dealt faithfully with what you have. There is nothing else that can account for it; and there is no other way of changing the situation.

Shall we give up looking for something to happen that will make us Christians, you and I, and learn that the Christian life

waits for love, and love for acquaintance, and acquaintance for the knowledge of God's Word?

### What Is There in Christianity for Me?

But I must come to the last of those three questions which I asked about religion in the beginning: What is there in it for me?

I am not putting that now in order to answer it. If what I have said about the purpose of religion is true, measured by the mind of Christ, then there is that in religion for you,—at-one-ness with God and the realization of your life at its best. I am asking this question to condemn the mood that so often prompts it. Too frequently it isn't the mood of any earnest inquiry at all: it is the mood of lofty contempt, of intellectual snobbishness. And that mood never makes a discovery.

Last summer there appeared an article called "Religion and Who's Who." The author took the most recent volume of "Who's Who in America" and attempted to prove that the more prominent a man is, the less he will have to do with what some people talk of as the old-fashioned Christianity. The covert suggestion was made throughout that we are to estimate the worth of various types of religion by the number of brilliant scientists, authors or educators that each has put in the field.

Now I protest against that not only in the name of Christianity, but in the name of sanity as well.

It is just another illustration of a tendency which is becoming more and more manifest as time goes on: the tendency to mark down the whole church of Christ because a number of our outstanding men and women are avowed agnostics or atheists; and correspondingly to mark up all the doctrines and practices of this more or less intellectual minority.

It looks as though the hour had struck for us to begin checking up on the relation between Christianity and those qualities which by popular vote win for men a certain amount of distinction. We are becoming entirely too prone to take as final the pronouncements of intellectualism or some sort of secular prominence with regard to true religion.

In Paul's day there were few Christian folk in the social register of the Roman empire. Paul said, "God hath chosen the foolish to confound the wise, the weak to confound the mighty, base things and things that are not to bring to nought things that are, that no flesh should glory in his presence."

Maybe you think the apostle wrote that in order to put a kind of premium on ignorance and make the simple-minded followers of Jesus Christ contented with their lot. Very well, go on thinking it if you like! But here is a strange circumstance: What Paul said has turned out to be an actual fact. You can read about it in all your textbooks of the past. When it came right down to survival value, and the influence for good that they exerted on human history, Paul's crowd got through, and the others didn't. Jesus Christ himself was in all likelihood considerably more inconspicuous than you would judge from a casual reading of the gospel story. By no manner of means could you have gotten important people two thousand years ago to think that Jesus and his crowd were important. But they have come through, and that other crowd hasn't. They had survival value.

Now then, why is it? Here is the point: it is because there is one quality that is absolutely necessary to true greatness as God sees it and history has defined it. There is one quality which if you have it makes the others effective, if you haven't it the others don't matter. You can call it self-effacement if you want to. You can call it humility, lowliness or meekness. You can call it faith. One name for it is just about as unpopular as another. What it really is is the willingness to rely on a greater than you in his handling of your equipment. So many of our modern confident crowd lack that willingness! That's why they lack the convictions about Jesus Christ that come not of argument but of experience. They can't see over their own prominence.

For my part I am almost ready to lay down a rule, and it is this: Whenever you find an important person who isn't religious in some real sense of the word, you can make up your mind that you've found somebody who can't get away from the sense of his own importance! Really I should be much surprised if genuine Christianity and "Who's Who" went hand in hand to any great extent. The door into this Saviour's

friendship is a decent humility, and impressive folk are so apt to lose the key!

And so I suggest to you that we get our sense of values straightened out a little. We can learn when we come across a crowd of intellectuals denying this and casting suspicion on that not to give ourselves too much concern. Long before this brilliant minds have dazzled themselves with their own brilliance and slipped on their own polish!

The test of truth is not the presence on its side of many wise and many mighty and many noble. The test of truth is what it will do for you and with you and through you if you get out of its road and give yourself to it. What counts is not what the best minds think about Jesus: what counts is whether or not Jesus himself can still actually produce radiant, healed lives whenever and wherever he is given an honest chance!

And we can learn what to rely on in this world of ours,—man's ability or God's ability, greatness as the magazines define it or greatness as God and history define it, the kind of thing that Christianity when it is thorough and at its best produces. It takes care of a man's character and determines the nature of his influence. It plants love in his heart and coaxes it into some kind of acceptable bloom. It gives him insight into these lives that brush against his shoulders, and leads him into an availing sympathy with them. It keeps up his courage, and puts into his hands resources that are not his own—until God's business becomes his business: and then of course there is no stopping him! He is a great soul, and he will get through into the days to come where others won't whose prominence is the result of the world's verdict, and not God's. That at least is the teaching of the past, so far as the past has meaning.

There's a "Who's Who for Him," and anyone who is so disposed may have his name written in it. That is worth something!

"What is there in religion for me?" I say, if you are bent on asking that question and having an answer, take care of the mood that prompts it, that there be no pride there, nor any contempt! There is a way of finding out what there is in religion for you if you will stoop to get into it!

It depends pretty much on what you will to find in it, and on how much of yourself you are willing to dedicate to the search.

It may be that for you the discovery lies on the other side of some Calvary: some place where out of your own anguish you win another's good, where with bleeding hands and feet you turn a curse and make it bless someone; out of the desolation of some bereavement spread around you a garden of God; out of your pain bring in where you are one little corner of his bright kingdom. Whether or not you are willing to pay the price is for you to say.

Only,—if you are not,—don't go supposing that there is nothing in Christianity but what you have got out of it! Some people have found God in it, and their own God-equipped chance to live life at its best.

# Aspects of Faith in Hebrews Eleven.

## V. The Moral Integrity of Faith.

Rev. James Reid of Eastbourne, England.

*By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him back by what was a parable of the resurrection. Hebrews 11. 17-19.*

If you look at that story frankly you will say with me that it is one of the most astounding statements that was ever penned. By faith Abraham went forth to sacrifice his only son. To a great many this is one of the most perplexing stories in the whole Bible. You have only to think for a moment of what Abraham was going to do in the name of religion to turn away from it with a sense of revolt. That a man in the name of his faith in God would go forth to put a knife into the heart of his only son is something that we find it difficult to square with our ideas of religion, and especially with our ideas of the Christian religion.

Whatever faith demands or can demand of anyone, that a man should put his son upon the altar as an offering to God is abhorrent to our every moral sense. It is difficult for us to believe that God could demand such a sacrifice from Abraham. It is difficult for us, in point of fact, to believe that God in that sense tests anybody.

I do not believe that God tests people by asking them to do things that are not worthwhile, or that he does not mean them to do. That is the way in which Scripture at some points seems to suggest that he does work.

What I want to suggest to you this morning is that where you see a case of that kind you must put it down to an incomplete idea of the mind and the will of God.

The story of Abraham's sacrificing his son, or going out to sacrifice his son, when you read it as it is often read, savors not of faith, but of fanaticism. Yet somehow the Bible is the sanest of all books, and it has in it the heart of wisdom, and when we come upon a difficulty like that we may be quite certain that something is wrong with our reading of the story.

When we read the story as I feel it ought to be read, as I want to try to read it for you this morning, I think you will realize that it is one of the most splendid examples of real faith that we have in the whole Bible.

What we have to understand is that Abraham at this time was living in the midst of a heathen community, and although this was a heathen community they had one splendid idea that shines out of their superstition like a jewel in a gutter,—the idea that God must have a man's best.

### Man's Best for God.

They had the spirit which every religion, however crude it may be, where man has taken his religion seriously, is always able to arouse in him,—the spirit of dedication.

You can be quite certain that a man's religion is not real where it is not awakening in him the spirit of dedication. And although the spirit of dedication has often led men to do strange and sometimes revolting things, still there is in it something which is absolutely right.

For instance, years ago, before the British stopped it, certain devotees of religion in India used to fling themselves before the wheels of the juggernaut car, where they were crushed to death,—a most revolting thing! Yet the impulse of devotion was right.

Indeed, I would go so far as to say that, until a man has come to realize that life must be a dedicated thing in some form or another, he has never been touched by the spirit of vital religion. He has never caught sight of any God who is worth worshiping with all our heart.

Abraham felt the pull of the spirit of dedication. He realized that life must be dedicated to God, and that God was worthy of his best.

So, in the spirit of dedication, Abraham went off to make a sacrifice upon Mount Moriah. That is where his faith comes in. His faith was in the fact that he was loyal to the highest he knew, in his obedience to the best light within his own soul. He followed the most sacred impulse within him.

We condemn it, of course. None of us believes that religion demands that we should sacrifice our children upon the altar. And later on Abraham condemned it. He realized that he was mistaken. He discovered his mistake. But until he discovered his mistake he followed the highest he knew. This call to sacrifice Isaac was the best guidance of his moral intelligence, and he took that way. That is where his faith came in.

One of the great aspects of faith is to follow the highest light we see. It may not be the highest light actually, but it is the highest we see.

Abraham went out to follow this highest light he saw with a terrible agony in his own spirit, with a conflict in his own heart. The story gives us a glimpse of what was going on in the soul of Abraham. He was not at peace within himself. There was a terrible conflict going on in his spirit all the time.

### Conflict of Loyalties.

There is such a thing in the experience of all of us as a conflict of loyalties.

It is a perfectly easy thing in certain cases to distinguish between right and wrong, and where right and wrong are perfectly clear there is no real conflict at all. When it is a choice, for instance, between

honesty and theft, it is perfectly easy to see what we ought to do. There is no conflict there. When there is a choice between truth and lying, it is perfectly easy to see what we ought to do. There is no conflict there. When it is a choice between the way of selfish passion and the way of purity and respect for the personality of other people, there is no conflict there. To attempt to confuse these issues is just to throw dust in our own eyes.

The most difficult choices in life are not the choices between right and wrong. They are the choices between two things which our hearts tell us are both of them, so far as we can see, right for us to do. When the choice comes between these two things which seem to us to be right, that is where the difficulty comes in to interpret the will of God.

Abraham had this conflict of loyalties. He had this light within his own heart that made him feel that he must dedicate his best to God. That was on the one side. And then, in conflict with that, he had, in the first place, his love for his son, the most sacred impulse of a man's heart.

Abraham had it just as fully as any man ever had it. There is nothing so deep in any man's heart as the love of a father for his son. Jesus Christ knew that, and in the parable of the Prodigal Son he revealed the fact that the love of a father to his son is like the love of God for his children. It is the deepest impulse in our blood, and Abraham had it and felt it.

Then, in the second place, there was his career, the destiny to which God had called him. How he was to beget a great nation that was to lead the van of humanity in the knowledge of the truth and love of God, a great destiny that filled Abraham's soul with the glory of it as he went trekking over plain and desert? The fulfilment of that promise hung upon the thin thread of Isaac's life. If Isaac went, where would God's promise find its fulfilment?

So Abraham went out with this conflict in his soul. But in spite of conflict he went. The highest thing he knew was the spirit of dedication. The biggest thing he knew was this light within his own conscience, and so he went out to follow it.

We cannot begin to feel the pain in Abraham's soul as he took that journey. That wonderful story just throbs with the pathos of that journey. Twice over it tells us, "They went, both of them together," Isaac perplexed and troubled and confused, yet trusting his father, and Abraham with a breaking heart, yet he went on.

His faith is shown in the reflections that came to him and with which he comforted his heart as he went along. After all, he said, God can raise up Isaac, even from the dead! After all, he said, God can provide for the fulfilment of his promise! God was still master of his world. The resources of life were still in God's hands.

Conscience cannot lead us into a tight corner from which God cannot find a way out. There is no such thing as an impasse along the way of righteousness. There is no such thing as a dead end on the road of moral obedience. There are no sidetracks when men are following the pathway of their own conscience.

I was talking to an Alpine climber who has done a tremendous amount of climbing in the Alps, and I said to him:

"When you are on the road to some great mountain top do you never come to a tight place where you can neither find a way up nor down?"

He said: "I have climbed for years and years, and I have never yet come to any situation where there was not one way out."

That is true in life. When we are on the way up there never is a situation into which we are brought from which there is not a way out, so long as our faces are to the light and we are following it.

What a magnificent faith Abraham had! What sublime loyalty! What wonderful confidence in God! What stalwart trust! We can easily understand why it is that Abraham was called the friend of God.

This is the kind of stuff of which Daniel was made, and all the saints and heroes of the Old Testament. Those three friends, when they stood before the king, who threatened them with the fiery furnace, said:

"God can deliver us out of the burning furnace, O king! Nevertheless, even if God does not deliver us, understand that we will not bow down and worship you!"

It is the faith that Luther had when he was told that he was going forth alone to meet the tribunal, and they told him of the difficulties in the way. He said:

"Though every stone in the road were a devil I would go on!"

Does not it make us ashamed sometimes of our short-sighted view of the resources of God and of our whimpering talk of the impossibilities of life and righteousness?

The thing that smites us to the earth with the glory of this story is a vision of God, who is not limited by our short-sighted view of his resources; a God who is not limited by our knowledge of his own law; a God who is free to respond to prayer and to answer faith; a God who shuts the mouths of lions, and who restrains fiery furnaces, and who makes roads through deserts, and who moves mountains!

That is the kind of God we find in the Bible, and that is the kind of God in whom Abraham believed. He had only to follow. The rest was with God.

### Openness to Further Light.

Now, notice what happened! Abraham, as I say, followed the highest light in his own soul. Even though there was a conflict within him he followed the highest. He went on amid this conflict, perplexed, yet obedient, loyal to the light he had and yet open to fuller light.

Abraham did not say: "I have got to sacrifice my son, and there is no other possible way that anyone can ever see." That would have made him a fanatic. Abraham said to himself, "This is the highest light I see. I do not understand it, but I feel the pull of my human tenderness, I see the light of God's great purpose in Isaac." He was open to the suggestions that might come from these things while he was obedient to the highest light he saw, and the result was this, that gradually he came to see that this impulse of love and tenderness for Isaac was divine, and that this was the true pathway of dedication, the pathway of love, and not the revolting pathway that led to the altar and the knife.

Abraham saw that God was not a God who could demand such a sacrifice. The light in his soul that led him to the dedication of his son was right, but the way of dedication into which it led him was wrong. It was an old tradition, an old convention, and it was wrong.

So he made this discovery that God does not demand any way of worshiping him which contradicts our best human instincts. God does not demand any way of serving him which conflicts with our noblest affections. He realized that child-sacrifice was no way of worshiping his God, and so he made a new step forward. He made a new discovery in the way in which God is to be served and worshiped, and in the way of real religion, and once and for all, after Abraham made that discovery, it was abhorrent to the children of Israel that they should sacrifice their children to God, except in those dark moments which came again and again when they sank back into heathen superstition and idolatry and forgot the light.

But Abraham made another discovery. He realized that the instinct of fatherhood was divine. He realized that the instinct of care and protection for his son was divine, that human life in all its relationships is the way of a divine fellowship and a divine service.

He realized that to serve one another and to care for one another and to value the personalities of others is a way of serving and worshiping and loving God. That way of human service is the way of supreme dedication to God, not by pouring his life into any dark sewer of cruelty and barbarism.

And it happened, as he said, that he got Isaac back again from the dead. The same Isaac, and yet not the same. Isaac with a new halo of reverence around his head. Isaac, a child of God, a gift of heaven, a bond between himself and God, into whose training and care he would put all the love and loyalty of his dedicated spirit. Hence he got him back, as Dr. Moffatt translates it, by what was indeed a parable of the resurrection.

This is a great story, and it is a description of the way in which conscience becomes refined, by which insight into truth and goodness grows, that insight by which we rise out of darkness into light.

As you read the story first it seems as if Abraham had little to do with it. It almost reads as if Abraham had a kind of private telephone through which God spoke to him, and that he had only to listen and God would tell him what he had to do; that he had nothing else to do, so to speak, except to register the messages of God that came to him from point to point, without any thought of his own.

That is not the way to read it. People do not discover things without using their own minds, and they are not meant to. We discover the truth of God by using our own moral intelligence, that is to say, our intelligence as directed by spiritual insight and by conscience.

These were two things about Abraham's faith that I wanted to speak about this morning, that he was obedient to the highest light he saw, and at the same time he was open to further light.

It is by the use of moral intelligence that we make progress in matters of conscience. Jesus demanded it. "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind."

The last thing that some people bring to the service of God is the service of their minds, their thinking, intelligent, questioning minds. And God wants the mind.

There is such a thing as a moral intelligence, just as there is such a thing as a scientific intelligence. A man develops a scientific intelligence by keeping his mind open to scientific principles and by learning to think scientifically.

There is such a thing as a medical intelligence. A doctor develops a medical intelligence by keeping his mind open to the laws of health and disease, and the result is that when you have a skilled doctor he can diagnose your trouble by the use of his particular kind of intelligence.

There is a business and a financial intelligence which is cultivated by business people who understand the workings of finance. This intelligence is developed by use, so that immediately a business man knows what is the right thing to do.

And there is such a thing as a moral intelligence, which is a mind kept alive to the principles and the values of the spiritual life. God meant us to use it. Sometimes it goes wrong, because we do not know enough, just as a scientific intelligence will go wrong for want of knowledge, or for want of being developed. That is why things that seemed right for our ancestors are wrong for us today.

Once it seemed right for people to enslave their fellows. A man like John Newton could write hymns while he was master of a slave ship. His moral intelligence was not developed.

Once it seemed right to slay one's enemies, to take an eye for an eye and a tooth for a tooth, but it is not right for us today because our moral intelligence has been developed and we see more clearly than they did.

We come, stage by stage, to understand more clearly something of the mind and will of God, and to make fresh discoveries. We gain deeper insight into the meaning of duty and the demands of love by the use of this moral intelligence applied to the facts of life as they meet us.

But here is the point! Those who are going to see God's will and to make new discoveries of what God means us to do, and in the understanding of his will, are those who are both open to fuller light and loyal to the light they see.

We need both of these things, and we need them badly today, and they are both of faith. Without openness to light, for instance, and to unaccustomed light, obedience to conscience may become fanaticism, or bigotry; and it often does.

We need to keep an open mind. What I would like to say to many people today is what Cromwell said to the Scottish Presbyterians:

"For God's sake think it possible that you may be mistaken!"

Be open to the light!

It is not the scrupulous conscience that makes fanatics. It is the scrupulous conscience plus the closed mind. There are people whose moral integrity nobody disputes. We admire them, but they are hard, censorious, often cruel. There are some good people that are as cruel as the grave because their minds are not open. They do not believe that anybody can be right but themselves. They do not believe that the world is ever going to learn anything beyond what they learned at school or college.

I read an American story of a woman whose moral principles were all right, and who was scrupulously true to her moral principles. Her husband kept a lottery. She objected to that, and she would not take any of his money. She had a small income of her own, and she would not allow her son to eat food or wear clothes which her husband provided.

She had advanced views about war, and when the Civil War came on she would not let the boy go. All her arguments were

perfectly sound, but the total result was that she was cruel to her husband, hard to her neighbors, and literally sacrificed the childhood of her son, so that his youth was frost-bitten by a scrupulous conscience.

What was wrong with that admirable woman was not her moral integrity. It was really her want of love, her want of openness to what love would suggest in the treatment of her husband and her son.

The road through the tangled obligations of life is not easy, and we shall not find it at all unless we are open to fresh light, even when it comes through unaccustomed and unpopular channels. A Christian man ought to be able to take light even from his bitterest enemy.

It was not want of conscience that made the Inquisition. It was want of openness to the light of Jesus Christ. We all have need to keep in mind that observation of John Robinson, one of the Pilgrim Fathers, when he said that God has still more light to break out of his holy Word.

The second demand of a moral intelligence is obedience, obedience to the light we have,—even though it may not be the highest light. Unless we are faithful to the light we see we shall not get any more. "If ye do the will," said Jesus, "ye shall know of the doctrine." If you do the highest thing you know, and follow the highest light you see with an open mind, you will come to know. You may come to know that you have been mistaken, and that is one of the most valuable bits of knowledge any one of us can get.

All the pioneers of goodness have had these two things. There was Paul, for instance, standing before King Agrippa and saying:

"Wherefore, O King Agrippa, I was not disobedient to the heavenly vision!"

Martin Luther, making his lonely stand, said: "Here I stand," with all the world against me, "I can do no other, so help me God!"

There was Joan of Arc, burned to death because she would not disown the authority of her voices or her experience of God's light and truth.

There was Abraham Lincoln, standing in the face of his cabinet and declaring that slavery must go.

There was Jesus Christ, day by day following the pathway of the truth that burned in his own soul, the truth that nobody else could see, and that he longed to impart, following it with the whole world against him until he came to the cross.

But by so doing, these pioneers who have been morally obedient and who have been sincere and open to the light, have blazed a pathway for humanity through the jungle of traditional convention that always threatens to cumber the road of man upon his way to God.

### The Demand upon Us.

Today faith demands of us these two things: openness to truth and obedience to the highest light we see.

Bit by bit through the centuries the spirit of Christ has been conquering the world in the gradual refinement of conscience. You hear people say that the world is not better now than it was 1900 years ago. That is nonsense. Jesus Christ has been conquering the world bit by bit by the gradual refinement of conscience, and we ought to look for the victory of Jesus Christ in the conquest of the mind and conscience of the world by his own values, by his own truth, and by his own ideals. That is a real victory of the kingdom of God.

For instance, Christianity has invaded the sphere of home, although from many homes Christ has been cast out and there is a tragedy. But Christ has invaded the sphere of home, and we see now that the great values are love and sacrifice and respect for one another, and a fellowship through which we find God.

Christianity has invaded the sphere of the social life, and we see that it is our duty to care for the sick and the wounded, and those whom life has broken, and not to cast them out to die.

Christianity has invaded to a certain extent the sphere of industry, for we see that it is no longer a right thing to set children of eight to twelve years of age to labor for fourteen hours a day in our factories.

Christianity has invaded the sphere of war to some extent so that we see it is our duty to succor even our enemies, and so we have the Red Cross on the battlefield.

But there are big questions facing us today about which we are in the same kind of perplexity that Abraham was in about sacrificing his son. There are spheres where we are befogged and confused.

There is the sphere of war and international relationships. Many find it difficult to think clearly about the relation of Christianity to these things, and, in fact, there are many good people who do not think about these things at all. I do not know whether you have people in this country who say that war is inevitable, and that there will always be war because war is in the Bible!

There is the sphere of patriotism. Many people are still worried by the old catchwords and traditions of a selfish patriotism.

There is the sphere of industry, in which the human values that Jesus taught still clash with a good many of our practices, and we want to know the way. The time is coming when some of the things we do today with a perfectly good conscience will seem as abhorrent to us as child sacrifice is today, and as much at variance with the worship of God.

When the kingdom of God comes there will be no conflicting loyalties. There will be no conflict between self-development and the good of others. There will be no conflict between the full life and the completely devoted spirit. There will be no conflict between the most ardent patriotism and the international spirit.

In all these things there will be reconciliation in Jesus Christ. In Jesus Christ all life's great values find their place and their fulfilment in a harmonious life.

The people who show the way are the people who keep their minds open to the spirit and the life of Jesus, and are obedient to the highest light they see, whatever it costs.

When a ship is out at sea the most valuable thing it has is its compass. They take every precaution to see that the compass swings true to the magnetic pole. When the compass swings true the captain scrupulously follows its guidance, because he knows that in the integrity of his obedience to its guidance depends the safety of the ship and its passengers.

The most valuable thing the world has in the way of progress is a scrupulous conscience. Spiritual obedience and sincerity of mind provide the organ of spiritual vision by which God leads us.

God seeks to lead us on today, and he leads us through the people whose minds are open and whose wills are obedient. "When the Spirit of truth is come," said Jesus, "he shall lead you into all truth." And Paul said, in view of that:

"Quench not the Spirit!"

---

**The 28th conference of the Missionary Education Movement** of the United States and Canada will be held at Silver Bay on Lake George June 28 to July 9. The theme of the conference is to be "The World Mission of Christianity."

Among the courses offered will be—The Essentially Missionary Character of Christianity; Vocational Guidance and Life Problems of Young People; Human Needs and World Christianity; The City's Church; The Crowded Ways; Missionary Methods for the various age groups in the church; Normal Study Class.

The conference is open to men, women, young people. An attractive folder has been prepared giving full information regarding the conference, which can be obtained from Rev. Walter Getty, Missionary Education Movement, 150 Fifth Avenue, New York City.

Other conferences of the Movement are held at Blue Ridge, N. C., June 25 to July 5; Asilomar, California, July 8 to 16; Seabeck, Washington, July 20 to 30.

---

## EDITORIAL CORRESPONDENCE.

### Debts, Not Trespasses.

Dear Sir:

The paper of Dr. Moffatt—Debts, Not Trespasses, is interesting and informing, but fails to mention three important facts.

Surely Christ knew what was the best language to use, and he used debts, not trespasses.

Matthew, a publican, must have been familiar with the business term debts, and would not mistake the term used by his Master.

At the end of the prayer, but not in it, the record gives a warning introduced by "gar" (for), a reason why we must not carry an unforgiving spirit when praying.

The substitution of trespass carries with it the idea of doing the forbidden, a sin of commission, while debt involves the idea of obligation, duty, one of the biggest words in our language, which covers both sins of commission and sins of omission.

The priest and the Levite committed no

*A Near East Relief Working Boys' Club in Jerusalem. Besides the boys, who earn their living at various trades, are the Armenian priest and Edward W. Blatchford, Near East Relief director for Palestine, and his dog Toby, beloved of all the boys.*

trespass in the ordinary use of the term when they passed by on the other side, but they owed help. A debt was left unpaid. Most of us who have been nurtured in Christian homes sin more frequently by omission than by commission, and in that striking presentation of the judgment it is, "Inasmuch as ye did it not . . . ."

The consensus of scholarship translates Matthew and Luke "debts" and "sins," not "trespasses." Debts is a much stronger word than trespasses, covering what I ought and ought not; and it may be further shown that following the Greek trespass is a misleading translation of paraptômata.

Yours truly,
(Signed) J. G. Traver.

---

May I again state the great help the **Record of Christian Work** is to me in my journeyings through the jungles of Portuguese East Africa? I have been on the go since the early part of May, and I have always taken with me one or more copies of the **Record.** My own devotional life has been helped as I have read its pages. Inspiration and stimulation to larger service have also come as a result, and some of it I have been able to pass on to my native leaders and their people.—Supt. William C. Terril, D. D., South East Africa.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21339..$ 3 00 | 21340..$10 00 | 21341..$ 1 00 |
| 21343.. 2 50 | 21345.. 2 00 | 21347.. 1 00 |

Bible Institute Colportage Association, Chicago.

21342.....$1 05

Mrs. Dan Crawford, Congo Belge, Africa.

21344.....$10 00 21346.....$10 00

Madras, India.

Dear Mr. Moody,

I am writing to acknowledge the receipt of **Record of Christian Work,** and want to thank you most heartily for your kindness in sending us this magazine. We look forward to each monthly number, and read it with great interest. We receive many helpful suggestions from its pages, giving news from all parts of the world.

The "Three Lion Stories" from Congo Belge by Mrs. Dan Crawford were so interesting that I had them translated and printed in our mission children's paper. I am sure the boys and girls of India will benefit by reading such stories from other lands.

Yours in his glad service,
(Signed) Mrs. H. F. Hilmer.

# Prophetic Teaching and Leadership of Judah: From Isaiah to the Exile.

## June 2, 1929.

### Later Experiences of Jeremiah.

Jeremiah 20. 1-6; 37; 38; 43. 1-7. Lesson portion: 38. 1-13.

These passages illustrate one characteristic of the book of Jeremiah: it tells more about the prophet himself, his personal character and experiences, than is usual in the other prophetic books.

He was a hard-luck prophet—in a double sense, for he prophesied hard luck upon Judah and had hard luck himself. Thus:

19. 24 to 20. 6—Put in stocks because of his prophecy of coming evil;

37. 11-21—Arrested and imprisoned on the false charge of deserting to the enemy;

38. 1-13—Cast into a dry cistern as a dungeon;

43. 1-7—Carried away into Egypt against his will.

The last king of Judah—King Zedekiah—is now on his throne, placed there by King Nebuchadnezzar. He is not loyal to God, nor to Nebuchadnezzar, but sees in the approach of an Egyptian army a chance to cast off the Chaldean yoke. (Chapter 37.)

As God's spokesman Jeremiah kept warning Judah that safety lay not in fighting but in submission to Nebuchadnezzar (38. 1, 2). But he was branded as a traitor.

*Cast into a pit, 38. 1-6.*

The city is being besieged. The military leaders complain to King Zedekiah that Jeremiah's gloomy predictions weaken the army and civilian morale.

As a matter of fact, of course, Jeremiah was animated by true patriotism. He was the one man who knew where safety lay, and he had the courage to say so out loud. There may be times when a true patriot must say unpopular things about his country. Jeremiah was merely the spokesman for God. He was not a cowardly or unthinking pessimist or pacifist.

But they cast him into a pit, which had been a cistern for storing rain water, and was now empty, though with a sediment of mud in which Jeremiah sank.

It was the most terrible experience of Jeremiah recorded. It meant slow death by exposure and starvation.

*Rescued by Ebed-melech, 38. 7-13.*

Ebed-melech makes a fine character study. He is immortalized by his courage and kindness to Jeremiah.

He is a kind of Old Testament Good Samaritan. A foreigner,—Cushite or Ethiopian,—a Gentile, perhaps a Negro, a servant in the king's house, he saw through the false accusation of the princes and dared to tell the king so. Besides, he protested against the inhumanity of Jeremiah's imprisonment. When the king directed him to relieve Jeremiah he did so tenderly and considerately. Jeremiah was sunk in mud, and to drag him out would mean a great strain, so Ebed-melech lowered some rags to place under his arms so that the rope should not cut him. He acted throughout with promptness, efficiency and thoughtfulness.

What was the secret? Perhaps it was in answer to Jeremiah's prayer (see Lamentations 3. 55). In 39. 15-18 he was promised personal safety by God "because thou hast put thy trust in me."

Many noble men and women have been put in prison and dungeon because of their convictions and courage. Bible instances are found in Genesis 40. 15; Luke 3. 19, 20; Acts 16. 24, etc.

*Golden Memory Text—Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake! Matthew 5. 11.*

---

## June 9, 1929.

### The Story of the Rechabites.

Jeremiah 35.

This episode is a specimen of Jeremiah's prophetic ministry by symbolic action.

It begins with another direct message from Jehovah. A group of Rechabites—nomads, not Jews,—had been driven into Jerusalem by the approach of the Chaldean army. Jeremiah was told to bring them into one of the siderooms of the Temple and give them wine to drink.

*The test and the refusal, 3-11.*

Jeremiah did so, the record giving full details of names and places as if written by one who took part in it.

He was met with a unanimous flat refusal. And they gave him their reason for it, namely, the plain ancestral prohibition 300 years old. Moreover they said they had ALL obeyed ALL they had been commanded ALL their days.

Evidently they preferred their simple pilgrim life to what they saw of city life. Why should they change?

Their obedience and steadfastness pleased

God so well that he gave them the promise of verses 18 and 19.

*Contrast Judah, 12-17.*

Using their bold and admirable fidelity as an object lesson the word of Jehovah now comes to Jeremiah telling him to point out the contrast in Judah's indifference and disobedience to his commands and promises. For this all the evil Jeremiah had already prophesied against the nation should surely come to pass.

This story of parental example and control reads decidedly old-fashioned today. Did it pay, before God and man?

Many persons, when they go to the city, cast off restraints. The Rechabites took their conscience and convictions with them, and lived up to them.

Under prohibition such a test should not be possible, though unhappily our large cities are hotbeds of lawlessness, and individuals have not always the stamina to live up to their early and their parental convictions or principles.

*Golden Memory Text—We will drink no wine! Jeremiah 35. 6.*

---

## June 16, 1929.

## Judah Taken Captive.

2 Kings 25. 1-12.

For several lessons we have anticipated the impending doom of Judah. Here it is at last!

The best preparation for teaching the lesson is to read the other passages in the Bible that deal with the downfall of Judah, such as 2 Chronicles 36, and certain chapters in Jeremiah and Ezekiel as given in marginal references. Lamentations expresses Jeremiah's feelings over the tragedy, and adds many descriptive details: read it through! Few Old Testament events received so much notice.

The teacher should consult a Bible dictionary for full information about King Nebuchadnezzar, one of the greatest men who ever lived. Also about military operations of that time, and methods of conducting a siege: all of which will make the story more vivid and understandable.

War begets the same dreadful results everywhere. Experiences of the late war will illustrate the lesson,—broken treaties, blockades and famine of the civil population, deportations, and the rest.

*Jerusalem besieged and captured, 1-4.*

The importance of this notable event in world history and religious history may be inferred from the exactness with which the historian gives the three dates,—year, month and day,—in verses 1, 3, 8.

Twice before King Nebuchadnezzar had come against Jerusalem, as told in chapter 24. In King Jehoiakim's reign (606 B. C.) he had carried Daniel and other prominent persons back to Babylon. In King Jehoiachin's time (598 B. C.) much loot and ten thousand of the flower of the population were carried off. This third time (586 B. C.) the kingdom was definitely extinguished, the city wholly destroyed, and the land depopulated of all but a few of the poorest of the peasantry.

Recall Allenby's capture of Jerusalem in 1917! The final siege of Jerusalem is prophetically portrayed in Zechariah 12 to 14, when the city is at length relieved by the returning Messiah.

*The fate of King Zedekiah, 4-7.*

Scrapping a treaty was the immediate cause of Nebuchadnezzar's invasion, but behind that lay the fact that he was God's servant to punish Judah for her sins. Moral and religious reasons were influential in the fall of Judah.

In Zedekiah's defeat and deportation the dynasty of David through Solomon came to an end, and the system of monarchy in Israel ceased. But God's covenant with David in 2 Samuel 7. 16 was not broken thereby. The genealogy of Lord Jesus in Luke 3 is traced through David's son Nathan, and the Davidic throne was promised him in Luke 1. 31-33.

*Jerusalem laid waste, 8-12.*

This was the final stroke in the passing of the kingdom, since the political power of Judah centered in Jerusalem. It was also a blow to the religious system of Judah, in the utter destruction of Solomon's Temple after a changeful existence of 470 years.

Every incident in our lesson was in fulfilment of prophecy.

There is a limit to God's longsuffering. His justice cannot be delayed forever. The Northern kingdom had disappeared 136 years before, 722 B. C. Judah had lasted on because of the fuller obedience of its kings and people. But when they too lapsed punishment was inevitable. Sin entails penalty in nations as in individuals.

But this lesson is not the end of Judah's story. After 70 years a remnant returned to the Holy Land. Next quarter we study the exile and the restoration.

*Golden Memory Text—Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs 14. 34.*

---

## June 23, 1929.

## A Psalm of Praise.

Psalm 103.

Perhaps the best thing one could do for his class is to make every scholar commit this psalm to memory. It is simple enough

for every one to grasp, and personal enough to bless them through all their life.

It has been called the most perfect song of pure praise in all literature. It has a spiritual note all through. It is all praise: no personal petition, no complaining, not a jarring note, though the sinfulness and frailty of man are in the background. No wonder it is such a favorite psalm, one of the best known in the Psalter!

Picture the occasion of the psalm! The psalmist is alone, alone with God. He begins to think, to think of his relations with God. Presently his heart is full, and he has a conversation with himself. It is the longest and most intimate soliloquy in the Bible.

*A look within, 1-5. Praise for personal benefits.*

He apostrophizes his soul and all his faculties. Religion begins with oneself. Introspection—healthy, not morbid introspection,—must first find out one's standing before God.

Warning his soul not to forget ALL God's benefits, the psalmist recounts five things God has done for him in the way of forgiveness of sin, healing of body, redemption of life, double coronation, satisfaction of desire. Benefits that begin the moment we trust in Christ, and that expand with the passing years, when soaring, buoyant youth is still ours!

It is a good practice to enumerate our blessings one by one: separately, not in a lump. It is so easy to forget or overlook them!

*A look around, 6, 7. God in history.*

The psalmist is not the only one to enjoy God's blessings. The oppressed have the benefit of his executive power, the whole nation the self-revelation of his providential dealings in history. History stimulates praise when you see it as his-story.

*A look up, 8-18. A portrait of Jehovah.*

Now the psalmist begins to meditate upon God, and gives a comprehensive picture of his character and relations with men. Note that Jehovah is in every verse in the psalm except 15 and 16: why not there?

Verses 8 to 10 set the keynote with a statement of four positive and four negative attributes of God. Here the "me" and "my" of the early verses change to "us" and "our." The sweep of the poem becomes universal.

Think on those negative attributes,—what God will not do! How often we need chiding, but if we confess our sins he will forgive, he will not keep nagging us! And he forgets when he forgives. But what if he had dealt with us after our sins? Where would we be today? Thank God, he can be just and the justifier of those who believe in Jesus!

How shall the psalmist describe these attributes of God? He draws on nature for a measure of the greatness of his mercy and the wideness of his forgiveness, and on mankind for an analogy of his heart of pity (13).

The only conditions are that we must fear (revere) him (11, 17) and obey him (18).

*A look everywhere, 19-22. Universal praise.*

Did it give the psalmist the blues, thinking on the frailty of man? He recovers himself as he turns again to God and sees him on the throne in high heaven, ruling over all. His heart is full of praise again, and he calls all creation to join him, ending as he began, only with this larger chorus. Let us join in too!

Take paper and pencil and make a list of all that is said about God, also of our own blessings!

Close the Sunday school session by singing the Doxology, "Praise God from whom all blessings flow"!

*Golden Memory Text—Bless Jehovah, O my soul! Psalm 103. 1.*

---

**June 30, 1929.**

**Review: Prophets and Kings of Judah's Decline.**

From what books of the Bible have our lessons been derived?

What have we learned about the character of God, and his relations with the Chosen People?

What were the distinctive characteristics and messages of Isaiah and of Jeremiah? Give brief sketches of each.

In addition to these two, what other prophets have we met,—true and false,—named and not named?

What relation had the prophets to the current religious system that centered in the Temple?

In what ways were they prominent in the civil and political life of the nation?

Who were the outstanding kings of Judah, and for what was each prominent in our lessons? How were they religious leaders of the nation?

Name and tell about the foreign kings who came against Judah; also minor characters who have had part in our lessons.

Review the political degeneration and ruin of Judah, and the prophetic promises of restoration and future blessing.

The use of a map will give interest to the review.

*Golden Memory Text—I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee! Jeremiah 31. 3.*

---

I pray to God this day to make me an extraordinary Christian.—Whitefield.

# Christian Endeavor Topics

## Mrs. Ida Q. Moulton.

### Character a Growth, Not a Gift.

2 Peter 1. 5-8. June 2.

We read in history that when a Dutch city in olden times was besieged by the Spaniards the people saw that the city would fall unless the wall was strengthened, so they quietly built up an inner wall. The Spaniards succeeded in getting through the outer wall, but only to find the inner wall impregnable.

Is not this an apt illustration of reputation and character? Both walls are necessary in human life. Reputation can be destroyed, but character never!

* * * * *

How character grows by opposition is shown in the life of a young man who ran for the legislature of Illinois and was swamped. He entered business, failed, and spent several years paying up the debts of his partner. He was engaged to a beautiful young woman, whom he devoutly loved, then she died. Entering politics, he ran for Congress, but defeat met him. He tried to get an appointment to the U. S. Land Office, but he failed. He became a candidate for the U. S. Senate and the vice-presidency, but was defeated again in both. One failure after another, bad failures, great setbacks, and then he became one of the greatest men of America,—Abraham Lincoln!

* * * * *

A lawyer of the liquor interests in Illinois, who fought every plan of Frances E. Willard to free that state from the saloon, said:

"Miss Willard and I disagreed constantly on the question of trade, but this is my tribute to her,—she never swerved one iota from the course which she marked out."

It was death or victory with Frances Willard. If one be allowed to paraphrase a Biblical passage, "Where no vision is, character perishes."

* * * * *

We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost soul disclose,
Till in every arch and line
All our faults and failings shine:
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can show both bane and bliss,
That can be both dark and fair?
Lo, its name is character!

Build it well whate'er you do!
Build it straight and strong and true!
Build it clean and high and broad!
Build it for the eye of God!

---

### Thinking Things Through.

Luke 14. 28-30; Proverbs 16. 22-25. June 9.

When some one asked Abraham Lincoln how he got such an unusual power of putting things he replied:

"When I was a boy and got a thought I was never satisfied until I had repeated it over and over and could put it in language plain enough for any boy to comprehend. This was a kind of passion with me, and it has stuck by me ever since, for I am never easy now when handling a thought till I have bounded it North, and bounded it South, and bounded it East, and bounded it West. Perhaps that accounts for the characteristics you observe in my speeches."

* * * * *

A freight and a passenger train, going in opposite directions, were about to pass one another on a double track at a certain curve. Suddenly a box car on the freight jumped the track on the side towards the swiftly oncoming passenger train. The engineer of the latter train instantly threw on all speed, and knocked the box car off the track, thus saving loss of life and the wreck of his cars.

"How did you do it?" asked a passenger.

"Well, sir," was his reply, "I've noticed those empty freight cars acting rather frolicsome many a time coming round that curve, and I had made up my mind that if one of them ever jumped the track I'd just shoot ahead and hit it as hard as I could. And I did it."

This is thinking things through by an engineer.

* * * * *

There was a wealthy lumberman, called Steve, who never saw a large tree without straightway estimating how many feet of lumber it could saw out. He thought in the terms of board-feet. On the morning of his maiden trip with a new auto he saw an enormous pine by the wayside, and began estimating. He ran into the pine, smashed his auto, damaged himself to the extent of two broken ribs and a fractured collar bone.

There was another man who died overseas, named Joyce Kilmer. When he saw a great tree he fell to thinking about its mighty root system beneath the soil; of the

little rivers of nourishment drawn from the deep earth to the tiniest tips of its leaves. He thought of its majesty brushing the sky, and said:

"Poems are made by fools like me,
But only God can make a tree."

To see both board-feet and God in the same tree is to think things through.

* * * * *

Schiller said when dying: "Give me a great thought!"

Only great thoughts can result in great deeds. Amos and Augustine had great thoughts about God. Lincoln had great thoughts about his fellows, Socrates about himself. Thus they all lived greatly. Anything that slips into life without intent, that finds its way in through accident or heredity or any other irresponsible entrance, anything that a man does under stress of deep emotion without conviction which does not engage the will, is morally as valueless as the thing that he does in his dreams.—Anon.

## The Price of Voluntary Christian Service.

Luke 9. 57-62. June 16.

Here are Richard Foley's Business Beatitudes adapted to our Christian service:

Blessed are the sincere in spirit, for theirs is the kingdom of progress;

Blessed are they that love to work, for their work shall requite them;

Blessed are the patient, for they shall conquer themselves;

Blessed are the faithful in little things, for they shall inherit the great things;

Blessed are the considerate, for they shall obtain consideration;

Blessed are the peacemakers, for the spirit of success shall serve them;

Blessed are they that labor in friendliness, for every day shall bring them happiness; and also

Thrice blessed are they who see things to be done and do them!

* * * * *

A man in a temperance meeting said that he wondered why God did not send his lightning and destroy all the rumshops. Another answered:

"God's lightning is sufficient: what he needs is conductors."

We might add, God pays well. We give prayer, study and concentration, time and energy, and we get "Well done!" from him. Who is not willing to work for that commendation, even if it is not always convenient? For that "Well done!" means a soul development into the "joy of the Lord." Let us resolve to be willing "conductors"!

* * * * *

At one time there worked in a wealthy family in San Francisco a handsome young Japanese of noble bearing, named Sol. He washed the windows, polished the silver and furniture, etc. At the end of four years he had saved enough money to return to Japan.

The daughter of this San Francisco family, traveling in Europe, attended a court reception and was introduced to Sol as Lieutenant Karo Yatami. She learned he was a nephew of the mikado of Japan.

She asked him why he took the position of a servant in her family. He replied:

"Though rich, I believed I could best serve my country by beginning where I did, and thus become acquainted with America's manners and customs."

We must all learn to serve for the joy of knowing that we are helping to advance the kingdom of God.

* * * * *

The little word "Did" expresses the difference between the voluntary worker and the other kind. The latter are prone to murmur the two-part song, "Katy-did, Katy-didn't." If you doubt this, at the next church doings notice the men and women who "did"! From one year's end to another you will find the group of "didders" at work. Oh yes, the "Katy-didn'ts" are there too, but as they watch they hum "Oh my!" and "Oh, dear!" but when there is real work to be done, or some one the next day must go back and wash dishes and clean up, you are forced to draw your workers from the Noble Order of Didders.—Adapted from Ridgway's "Workers and Shirkers."

## Jesus Teaching Us Self-control.

Micah 6. 8; 1 Peter 2. 11-20. June 23.

Some selves that must be controlled if we fully follow our Lord:

Self-confidence—

Except the Lord keep the city the watchman waketh in vain;

Self-righteousness—

You can always tell when a man is a great way from God,—he is always talking about himself, how good he is. When a man sees God by the eye of faith he is down on his knees, and like Job he cries, Behold, I am vile!—D. L. Moody;

Self-depreciation (insincere)—

Lo, we may say vile things about ourselves, but woe unto the man who agrees with us;

Self-love—

The heart and root of sin is an independent spirit. Beware lest we erect the idol of self!—Richard Cecil;

Self-sufficiency—

There are those who, while they have no settled enmity, have no real friendship and fellowship with God;

Self-will—

We sometimes ask to be guided when we

have already planned the course we shall pursue;

Self-restraint—

If meat cause my brother to offend I will eat no more meat;

Self-exaltation—

Said a sainted man: "Never have I a greater reason for suspicion than when I am particularly pleased with myself, my faith, my progress, and my aims"; and downright Selfishness—

Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonor'd and unsung.
—Sir Walter Scott.

* * * * *

Some selves to cultivate:

Self-forgetfulness—

"I have tried all sorts of happiness, and it never lasts," said a spoiled, cynical woman. "Did you ever try forgetting yourself for six months?" asked one who stood by;

Self-helpfulness—

No grace can save a man unless he helps control himself.—H. W. Beecher;

Self-reliance—

They are the weakest, however strong, who have no faith in controlling themselves. —Anon.;

Self-sacrifice—

It is what we give up, not what we keep, that adds to our self-control;

Self-preservation—

Since the instinct of self-preservation is automatic and strong, we need to watch lest it enthrall us.

---

## Heroes for Christ.

Isaiah 6. 1-8; Matthew 11. 7-12; John 18. 1-9.
June 30.

Countless are the heroes that have lived and died upon our mission fields. Livingstone, who died upon his knees in the heart of Africa, said on one of his furloughs to the students of Glasgow University:

"Shall I tell you what supported me through all the years of exile among people whose language I could not understand, and whose attitude towards me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.'"

This promise, my friends, is for the humble heroic souls as well as the great. It never faileth.

* * * * *

Ten thousand men and women lined the shore at Atlantic City one day and rent the air with tumultuous cheers as Captain Mark Castro, lashed to the wheel of his fishing schooner, with his brave companions rode out on a wild roaring sea and rescued 69 people from the doomed Clyde liner "Cherokee," stranded on the Brigantine shoals. James Vance, commenting, writes:

"Had the sea been quiet there would have been no cheers."

Then let us, amid the sound and roar of life's tumults and struggles, look upon them as the cheers of God as he makes weak, struggling, tempted men and women into heroes.

* * * * *

One of the heroes of the World War, Marshal Ferdinand Foch, generalissimo of the Allied Armies, has recently gone to his reward. With pomp and ceremony his body has been laid beside the heroes of the past. In the years that follow his life will be studied to find the characteristics of a hero. He was not only a great soldier, but a great soul, and an earnest, devout Christian to whom his religion was of utmost importance. But the great secret of his dauntless courage is found in the following incident:

When touring America, a newspaper reporter asked him for a motto to pass on to young men. He modestly replied:

"Shall I give you mine? I fear God and have no other fear."

* * * * *

After all, heroism is quite simple, depending upon the vision we get as we open the windows of our minds.

Elizabeth Fry's opened upon the abominations of Old Newgate;

Florence Nightingale's opened upon long rows of suffering men;

Barnardo's opened upon the slum waifs and orphans of London;

Columbus' window opened upon the new world;

Mary Reed's opened upon a leper colony, as have many others;

Paul's window envisioned churches;

And our Lord Jesus' window opened upon a world in the darkness of sin.

---

Nigeria, B. W. Africa.

Dear Sir,

In the name of all the members of our Dutch Reformed Church mission I must thank you heartily for the **Record of Christian Work,** which is always read with much pleasure. We enjoy the sermons as we are widely scattered and do not have much personal contact. I may truly say there is not a dull page in the **Record.**

With every good wish for success on your efforts to spread the good news,

Yours sincerely,

(Signed) Geo. Thorn.

# SELECTED THOUGHTS FOR THE QUIET HOUR

*Learn a Text a Day.*

## JUNE, 1929.

SATURDAY, 1st. *Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me! Exodus 34. 2.*

My Father, I am coming! Nothing on the mean plain shall keep me away from the holy heights. At thy bidding I come, so thou wilt meet me. Morning on the mount! It will make me strong and glad all the rest of the day so well begun.—Joseph Parker.

SUNDAY, 2nd. *And Abram went up out of Egypt . . . . even to Bethel, . . . . unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord. Genesis 13. 1-4.*

Between the day of the building of that altar and the day when he worshiped there again Abram had new experiences of sin. When he realized what he had done, and shame awoke, and the agonies of conscience, whither in his repentance shall he turn? There was no hope for him among the gods of Egypt, no message of pardon for the sinner. Despairing of all other help he turned to the old simplicities again and to the altar where he had worshiped at the first.

So do men turn to the cross of the Lord Jesus!—George H. Morrison.

MONDAY, 3rd. *Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God? John 11. 39.*

Friend, you do not have to understand all God's ways with you! You do not expect your child to understand: only to believe. Some day you will see the glory of God in the things which you do not understand.—J. H. McConkey.

TUESDAY, 4th. *Love . . . . seeketh not its own. 1 Corinthians 13. 4, 5 (R. V.).*

Love is the only thing that makes all things work together for good. Everything else has failed. Law has failed, education has failed, science has failed, organization has failed.—John McDowell.

WEDNESDAY, 5th. *Before they call, I will answer; and while they are yet speaking, I will hear. Isaiah 65. 24.*

Thank God for his surprises! Here in the bush it is delightful again and again to watch how God hears you scrape the bottom of the meal-barrel. Again and again with "dramatic neatness of divine method" the dinner-bell has rung in heaven for my "surprise meal."—Dan Crawford.

THURSDAY, 6th. *For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. Mark 4. 28.*

A good life, filled with unselfish service, will not be in vain. Results may safely be left with God.

FRIDAY, 7th. *The Lord's mercies . . . . are new every morning: great is thy faithfulness! Lamentations 3. 22, 23.*

Dark and cheerless is the morning
Unaccompanied by thee!
Joyless is the day's returning
Till thy mercy's beam we see!

SATURDAY, 8th. *The Lord hath done great things for us, whereof we are glad! Psalm 126. 3.*

Some Christians are sadly prone to look on the dark side of everything, but a Christian whose soul is in a healthy state will come forward joyously and speak not about himself, but to the honor of God.—C. H. Spurgeon.

SUNDAY, 9th. *Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples. John 15. 8.*

What is a Christian? A man who goes to church and attends prayer meetings, makes a profession of religion, keeps the commandments, and especially the traditions? No. I can give a much shorter and a much truer definition of a Christian than that. A Christian is a Christ-man. Not simply Christ's man, but a Christ-man. A Christian is one in whom Christ reproduces himself by the Holy Ghost so that he relives the life of Jesus.—Samuel W. Chadwick.

MONDAY, 10th. *Hide thyself by the brook Cherith! 1 Kings 17. 3.*

God's servants must be taught the value of the hidden life. The man who is to take a high place before his fellows must take a low place before his God.

TUESDAY, 11th. *Moses wist not that . . . . his face shone. Exodus 34. 29.*

That is the supreme height of spiritual loveliness,—to be lovely, and not to know it! Surely this is a lesson we all need to learn. Virtue is so apt to become self-conscious, and so to lose its glow. Yes, but humility takes the lowest place, and does not know that her face shines.—J. H. Jowett.

WEDNESDAY, 12th. *And Jesus answering*

*said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God save this stranger. Luke 17. 17, 18.*

We are dependent upon God for all that we enjoy, yet our prayers are largely petitions with little of expressed gratitude, whereas thanksgiving should be the burden of our devotions. There may well be five parts to our worship,—silence before God, adoration, thanksgiving, intercessions for others, petitions for ourselves.—Floyd W. Tomkins.

THURSDAY, 13th. *And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! Could ye not watch with me one hour? Matthew 26. 40.*

One little hour for watching with the Master,—
Eternal years to walk with him in white;
One little hour to bravely meet disaster,—
Eternal years to reign with him in light;
One little hour for weary toils and trials,—
Eternal years for calm and peaceful rest;
One little hour for patient self-denials,—
Eternal years for life where life is blest!

FRIDAY, 14th. *Children, obey your parents in the Lord: for this is right! Ephesians 6. 1.*

If it be true that children are losing respect for their parents, and that parents are today relaxing authority over their children, it is ominous. To abandon parental discipline is not kind, but cruel. It does not even make for the present happiness of the children, and for the future it consigns to mistakes and miseries incalculable. A spoiled child is a spoiled life.

SATURDAY, 15th. *I had fainted unless I had believed to see the goodness of the Lord in the land of the living! Psalm 27. 13.*

It is by believing that the vision breaks upon our sight. The chief encouragement that meets this tired soul is the remembrance that it was God himself who ventured upon the word of grace: "Seek ye my face!"—D. M. McIntyre.

SUNDAY, 16th. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

God's flowers often grow in unexpected places. Some forget-me-not may rear its head on a heavy, rutty road. And so in the life of the soul it is wise to look closely in the beaten track, in the old familiar grooves. Let us look for the flowers of God's mercies in the humdrum road of daily labor and in the ways of common intercourse of hearth and home! We shall find many a white lily of peace and many a red rose of joy and many a forget-me-not of providential remembrance.—J. H. Jowett.

MONDAY, 17th. *Why go I mourning? Psalm 42. 9.*

Canst thou answer this, believer? Canst thou find any reason why thou art so often mourning instead of rejoicing? Why yield to gloomy anticipations? Who told thee that the night would never end in day? Hope thou, then! Hope thou ever, for God fails thee not!—C. H. Spurgeon.

TUESDAY, 18th. *Bear ye one another's burdens, and so fulfil the law of Christ! Galatians 6. 2.*

What does my life say to the other members of my family? Am I constant in my effort to make life easier and sweeter for them? If I am impatient, ill-tempered, exacting in the service required of the others, censorious, resentful, uncharitable in my judgments, then I am unfaithful both to the law of the home and to the law of Christ. For the sake of those I love and in obedience to the Master whom I serve I must keep sweet and be unfailing in kindness.

WEDNESDAY, 19th. *At that day ye shall ask in my name: and I . . . . will pray the Father for you. John 16. 26.*

The Lord Jesus is still praying. He ever lives to pray us through. Thirty years of living, three years of serving, one tremendous act of dying, nineteen hundred years of praying! What an emphasis on prayer!—S. D. Gordon.

THURSDAY, 20th. *Occupy till I come! Luke 19. 13.*

Let us work! Poor souls are dying:
Let us work while strength is given!
Let us work! The time is flying:
Work on earth and rest in heaven!
—A. McCaig.

FRIDAY, 21st. *Have ye received the Holy Ghost since ye believed? Acts 19. 2.*

As a rule it will be better in this matter to let the life speak rather than the tongue. Indeed, it will not often be necessary for the Spirit-filled man to be questioned on the subject at all. His speech will betray him, his manner of life, his fruitful service.—John McNeill.

SATURDAY, 22nd. *God . . . . hath . . . . spoken unto us by his Son. Hebrews 1. 1, 2.*

If I were favored this day with a visit of an angel, what a privilege I would count it! But Christ, the Son at the right hand, will not only visit, but will dwell in me. O my soul, rise to thy privileges! God speaks to thee in his Son.—Andrew Murray.

SUNDAY, 23rd. *But Jonah rose up to flee unto Tarshish from the presence of the Lord. Jonah 1. 3.*

It is always a mistake to look on the difficulties of God-given duty without estimating carefully the accompanying grace. This was Jonah's mistake; and it is too often our own. For when God gives command there is an implied if not an expressed assurance of enduement which is sufficient to make the

weakest an able minister. Nor can we desert any duty, however hard, without flouting the promise of God and without putting distance between ourselves and his presence. —J. Stuart Holden.

MONDAY, 24th. *But none saith, Where is God my maker, who giveth songs in the night? Job 35. 10.*

He giveth songs in the night, that is, he brings the richest blessings through pain. Thanksgiving has a sure foundation when we can sing, as did Paul and Silas, in the blackness of bondage.—Floyd W. Tomkins.

TUESDAY, 25th. *I have called you friends. John 15. 15.*

Would he have chosen you to tell you the secrets of his heart? And when Jesus, after a night of prayer over their names, chose twelve, would we have had your name in our New Testament among them?—Alexander Whyte.

WEDNESDAY, 26th. *Pray ye, therefore! Luke 10. 2.*

The one concern of the devil is to keep saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray. —Samuel Chadwick.

THURSDAY, 27th. *Now unto him that is able to keep you from falling . . . . be glory and majesty, dominion and power, both now and ever! Jude 24, 25.*

Had you been watching him, and letting him lead, you would not have fallen, "for he is able to guard you from stumbling."—G. Campbell Morgan.

FRIDAY, 28th. *And they gave Hebron unto Caleb, as Moses had said; and he expelled thence the three sons of Anak. Judges 1. 20.*

Beginning well, Caleb continued and ended well. My Lord, give me this life,—one which starts in youth with thee; one which amid the burdens of manhood knows whom it has believed; one which through autumn winds and premonitions of snow brings forth fruit in its age,—the old age when others fail.—Alexander Smellie.

SATURDAY, 29th. *Kept by the power of God through faith unto salvation ready to be revealed in the last time. 1 Peter 1. 5.*

That was a true and heaven-born desire which was expressed by a believer of the primitive stamp: "I do not want to possess a faith; I want a faith that shall possess me."

SUNDAY, 30th. *We are a sweet savor of Christ unto God. 2 Corinthians 2. 15 (R. V.).*

A sweet savor of Christ! It does not consist so much in what we do as in our manner of doing it; not so much in our words or deeds as in an indefinable sweetness, tenderness, courtesy, unselfishness and desire to please others to their edification. It is the breath and fragrance of a life hidden with Christ in God, and deriving its aroma from fellowship with him. Wrap the habits of your soul in the sweet lavender of your Lord's character!—F. B. Meyer.

## Green Pastures and Waters of Rest.

### The late Rev. F. B. Meyer, D. D., London.

### JUNE, 1929

**Saturday, 1st. Romans 16.**

*Quartus the brother (23, R. V.).*

That is all we know about him. The others whose names are written here are more or less famous. Tertius wrote the epistle, Gaius was treasurer of the city, and so on, but Quartus was just a humble, simple Christian who had no handle to his name save his brotherliness and his desire to assure his Roman brethren, whom probably he had never seen, of his love to them. "So he begs a little corner in Paul's letter, and gets it; and there, in his little niche, like some statue of a forgotten saint scarce seen amidst the glories of a great cathedral, 'Quartus the brother' stands to all time."

What a lesson in humility! Seekest thou great things for thyself? Seek them not! Be content to live and die unknown, except for the love that breathes through thy life, not to those of thine own circle merely, but for those across the sea with whom thou wouldst fain strike hands! Thy one joy, that thou hast been born into the family of God! Thy creed, that all regenerate souls, of every name and sect, are members of the same family, children of the same Father,

and therefore one in ties of peculiar tenderness and strength!

What a revelation this slight reference is to the new binding forces of the gospel! At the advent the world was split by great gulfs of national hatred; fierce enmities of race, language, and religion; wide separations far profounder than anything that we know. And then the gospel came, which began to gather men of every race into one family in Jesus Christ, the divine elder-brother; and from this uniting influences of brotherhood began to permeate the world.

## 1 CORINTHIANS.

### Sunday, 2nd. 1 Corinthians 1.

*Called unto the fellowship of his Son Jesus Christ our Lord (9).*

The word for fellowship is the same that is employed in Luke 5. 10 of James and John being partners with Simon. We have been called into partnership with the Son of God in his redemptive purposes, his love and tears for men, and ultimately in his triumph and glory. He has entered into partnership with man, and we are now summoned into partnership with him through the communion of the Holy Ghost. In the words of the apostle, "our fellowship (or partnership) is with the Father, and with his Son Jesus Christ our Lord."

How fruitful of comfort is the thought that Christ's interests are ours, and that we are at liberty to draw upon his resources to the uttermost! Suppose a poor clerk were to be summoned from his desk into the counting-house of a Rothschild, and informed that from that moment he was taken into partnership with the firm: would it not be less of an honor than this which has fallen to our lot? Association with millionaires in money-making were infinitely less desirable than association with the Son of God in world-saving. And would that poor clerk feel any anxiety as to his share in meeting the immense liabilities of the concern? However great they might be he would know that the resources of the firm were adequate, and he would be able to sleep easily at night though millions were due on the morrow. Child of God, cannot thy Father meet all his son's engagements?

The call to this partnership is from the Father. It is he who has chosen us for this high honor of coöperating with his Son. Will he have led us into such an association and leave us to be overwhelmed by the difficulties of the situation he has created? It cannot be! He will supply all our need.

### Monday, 3rd. 1 Corinthians 2.

*God hath revealed them unto us by his Spirit (10).*

Eyes of my soul, ye have no need to wait until the veil of the flesh that screens off the beatific vision has been rent in twain by the mighty hands of the angel of death ere ye behold the land that floweth with milk and honey!

Ears of my heart, ye need not remain dull and listless till the peal of the archangel's trumpet thrill you and summon you to the music of the harpers harping on their harps or the chime of the glassy sea!

Heart of mine, be expectant! Awake! Lo, there shall come into thee, penetrating, pervading, filling thy every recess, all those blessed things which God hath prepared for them that love him! They shall enter thee as a retinue of knights might enter a beleaguered castle to make it strong against any possible combination of the foe.

Only I must love God. Through Isaiah I am taught that I must wait for him (Isaiah 42. 4): here I learn that I must love. For love is quick to know. He that loveth knoweth God. It was the apostle whom Jesus loved that beheld him on the margin of the lake. It is to the warm, tender atmosphere of loving hearts that the unchecked, ungrieved Spirit unfolds his secrets. Let me, therefore, bathe myself in the gracious atmosphere of my Saviour's presence, never going outside its genial glow, never falling behind his going forth, until I am entrusted through the Spirit with the deep things of God!

> God only knows the love of God:
> Oh that it now were shed abroad
> In this poor stony heart!
> For love I sigh, for love I pine,
> This only portion, Lord, be mine,—
> Be mine this better part!

### Tuesday, 4th. 1 Corinthians 3.

*Let every man take heed how he buildeth (10)!*

A fitting illustration of the Christian life for the people of Corinth, famed for its architecture! We are all builders, whether we choose or not. We may be temple-builders. Each heart, each life, each character, may become a temple of the Holy Spirit.

Every act we do, every word we utter, the way in which we spend any moments of our time, is either a fragment of gold, silver and precious stones or of wood, hay and stubble built into the rising structure of the erection entrusted to our skill and pains. It does not so much matter what we do, but how we do it. Every time we perform any action with the best motives and spirit we deposit a tiny grain of gold-dust. Whenever, on the other hand, we do aught after a slovenly, superficial, and careless manner we weave into the structure of character a material which will yield as inevitably in the hour of temptation as wood, hay and stubble before flame.

We sometimes, at the end of the day, reviewing the past hours, bitterly lament that

we have done nothing in the way of character-building. "There is nothing to show for this day," we say mentally to ourselves. Ah, but there is! Every moment has left its record on your heart. Every act has left you confirmed in a good habit or in a bad one. The soul-life has not halted for a second. One has been growing to moral health, or toward decrepitude, consumption, and decay. If not gold, then wood; if not silver, then hay; if not costly stones, then stubble.

We shall not be saved on account of our works. The only thing that can secure salvation is the being built into God's foundation, the rock Christ Jesus. But we shall be rewarded according to the manner in which we have built up the structure.

**Wednesday, 5th. 1 Corinthians 4.**

*He that judgeth me is the Lord* (*4*).

First, Man's judgment. It is significantly spoken of as man's "day." Our conduct is narrowly scrutinized and weighed by many eyes which we know not of, but which are fixed on every act and word,—the eyes of our neighbors, associates, fellow work people, servants. They are ever reasoning about us, comparing our lives with our professions, partly with the view of excusing themselves, if there is any gross inconsistency. But their verdict need not greatly move us. It is only for a day.

Second, The judgment of fellow Christians. We are perpetually being summoned before the court of the church circle to which we belong: not always because we are inconsistent with our professions, but whenever we overstep the pace at which the majority is slowly moving. To be too zealous, too eager, too earnest, too particular, will in some Christian communities expose to a great deal of adverse criticism. But we have not to look right and left to get the sentence of our fellow believers when we are clearly prompted by the Spirit of God.

Third, The judgment of conscience. "I judge not mine own self." We are all apt to arraign ourselves at our own bar, and pass verdicts which are altogether favorable, because we compare ourselves with characters and standards inferior to ourselves. It is a great mistake to judge yourself, for even if you score a favorable verdict—if you know nothing against yourself,—it is liable to be reversed by the decisions of the Supreme Court.

Fourth, The Lord's judgment. The Lord will come, bringing to light the hidden things of darkness and making manifest the counsels of the heart.

**Thursday, 6th. 1 Corinthians 5.**

*Christ our passover is sacrificed for us: therefore let us keep the feast* (*7, 8*)!

At the time of the first Passover, outside, as the ominous midnight hour approached, Egypt gave herself up to her usual life. "They ate and drank, they married and gave in marriage." But within their homes, the children of Israel stood around their tables, their loins girt, their staves in their hands, with unleavened bread packed up with their kneading-troughs in their clothes, waiting for the signal to depart. The Passover lamb had been sacrificed. Its blood was on the door, whilst its flesh, roast with fire, was being eaten. For seven days all unleavened bread had been put away out of the houses of the Chosen People because leaven in the Bible is the symbol of the working of the corrupt principle.

The believer should look back. The Paschal lamb was sacrificed for us on the cross. Though he had done no sin, and was without blemish, yet he was slain for us without the gates of the city. He made there a sufficient sacrifice, satisfaction, oblation, for the sins of the whole world.

The believer should look around. With lighted candles search the heart of your house that there may be no speck or mote of leaven! Let us keep the perpetual feast of the Christian life, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth!

The believer should look on. Soon we shall hear the midnight trumpet sound, "Arise and depart, for this is not your rest!" and we shall go forth from Egypt, where we have suffered and toiled and been misunderstood; where also our Lord was crucified. It is but a little while (how little, how little!) and he that shall come will come, and will not tarry.

**Friday, 7th. 1 Corinthians 6.**

*Know ye not that your body is the temple of the Holy Ghost which is in you?* (*19*).

This is a sentence which should be deeply pondered. Every clause is significant. We evidently should know its deep and solemn meaning. Apparently it is one of the commonplaces of our holy religion. This knowledge, however, should not be merely that of the intellect, but born out of the deep musing of the heart.

The holy temple. Built up of the dust of the earth, our bodies are rarer than the most glorious structures that ever the sun shone on, because they are meant to be the shrine and home of God. Jesus spake of the temple of his body; and if he was so zealous for his Father's house that he drove out the unholy traffickers, and refused to allow a vessel to be carried through the courts, should we not be equally careful? We are the custodians of the divine residence: let us be careful that there be nothing to offend or trouble the celestial inmate!

The divine inmate. Too often he is grieved, and driven to occupy the most secret shrine, concealed and hidden beneath the heavy veil of our inconsistency and un-

belief. He is not driven out by our sins, but driven in. Whenever, on the contrary, we put away our sin and walk in the light as he is in the light, whenever the veil is rent and the whole heart thrown open to him, he comes in power to occupy every part of our being, so that there is no part dark, and the very body becomes transfigured.

The great price. Bought as any slave standing in the marketplace for sale! Ransomed from the direst slavemaster to the dearest Lord! The price—not corruptible things, as silver and gold,—but precious blood! Our life is henceforth not our own, but his.

**Saturday, 8th. 1 Corinthians 7.**

*Let every man, wherein he is called, therein abide with God (24)!*

Strong temptations to restlessness beset the early Christians. The great change through which they had passed from heathenism to Christ threatened to dissolve all ties by which they had been held in the home, the business and the state. Necessary and wholesome, therefore, was the apostle's advice. Stay as you are, until God clearly leads you into something else,—only with this difference, whatever be the vocation of your life, therein abide with God! Paul was only careful that the thought of God should penetrate their entire existence: all else would come right in time, and he was only anxious that they should be laid hold of by that central, vivifying, transmuting influence.

Practise the presence of God. A godly brother used to say that we should establish ourselves in a sense of God's presence by an act of the will which put aside wandering, frivolous and evil thoughts, and that we should be continually conversing with him; that we ought to give ourselves up to God, making him the end of all our actions and seeking our only satisfaction in doing his will; and that even the set times of prayer should not greatly differ from other times, because all were equally filled with God.

Such a sense equalizes our lot. The slave realizes that he is God's free man, the master that he is God's slave. The poor are enriched, and the rich are convicted of their poverty. So this holy brother said that in his business in the kitchen (to which naturally he had a great aversion,) having accustomed himself to do everything there for the love of God and with prayer, he had found everything easy, and was well pleased to continue in the same post so long as it was God's will.

**Sunday, 9th. 1 Corinthians 8.**

*If meat maketh my brother to stumble, I will eat no flesh forevermore (13, R. V.)!*

There are two principles for our guidance in doubtful and debatable questions.

First, the law of conscience. The apostle does not hesitate to say that the scruples of the weaker brethren were unquestionably needless. Idols have no real existence, and the presentation of food in their presence before it is eaten is a matter of complete indifference. "If we eat, we are not the better; if we eat not, we are not the worse." At the same time, if a man were not able to reach this high standard, and still believed that an idol had a real existence, and that it was wrong for him to partake of food which had been offered to it, he must abide by that decision and must on no account force himself to more liberal action. His conscience might be misinformed, and he should take every means of bringing it to a more healthy condition; but if it still remained stationary he must accept its ruling.

Secondly, the law of charity. We must consider one another. No one liveth to himself. We are members of the body of Christ and have no right to injure any who are so closely allied with us, and on whose healthy existence our own materially depends. If, then, we see that certain other souls are constantly being caused to stumble because of what we do; not simply surprised and startled, but actually made to sin; trying to do as we do, but as often as they attempt it, falling short; unable to take our steep path without falling; always brought into condemnation when in our company: there is no alternative,—for their sakes we must forego what is innocent and pleasant to ourselves. It may be a daily glass of wine, or attendance at some form of amusement, or some evil habit, but the love of Christ forbids.

**Monday, 10th. 1 Corinthians 9.**

*Lest I myself should be a castaway (27).*

Is it for one moment to be supposed that Paul really feared being cast away from the love and presence of God into the outer darkness with its weeping and gnashing of teeth? Surely not! Had he not said unmistakably that nothing could avail to separate him from the love of God which was in Jesus Christ? No, it is impossible to think such a thing. He knew too well that none of Christ's members can be amputated; none of his sheep perish.

But when the apostle speaks of being a castaway he means that he feared lest, after having proclaimed the rules of the contest to others, he should himself fail shamefully of the prize. And what was that prize? Certainly not forgiveness, nor eternal life, because these are not procured by any efforts of our own. These are not the prizes of agility or strength, but the gift of God through Jesus Christ our Lord. What, then, is the prize? The context reveals it. It is surely the guerdon of winning souls, the

blessed joy and crown of bringing to Jesus those who had otherwise never known him.

But we may fall short of this. We may set others to do what we fail to do. We may appear before Christ with handfuls of withered leaves. We may yet be rejected. Esau missed the crown of his birthright; Moses the Promised Land; Saul the founding of a line of kings. We may miss utterly and irretrievably. God help us to watch and pray, and bring the body into subjection!

**Tuesday, 11th. 1 Corinthians 10.**

*The profit of the many, that they may be saved (33).*

Probably the world has never seen a more enthusiastic soul-winner than the great apostle. If he visits a strange town he will cast out the demon from the possessed girl. If he takes up tent-making beside an unbelieving Jew and his wife, he will before long have won each for Christ. If he is cast into prison, he will have baptized the jailer before dawn. If he stands before a judge, he will almost persuade him to be a Christian. If he is a prisoner in a hired house, he will speak to all who come to him, and win a runaway slave like Onesimus to Christ and make him profitable to Philemon. Always and everywhere he sets himself to win souls.

Here, also, we see how this one passion ruled his behavior in all things. He was willing to yield to men in matters where only his own comfort, but not his conscience, was concerned. He sought to please all men in all things; not seeking his own profit, but "the profit of the many, that they may be saved."

Oh for more of this sacred passion, such as inspired, for instance, the Moravians to expatriate themselves for the sake of the lepers of Table Bay!

A woman at the Presbyterian hospital at Canton, hearing of Christ and loving him, asked:

"How long can I live if I remain in the hospital?"

"Four months."

"And how long if I go home?"

"Two months," replied the doctor.

"I am going home," she said.

"But," urged the doctor, "you will lose half your life."

"Do you not think I would be glad to give half my life for the sake of telling my people of Jesus?"

And she went home.

**Wednesday, 12th. 1 Corinthians 11.**

*Eateth and drinketh judgment unto himself if he discern not the body (29, R. V.).*

How many humble and earnest souls this verse, as rendered in the Authorized Version, has kept from the blessed enjoyment of the Lord's Table. They did not understand the nature of the sin which the apostle was describing; they were terrified by the word "damnation," and they felt that it were better to forego the privilege than risk the peril.

The difficulties will, however, largely disappear when we understand the disorders that disgraced the Corinthian church, and which arose from the abuses of the love-feast which preceded the Lord's Supper. At that repast each disciple was expected to put the provisions he had brought with him into a common stock, from which all shared alike. But at Corinth the rich and their friends ate of their luxuries, whilst the poor were allowed to go without. After such an introduction the church could not approach the Lord's Table with that appreciation of the solemnity and tenderness of the ordinance which could alone consist with the holy memories of the betrayal night.

The eating and drinking unworthily arose from not discerning the body. This does not refer to the Lord's Body which was broken for us, but to his body the church. "The bread which we break, is it not a communion of the body of Christ, seeing that we, who are many, are one bread, one body?" (1 Corinthians 10. 16, 17). We eat and drink unworthily when we fail to discern that the poor belong also to Jesus, belong also to us; that they are members with us; and that we are bound to share our gifts and graces with them for the glory of our common Lord. The one thing which disqualifies us from joining in this feast of dying love is our refusal to feel and manifest love to all in the body.

**Thursday, 13th. 1 Corinthians 12.**

*No man can say that Jesus is the Lord but by the Holy Ghost (3).*

Jesus is Saviour, but is he Lord? Hast thou yielded to him the lordship? Nothing short of this will give thee true peace and power. Thou must be brought to say with the psalmist, "Other lords beside thee have had dominion over me, but by thee only will I make mention of thy name."

Jesus must be lord of thy heart: every affection must be brought under his most wise and loving control. He must be lord of thy home, so that no conversation may be indulged, no recreation set afoot, no society entertained, which is inconsistent with his character and claims. He must be lord of thy business and its returns, so that thou shalt live in perpetual communication with him along the lines of the heavenly telephone, and in the use of all its proceeds he must have the supreme voice. He must be lord of thy plans. It is for him to say Go, or Come, or Do this! That was a true message which Ahasuerus sent through the good Ezra to the Jewish people: "Whatsoever is com-

manded by the God of heaven, let it be done exactly for the house of the God of heaven!" I like that word "exactly."

But this perpetual recognition of the lordship of Jesus is only possible to those who have yielded their entire nature to the gracious influences of the Holy Spirit, who loves to glorify Christ. Dost thou seek the attitude of consecration which thus honors thy Lord? Then let the Holy Spirit work it for thee! Wouldst thou have it maintained? Let him maintain it! And if thou askest thyself whether thou hast received the Pentecostal endowment, be sure that thou hast if with all thine heart thou sayest that Jesus Christ is Lord, to the glory of God the Father! This is the certain test.

**Friday, 14th. 1 Corinthians 13.**

*The greatest of these is love* (*13, R. V.*).

What a light must have shone on the apostle's face as he broke into this exquisite idyll, this perfect poem of love! The change in tone and rhythm must have caused his amanuensis to look suddenly up into his master's face, and lo, it was as the face of an angel!

Why is love the greatest?

Because it is the crown of the other two, and includes them. Faith is the root, hope is the stem, love the perfect flower. You may have faith without hope, and hope without love, but you cannot have love apart from faith and hope.

Because it is likest God. God's nature is not specially characterized by faith, because there is no uncertainty with his perfect knowledge; nor by hope, because there is no future to his eternal existence. But God is love, and to love is to resemble him.

Because it will immeasurably outlast the other two. Human knowledge, at best but the spellings of babes, will vanish in the perfect light of heaven. Eloquence will seem like the lispings of infancy. Prophecies will have no place because all the landscape of the future will be revealed. Faith and hope will be lost in realization. Love only is forever.

Because love brings the purest rapture.

"Where is heaven?" asked a wealthy Christian of his minister.

"I will tell you where it is," was the quick reply. "Go to the store, and buy ten shillings' worth of provisions and necessaries and take them to that poor widow on the hillside and who has three of her children sick! She is poor, and a member of the church. Take a nurse, and some one to cook the food! When you get there, read the 23rd Psalm, and kneel by her side and pray! Then you will find out where heaven is!"

**Saturday, 15th. 1 Corinthians 14.**

*There are, it may be, so many kinds of voices in the world* (*10, R. V.*).

There are the voices of nature. The deep bass of the ocean wave booming along the shore; the crash of the ice; the silver choirs of the stars; the song of bird, hum of bee, shrill trumpet of gnat; the rustle of the leaves, the patter of the rain, the chorus of the hailstones,—how varied, and charming, and musical! No doubt if we could listen to all these from a distance we should detect perfect chords.

There are the voices of human life. First, the mother's; then of the brothers and sisters of our home (and sad is the lot of the lonely child which has none!); then of the teacher, the minister, the friend, the lover. Not one could be spared. Not one that has not a significance. Not one to whose words we shall not do well to give heed.

There are the voices of our daily lot. Now we are called to experience joy, now sorrow, now gain, and now loss; now of the harsh reprimand of disaster; now of the tender assurances of sunny hours. Behind all these God is speaking. Listen, therefore, heedfully to all, and try to acquire the lesson he is longing to inculcate! What is he saying to you by your circumstances at this moment? Is it in tones of pleading, of remonstrance, of blame?

Where is thy favored haunt, Eternal Voice,
The region of thy choice,
Where, undisturbed by sin and earth, the soul
Owns thy entire control?
'Tis then we hear the voice of God within,
Pleading with care and sin!

**Sunday, 16th. 1 Corinthians 15.**

*Christ hath been raised from the dead, the firstfruits of them that are asleep* (*20, R. V.*).

Words which are altogether transcendent! How they thrill us and inspire! What memories they recall! How impossible is it not to feel their majesty! Surely no brain nor lip of man had begotten them. They bear the mint-mark of heaven.

On the day that Jesus arose the firstfruit sheaf of the barley harvest was being waved by the high priest in the Temple as the representative of the myriads that stood stacked amid the stubble of the fields. It was a specimen sheaf,—representative, pattern and pledge of all the rest. The risen Christ is the pattern and pledge of what his people will be when their bodies shall be fashioned anew in the likeness of his resurrection.

He is pattern. His body bore the same general outlines as before: so will theirs. It was recognizable by those who had known and loved him, even to the tones of his voice: so will it be with theirs. It was the ethereal and pliant instrument of his spirit: so will theirs be. It could no more return to corruption: no more will theirs. It was invulnerable to disease and pain: such an experience awaits them too.

He is pledge. He does not stand alone.

He is united to us by a myriad indissoluble ties. What the power of God did for him it will do for us. Those that sleep in Jesus God will bring with him, and we that are alive and remain shall be caught up. Not one purchased body of a saint, however obscure or unworthy, shall be excepted from the effect of the voice of the archangel and the trump of God. Meanwhile, in the kindly embrace of Mother Earth, like the seed germs of a vast harvest, the resurrection principle in the bodies of the saints awaits the resurrection signal.

**Monday, 17th. 1 Corinthians 16.**

*If any man loveth not the Lord, let him be anathema (22, R. V.)!*

This sentence reminds us of the saintly Samuel Rutherford, of whose "Letters" the holy Richard Baxter said: "Hold off the Bible, such a book the world never saw." And the late revered and beloved C. H. Spurgeon said of them, "When we are dead and gone let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration which can be found in all the writings of mere men."

Take this extract, because it indicates how you may come to love the Lord Jesus as he did:

"Strive to make prayer, and reading, and holy company, and holy conference, your delight; and when delight cometh in you shall by little and little find the sweetness of Christ till at length your soul be over head and ears in Christ's sweetness! Then shall you be taken up to the top of the mountain with the Lord to know the delights of spiritual love, and the glory and excellency of a seen, revealed, felt, and embraced Christ; and then you shall not be able to loose yourself off from Christ, and to bind your soul to old lovers; then, and never till then, are all the paces, motions and wheels of your soul in a right tune and in a spiritual temper.

"But if this world and the lusts thereof be your delight I know not what Christ can make of you. You cannot be metal for a vessel of glory and mercy. My desire is that my Lord would give me broader and deeper thoughts to feed myself with wondering at his love. I would I could weigh it, but I have no balance for it. When I have worn my tongue to the stump in praising Christ I have done nothing to him. What remaineth then, but that my debt to the love of Christ lie unpaid for all eternity?"

## 2 CORINTHIANS.

**Tuesday, 18th. 2 Corinthians 1.**

*Who comforteth us in all our affliction, that we may be able to comfort (4, R. V.).*

Child of God, think it not strange concerning the fiery trial which tries thee, as though some strange thing had happened! Rejoice, inasmuch as it is a sure sign that thou art on the right track! All the saints have gone by this road, notably the writer of this epistle.

Its keyword is affliction, because written amid afflictions so great that the apostle despaired of life. It is steeped in affliction, as a handkerchief with the flowing blood of a fresh wound. But in this passage the apostle has built himself a little chamber of comfort, the stones of which were quarried from the pit of his own sorrow. He blesses God who had led him into affliction to teach him the art of comfort, that by observing how God comforted he might become proficient in the art.

The world is full of comfortless hearts, orphan children crying in the night. Our God pities them, and would comfort them through thee. But ere thou undertake this lofty ministry thou must be trained, and thou must therefore pass through the trials they are exposed to. Now watch how God comforts thee! Keep a diary, if thou wilt, of his procedure! Ponder in thine heart the length of each splint, the folds of each bandage, the ministration of each opiate, cordial, or drug! This will have a twofold effect in turning thy thoughts from thy miseries to thy mercies and in taking away the sense of useless and aimless existence.

There is evidently scope for comfort even in heaven, for it is said that God will wipe away tears from all faces. O thou that art sorrowful even unto death, be sure that some day the Comforter will get the victory over thy sorest griefs!

**Wednesday, 19th. 2 Corinthians 2.**

*We are a sweet savor of Christ unto God (15, R. V.).*

The idea is borrowed from an ancient Roman triumph, which to the eyes of the world of that day was the most glorious spectacle the imagination could conceive. The apostle compares himself first to one of the prisoners led in long chains behind the conqueror's chariot, then to a servant bearing incense, and lastly to the incense itself that rose all along the line of the procession.

Nothing touches the sense more quickly than sweet odors, unless it be noxious ones; and they almost instantly recall some scene of the past with which they were indissolubly associated. For instance, the scent of new-mown hay will carry us off to merry scenes in the far-away days of childhood. Thus the apostle wished that his life might be a sweet perfume, floating on the air, reminding men, and above all reminding God, of the Christ. It was as though he said, "I desire so to live that I may perpetually remind God of the obedience, sacrifice and devotion of the Lord Jesus, so that my words and deeds may recall to his heart similar ones in the earthly life of Jesus."

A sweet savor of Christ! It does not consist so much in what we do, but in our manner of doing it; not so much in our words or deeds as in an indefinable sweetness, tenderness, courtesy, unselfishness, and desire to please others to their edification. It is the breath and fragrance of a life hidden with Christ in God, and deriving its aroma from fellowship with him. Wrap the habits of your soul in the sweet lavender of your Lord's character!

The secret of abounding joy in self-sacrifice is the happy consciousness, such as Enoch had, that we have pleased God. To have this is to secure deliverance from self-consciousness.

**Thursday, 20th. 2 Corinthians 3.**

*Beholding as in a glass (A. V.), Reflecting as a mirror (R. V.) (18).*

Moses veiled his face, and the veiled lawgiver was characteristic of the dispensation he inaugurated. It was a partial revelation, gleaming through a veil, expressing truths in rites and types and symbols. But Christ has torn away the veil, removed the fences of the mount of vision, and revealed to babes the deepest secrets of God's heart. The apostle's phrase is characteristic of Christianity, "Behold, I show you (i.e., unveil) a mystery."

The object of visions—"The glory of the Lord." Concerning which we may accept the statement of a trustworthy commentator that the reference is not to the incomprehensible, incommunicable luster of the absolute divine perfectness, but to that glory which, as John says, tabernacled in the Lord Jesus Christ, full of grace and truth,—the glory of loving, pitying words and lovely deeds; the glory of faultless and complete manhood; the glory of God in the face of Jesus Christ.

The nature of the vision—"We behold." It is true that we cannot see. "Whom, not having seen, ye love." But it is also true that the heart has eyes by which it looks away unto Jesus. "Seeing is believing" is a familiar proverb among men, but "believing is seeing" is a true aphorism of the spirit which clings to the Lord by its faith and love.

The effect of the vision—First, we reflect. The beauty of his face glancing on ours will be mirrored, as a man's eye will contain a tiny miniature picture of what he is beholding. Then we shall be changed. If you try to represent Jesus in your character and behavior, you will become transfigured into his likeness. Love makes like. Imitation produces assimilation. Reflect and resemble!

**Friday, 21st. 2 Corinthians 4.**

*While we look . . . . at the things which are not seen (18).*

We are here bidden to look through the things which are seen, to consider them as the glass window through which we pass to that which is behind and beyond. You do not waste your time by admiring the frame or casket of some rare jewel, but penetrate to the jewel itself. So day by day look through the material and transient to the eternal purpose, the divine idea, the deep that lieth under!

"All visible things," said Carlyle, "are emblems. What thou seest is not there on its own account: strictly speaking, is not there at all. Matter exists only spiritually, and to represent some idea and body it forth." This is an exaggerated way of stating the old saying, "Everything that is, is double." Both, however, illustrate the affirmation of the text.

Look for God's thought in all the incidents, circumstances and objects of your daily life! Do not stop at the outward: penetrate to the inward and eternal! Beneath that bitter physical suffering there are stories of divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship which can never grow old or pass away. Beneath the letter of Scripture is the spirit; beneath the ordinance, oneness with the loving Saviour; beneath the world of nature, the processes of the eternal husbandry.

When such is the attitude of the soul, afflictions that might otherwise have weighed as heavy become light, and those that drag through long and tedious years seem but for a moment. And without exception they all go to produce that receptivity of character that can contain the far more exceeding and eternal weight of glory.

**Saturday, 22nd. 2 Corinthians 5.**

*All things are of God (18).*

"Of" here is equivalent to "out of." All the precious contents of the gospel have emanated from the heart of God, so that we may say with the psalmist, "All my springs are in thee!"

That we have a building, a house not made with hands, eternal in the heavens, to which to go when the earthly house of this tabernacle is broken up; that it is possible for the mortal to be swallowed up in the descending glory of the second advent; that we have received the Spirit as earnest of our future glory; that we shall be one day at home with the Lord; that one died for all that the dominion of the self-life should be destroyed, and that they should henceforth live not to themselves, but to him; that it is possible to become a new creation in Christ; that God is already reconciled to the world of men, and is only waiting for them to be reconciled to him; that he hath committed to men the ministry of reconciliation, and commissioned them to be his

ambassadors; that it is possible for us to be the righteousness of God in Jesus,—all these things have issued from his heart of love.

Oh for a soul as wide as the utmost circle of the highest heaven that containeth all, to contain his love! Oh, world's wonder! Oh, what a sight to be up in heaven, in "the fair orchard of Paradise"! But the greatness of his provisions will make our doom the greater if we refuse or ignore them. The men who made light of the king's invitation had their city burned. This is the terror of the Lord; and our duty is to beseech men not to put away the reconciliation which God offers. Let the "all things" of your life be of God's direction, impulse, and inspiration!

**Sunday, 23rd. 2 Corinthians 6.**

*As deceivers, and yet true (8).*

This is the first clause in one of the most wonderful series of paradoxes in all literature. Let us class together these different conceptions of the apostle as held by those who judged him by his outward and inward life respectively!

Judged from the viewpoint of this age he was a deceiver, intent on some purpose of his own, misleading and hoodwinking his converts. In the annals of this world he was utterly unknown, and there was no attempt to chronicle his doings or record his words. His life seemed to the gay and worldly a prolonged death, whilst to his close associates and friends it was a perpetual chastening. Sorrowful, poor, destitute,—such was his appearance as seen from the outside. And many must have turned from it and felt thankful that the lines had fallen to them in pleasanter places.

Judged from the viewpoint of eternity he was known to be true and building the temple of truth. By every new dying to the world around his inner life was being recruited, deepened, and purified. His sufferings were chastening and pruning him that he might bear more fruit. Amid his outward griefs he was ever drinking at the wells of purest joy. Amid his poverty he was enriching the world with the most precious wealth. Amid his utter destitution he was handling the imperishable riches of eternity.

The monks of Chartreux, when they first erected their monastery, made all their windows look in on the small inner court, but had none commanding the sublime mountains and glaciers around. So, too, many lives are always contemplating the trifles of earth's courtyard. Oh that such would take into their view the unseen and eternal!

**Monday, 24th. 2 Corinthians 7.**

*Let us cleanse ourselves from all defilement (1, R. V.)!*

The closing paragraph of the previous chapter tells us what this defilement stands for, and in the enumeration note the increasing bonds of approximation which each word indicates. An unequal yoke in ill-matched intercourse with unbelievers leads to fellowship, and this to communion, and this again to concord, and this to partnership, whilst the culmination of the entire series is agreement, and the yielding up of the body for the possession and indwelling of idols. Let us beware of the beginning of this awful approximation! It is impossible to stand still, and they who think lightly of marrying an unbeliever may in the end hear words like those which watchers heard spoken in the doomed Temple on the night before it fell into the hands of Titus:

"There was, as it were, the rushing of wings, and voices were heard saying, Let us depart!"

There is not only defilement of the flesh, but of the spirit. It is not enough to avoid the gross sins of the outward life. Those of the inner temple and disposition are equally abhorrent to the holiness of God. We must come out and be separate from the latter as well as the former, or we shall never realize what God means when he promises to receive us and to be a father to us.

The word cleanse is decisive in the Greek. It calls for sudden, decisive action; and if you answer that sin is too closely interwoven with your nature to be thus summarily disposed of, remember that God demands our will only! Directly we are perfectly willing and eager, he steps in and does all the rest. At unknown depths the Spirit of God is at work within us. Let us work out what he works in, that we may be welcomed to God's heart!

**Tuesday, 25th. 2 Corinthians 8.**

*See that ye abound in this grace also (7)!*

The grace of liberality is as much a gift of God as faith, or utterance, or knowledge, or love. This is implied in our text, and distinctly stated in the first verse, where the apostle says that he desires to make known the grace of God which had been given to the churches of Macedonia, so that they were able in their deep poverty to abound in riches of liberality. In the ninth verse we learn that this grace first dwelt in our blessed Lord, who, though he was rich, for our sakes became poor that we through his poverty might become rich. If yours is a grudging, niggard nature, be sure to appropriate the royal nature of the Lord Jesus, that it may fill and possess you! Probably there is no greater test of our true religion than our behavior in giving. How few, comparatively, give in proportion to their income! How few give systematically! How few have learned the joy and luxury of giving, so that they abound therein!

This arises partly because they do not realize that they are stewards of God's property, and that he expects them to devote all they own to him, keeping back only a necessary percentage for themselves and their families, as a steward might who was farming an estate for his absent master. And partly it arises from mistrust of God, and the fear that some day there may be a sudden falling-off of supplies. Oh that each reader would consider that all is God's, and begin by always giving a certain proportion so as to be sure of not robbing God of his own! Pray day and night that you may abound in this grace also; and then, in faith that God is answering your prayer, begin to do violence to your churlish, niggard nature! What though it protest: give!

**Wednesday, 26th. 2 Corinthians 9.**

*He that supplieth seed to the sower and bread for food* (*10, R. V.*).

In every harvest there is a twofold object: first, the supply of seed for the next autumn's sowing, and then of food for those that sow or reap. So in the spiritual sphere God will not fail either sowers or reapers.

All sowers must eat. However much wheat has passed through the sower's hands, he is not fed thereby. At night he returns hungry to his home. So we, who are engaged in the work of God, cannot live on what we do for the world around. After the most fruitful day of service we need to take our Bibles and feed our famished souls by meditation and prayer. We must not mistake the glow and exhilaration of the sanctuary for nourishment. They are rather a stimulant. Therefore we may expect God to increase the fruits of our righteousness. Shall Boaz cause handfuls on purpose to fall for Ruth, and shall not God supply our need? Will the father not provide bread to those who are engaged in tilling his fields?

All eaters should sow. It would never do for the farmer to live on all the produce of his fields. He must sow a certain proportion of his grain. And nothing is more foreign to the genius of true religion than to be always nursing and ministering to oneself; eating the fine wheat of the gospel, but not sowing it in other hearts; consuming the consolations of the divine Spirit, but not endeavoring to pass them on to others. Oh ye who have eaten bountifully, sow bountifully: else ye shall suffer the results of spiritual repletion and indigestion! And note this precious assurance, that God will supply seed for daily and weekly sowing for the congregation and the class, and that he will multiply it when sown.

**Thursday, 27th. 2 Corinthians 10.**

*Bringing every thought into . . . . the obedience of Christ* (*5*).

The apostle is planning a campaign. His words glow with the fire of military enthusiasm, but, as one has eloquently said, the weapons of his warfare are not carnal, the standard under which he fights is a more sacred sign than that of Cæsar, the territory he invades is more difficult of conquest than any which kept the conquerors of the world at bay. He sees rising before him the lofty fortresses of hostile error: they must be reduced or razed. Every mountain fastness to which the enemy can retreat must be scaled and destroyed, and every thought of the soul which is hostile to the authority of the divine truth must become a prisoner in the camp of Christ.

Be sure to distinguish between the proper use of the intellect by the man who recognizes its necessary limitations and uses it in the humble and reverent inquiry after truth, and that undue exaltation of the intellect which sets itself on high as the ultimate judge of truth, or which roams wildly, unheeding the divine control! There are vain thoughts, sensual thoughts, cynical and self-reliant thoughts, sceptical thoughts, proud thoughts, wandering and wayward thoughts, but the apostle says that however strongly they fortify themselves against Christ they should and must be brought into captivity. Paul once thought he ought to do many things contrary to Jesus, but became his humble disciple.

The intellect has its province, but faith has hers; and while the intellect tends to exalt man, faith humbles him and leads him captive in the chains of love. We must come with absolute obedience to Christ that every veil may be torn away and whatever blurs the clear surface of the mirroring intellect may be removed.

**Friday, 28th. 2 Corinthians 11.**

*In perils* (*26*).

This enumeration was made before the imprisonment at Cæsarea and the voyage to Rome. How little do we know of Paul's life, after all! Every victory was hardly fought for and dearly won.

These sufferings attest the truth of Christianity. Whenever a doubt crosses your mind with respect to the resurrection, or any other gospel fact, say to yourself, Paul knew everything that could be said against it! He was in the secrets of the Sanhedrim, and if he believed it we certainly may. And he had nothing to gain by his witness. It was to his great loss, and the shattering of his position in Israel, that he became a Christian.

These sufferings approve the genuineness of Paul's character. This age is athirst for biography. It loves to read the story of its great men. But sometimes we ask whether they are just as real and good and pure as we have been led to hope. There is one life at least about which no such inquiry

can be raised. The severest tests may be applied to this diamond, but it shines only the brighter, a very Kohinoor, "A mountain of light."

These sufferings approve the power of the Holy Spirit. Such love had he inspired toward the blessed Lord in the heart of the apostle that he counted the loss of all things gain, and the uncounted sorrows of his lot as light and but for a moment, if only he might win Christ, and know him, and be found in him. You cannot explain a life like this apart from the mighty power and indwelling of the Holy Spirit. What a puzzle the Christian presents to the world! I remember how a poor child of fashion and sin kept asking me once, "What do you Christians get?" It was quite impossible to explain.

**Saturday, 29th. 2 Corinthians 12.**

*When I am weak, then am I strong* (*10*)!

We need not discuss the nature of Paul's thorn in the flesh. It is enough that he calls it "a stake," as though he had been impaled. It must have, therefore, been painful. It must also have been physical, because he could not have prayed thrice for the removal of a moral taint, and been refused. It came from Satan, permitted by God, as in the case of Job, to buffet his servant. It is not unlikely that he suffered from weak eyes, or some distressing form of ophthalmia: hence the eagerness of the Galatian converts to give him their eyes. (See Galatians 4. 15.)

God does not take away our thorns, but he communicates sufficient grace. He always answers prayer, though not always as we expect. Let the music of these tender words soar unto thee, poor sufferer: "My grace is sufficient even for thee"! Sufficient when friends forsake and foes pursue; sufficient to make thee strong against an infuriated crowd and a tyrannical judge; sufficient for excessive physical exertion and spiritual conflict; sufficient to enable thee to do as much work, and even more, than if health and vigor were not impaired, because the very weakness of our nature is the chosen condition under which God will manifest the strength of his.

Do not sit down before that mistaken marriage, that uncongenial business, that physical weakness, as though thy life must be a failure, but take in large reinforcements of that divine grace which is given to the weak and to those who have no might! It is clear that Paul had reached such a condition, that it was a matter of deep congratulation to him to be deficient in much that men hold dear, and to have what most men dread. He rejoiced in all that diminished creature-might and strengthened his hold on God.

**Sunday, 30th. 2 Corinthians 13.**

*The communion of the Holy Ghost* (*14*).

How often these words are uttered without any real appreciation of their depth of meaning! The word communion signifies having in common. It is used of our fellowship with one another (1 Corinthians 10. 16) and with God (1 John 1. 3). The bond of such fellowship is always through the Holy Spirit. As the ocean unites all lands, and is the medium through which they are able to exchange commodities, so does the blessed Spirit unite the persons of the blessed Trinity to each other, and us to them, and secures that oneness for which our Saviour prayed.

How wonderful it is to have the privilege of this divine fellowship! That we need never be alone again; that we can at any moment turn to him for advice and direction; that we may draw on his resources for the supply of every need; that it is impossible to exhaust or even tax his willingness to counsel and succor; that there is no kind of service or suffering into which he is not prepared to enter with us! Surely, if we would but give ourselves time to realize this marvelous fact, there would be no room for the despondency which at times threatens to deprive us of heart and hope.

Of course, we must be careful of the tender sensibilities and holy disposition of our divine confederate. We cannot ruthlessly grieve him by our harshness or impurity at one moment, and turn to him for his succor and direction at the next. Such divine union as lies within our reach certainly demands on our part watchfulness, a tender conscience, a yielded and pliant will, a heart which has no other love, no affection nor idol inconsistent with the Spirit's fellowship.

(To be continued.)

---

Dear Sir:

Kind friends at Northfield have been sending me gratis your magazine. What a treasure of Christian information! Please allow me to express my highest appreciation of the gift. Both my husband and myself are greatly helped and inspired in reading all the articles in it. In fact, anything connected with the work of the late D. L. Moody reminds me of his noble Christian life and of his frequent religious talks at the devotional hour before the students while stopping at his home, as I was one of the 16 girls who graduated in the second class in 1885.

What a blessing to the Christian life are those conferences which convene at Northfield! May the Lord richly bless every effort in the spread of his kingdom in the world is the prayer of

(Signed) (Mrs.) M. D. Delcheff,
Bulgaria.

# Our Book Table

*A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!*

## Biblical Themes.

**Bible Stories Told Again,** by Howard R. Gold. Fleming H. Revell Co., New York. 160 pages, illustrated. $1.50.

Nineteen Old Testament stories from "Seeking a Bride" (Isaac and Rebekah) to "Loving One's Country" (Jerusalem in Ruins), and 23 New Testament stories from "The Coming King" (Prophecies of Messiah) to "The Preaching of A Prisoner" (Paul in chains at Rome).

Written for the church page of a group of daily newspapers, they are narrative in style, and each three pages long. The author is a Lutheran pastor.

**Christ and the Bible,** by G. Campbell Morgan. Fleming H. Revell Co., New York. 32 pages. 35 cents.

Dr. Campbell Morgan believes and bases his ministry upon the conviction that the Bible is the infallible Word of God, and that there is an indissoluble relation between Christ and the Bible. Our attitude to either dictates our attitude to the other: they are interdependent. He discusses the subject in two parts, Christ's relation to the New Testament and to the Old Testament.

This positive note needs to be sounded all the time, near and far. The book ought to have a widespread circulation.

**East and West of Jordan,** by Albert Field Gilmore. Stratford Co., Boston. 191 pages, illustrated. $3.

Any Bible student will be absorbed in the wealth of information the author gives in this volume by narrative and picture of Palestine and adjoining lands as he found them on a recent trip. He was not a transient tourist, but rather he took time to examine with the experience of a naturalist and the intelligence of a careful observer. Knowledge of the Bible was the background of his survey of geographical features, and the reader is given a firsthand estimate of conditions as they are now socially and politically. The matter appeared originally for the most part in the "Christian Science Monitor" of Boston: which is a pledge of its fine quality.

It is a handsome book, well printed, with generous margins. The 15 full-page illustrations from original photos are unusually well done.

**Faith that Rebels (The):** A Re-examination of the Miracles of Jesus, by D. S. Cairns. Doubleday, Doran and Co., Garden City, N. Y. 260 pages. $2.50.

Anything that comes from the pen of Dr. Cairns is sure to be not only thoughtful and scholarly, but also vital. This book is a discussion of the miracles of Jesus in the light of modern science.

He finds a clash, at least an apparent clash, due to a sort of tacit assumption that nature is a closed system denying that "God is at work as an efficient influence and causality throughout his world." Not only has "modernist theology abandoned the physical miracle, but also that view of petitionary prayer which holds that it can influence the outward course of nature."

Dr. Cairns holds that nature is not a closed system; that the evil things in the world are not part of nature's system, "as part of the unconditional will of God." The miracles of Jesus reveal the purpose of God to attack and overcome these evils in the lives of men. Jesus, full of faith in a loving God, living in close fellowship with God in prayer, taught and practised, "Whatsoever ye ask in prayer, believing, ye shall receive." So Dr. Cairns believes a like power has belonged to Christians of every age, and to us also. He lays great stress on faith. The call of Jesus was to faith in God. We are "to remove mountains" by faith in God. "I take it that if a disciple of Jesus sees any obstacle, however great, standing in the way of the kingdom of God he is to go into battle against it in the rooted assurance that in so doing he is allying himself with the will of God."

This book is a real contribution to the subject of miracles, original in many of its aspects and worthy of the study of thoughtful men. It is not lacking in spiritual inspiration in its challenge to rebel against all forms of evil and battle against them by faith in the reality of a prayer-hearing God. Dr. Cairns is resourceful in illustration and quotation. Here are some of the chapter titles: "The Old Testament Background," "The Gospel Miracles," "Science and Religion," "Nature and Morality," "Modern Instances of the Miraculous," "The Problem of Evil."—S. C. H.

**Gospel of St. Paul (The),** by Sidney Cave. Doubleday, Doran and Co., Garden City, N. Y. 283 pages. $2.50.

Dr. Cave writes with his experience as a missionary to India as a background and basis of his approach to the teachings of Paul the missionary. He finds much in the epistles of Paul that reveal conditions similar to those faced by the modern missionary. The book is full of suggestiveness taken from missionary experience.

But more than that, Dr. Cave is a scholar. He goes thoroughly into the modern theories that would connect Paul with the Greek heathen cults and mystery religions, and in striking ways proves Paul's independence. For example, "The mystery cults sought identity with their gods: St. Paul sought not identity with Christ, but vital union." Polytheism for the intelligent classes developed into pantheism: Paul's God was a personal God, and his relation to Christ was to one "who loved me and gave himself for me,"—something on a totally different plane from the mystery cults.

The legalism of the Jews finds a parallel in the legalism of Hinduism. Paul's stress upon the freedom from the law is the commonplace on the mission field. His teaching concerning demons is better understood there than here. "An Indian Christian, himself a graduate, remarked to the writer, 'You do not fear devils and so they cannot hurt you, but we know that they exist.' To them Christ is stronger than devils, and can deliver from their power those that trust in him"; "To drive out devils is part of the ordinary routine of Christian service, and even the humblest catechist who fails in this is held to be unfitted for his work."

The topics discussed by Dr. Cave are quite extensive, covering a wide area of Paul's teaching, all done in a sane, scholarly manner. It is a worthwhile book that will bear repeated study. He has an Index of Scriptural passages, and an Appendix with detached notes on "The Heavenly Man," "The Myths of the Redeemer-Gods," and "The Sacraments in the Mystery-Religions."

Dr. Cave is a conservative in his theological position. Evidently his missionary experience has confirmed and strengthened his belief in the Bible as the word of God.—S. C. H.

**In the Garden: A Story of the First Easter,** by Agnes Sligh Turnbull. Fleming H. Revell Co., New York. 48 pages. 60 cents.

A fictional story in which Joseph of Arimathea and his wife, Nicodemus, and other Bible and non-Biblical persons appear. The tone is reverent, the goal is conviction that Christ is risen.

The author shows skill and literary grace. It is a dainty gift book.

**Rapture (The), or The Translation of the Saints,** by Francis Asa Wight. Evangelical Press, Harrisburg, Pa. 93 pages.

A detailed study of Scripture passages that deal with the several stages and incidents that gather around the return of Christ. The author assembles and compares and expounds these passages, and has apparently arrived at quite definite conclusions, favorite and frequent words of his being "very clearly," "very evident," "certain," and the like.

**Remarkable Biblical Discovery (A): or "The Name" of God According to the Scriptures,** by William Phillips Hall. American Tract Society, New York. 175 pages. $1.50.

A meticulous research by a Christian layman into the use of the name of God, originally expressed as "I AM" and later as "Lord," then the application of this term to Jesus of Nazareth, thus establishing his deity.

The study represents long years of study, which has been checked up by other Christian and Hebrew scholars.

**Simon the Cross-Bearer: An Outsider's View of the Christ Who Was Crucified,** by P. Whitwell Wilson. Fleming H. Revell Co., New York. 58 pages. 60 cents.

The Bible references to Simon of Cyrene are carefully elaborated, and his actions interpreted, showing his relation to Christ and to his cause subsequently.

Mr. Wilson is a well-informed Bible student, and this essay is suggestive.

## Applied Psychology.

**Adolescent Development,** by Frederick W. Stewart. Judson Press, Philadelphia. 194 pages.

A study prepared for the Standard Leadership Training Course. A handy manual that presents in a simple course some of the findings of psychology concerning adolescents in terms of their religious significance and practical bearing, all in order that they may aid in efficient social living and in Christlikeness of personality.

The matter is popularly put to a large extent, and has fine tone. It is divided into convenient divisions and subdivisions, and printed in an agreeable way. "For Discussion and Observation" and "Bibliography" are appended to every chapter.

**God and You: Friendly Talks with Young People,** by Nellie E. Friend. Fleming H. Revell Co., New York. 151 pages. $1.25.

Just what the subtitle indicates,—intimate, understandable causeries classified under six heads,—Religion, God, Life, Man, Self, Just You. The What and Why and How of these abstruse subjects are tapped briefly, and straightforward information given. There are frequent quotations from reliable sources.

Young people of high school and college age should find the book persuasive and satisfying.

**Important to Me,** by Margaret Slattery. Pilgrim Press, Boston, Mass. 95 pages. $1.

Two questions cover the contents of this book, What is important to me, and Am I important to anything?

Under the first the gifted and experienced author shows the importance of one's body, mind and spirit, one's friends and religion and church. Then she indicates in how many ways one is or ought to be important, provided they have built upon the foundation of the earlier chapters.

Miss Slattery knows young people, and writes out of her own wide experience and observation.

**Outlines of the Psychology of Religion,** by Horatio W. Dresser. Thomas Y. Crowell Co., New York. 451 pages. $3.

Dr. Dresser has had a steady growth for years in his philosophical development, as his books testify, and in this volume makes perhaps his most elaborate attempt at an account of the human personality, giving full value to consciousness as against the dull, unseeing psychology that borders on biology, or invokes without right a mechanistic philosophy to be its running-mate.

The writer has gone beyond Starbuck, Gow, and even Pratt, and closed in with Sabatier, Inge, Höffding, and other prophets of a new order. He tries to be empirical in his procedure, and not unduly a partisan, though inclining to the view that reason in religion is the criterion, and that some kind of philosophical idealism is likely to come out of an adequate psychological analysis, encouraged to this view perhaps by some recent scientific trends more favorable to religion.

This is a substantial volume, containing some 26 chapters, discussing—in addition to some special sub-topics such as symbols, duality of self, the subconscious, and belief, —The Field of Religion, Principles of Psychological Study, Childhood and Adolescence, Conversion, The Function of Consciousness, Mysticism, Personality, Revelation, Belief in Immortality, Sin and Reformation, Intuition and Valuation, Religion as a Way of Life, and various other important phases of the functioning of the religious self in a world of rational and ordered values.

The central psychological principle is that psychology does not disclose any particular power (as instinct, emotion, et cetera,) that is exclusively religious, though any one of these states may afford a religious clue. Man's entire personality is regarded as implicitly religious.

The author's general standpoint is that of mysticism, and he frankly states in his Preface that he is attracted by the worship and beliefs of the Society of Friends. The treatment of prayer, while affecting and beautiful, seems to lack grip in not providing for distinct answers to specific requests, or for what a saint once described as "getting things from God."

Qualified in some parts, and supplemented in other portions, this thoughtful volume will bring comfort and inspiration to all sincere students of religion in its psychological and philosophical aspects.—C. A. S. D.

**Personal Power,** by William L. Stidger. Doubleday, Doran and Co., Garden City, N. Y. 239 pages. $2 net.

Dr. Stidger is a marvel of originality and vigor of thought. In this book he prints 15 sermons based upon 15 books on psychology. He contends that psychology is the particular field of the minister; that he should know this science of human actions and reactions so as to be able to advise and warn in problems of human conduct.

Each sermon begins with a text, and of course has religious tone and application, but it mostly contains quotations from the books in question with illustrations from life and literature.

Dr. Stidger says these sermons crowded his church more than any other series he ever preached.

### Religion And —.

**Authority in Religion,** by Harold Anson. Century Company. New York. 197 pages. $1.50.

This book is one of many. So the author confesses. For, in his "Introduction" he says, "I find that many of my thoughts which I have tried to express here are almost identical, even in wording, with statements in Canon Streeter's 'Reality' and Mr. Sheppard's 'The Impatience of a Parson.' I had not read either of these books when I wrote these addresses." And there are not a few others besides the two writers he names who are engaged upon the themes treated in this little book.

The reader who takes the title of the book too seriously will be disappointed. He will discover that it properly belongs only to the first chapter. For the volume consists of what the author observes is a "series of addresses," though these are numbered and called chapters. But that they do not constitute a continued discussion of the title theme is evident from their headings, which are: "Authority in Religion," "The Idea of the Infinite," "The Nature of Man," "Prayer, Magic and Science," "Religion and Secular Life," "Immortality and Psychical Research," "Church and State," and "The Kingdom of Heaven." However, the book is a part of that increasing stream of deeply earnest discussion as to the basis of religion which is one of the most hopeful signs of our times.

There is much in it to which many may reasonably take exception, but there is much also that can command the assent of at least all earnest inquirers. The author's own faith is strong, and his hopefulness almost contagious. The style is a model of lucid simplicity, with a distinctive quality of engaging friendliness.—W. O. S.

**Evolutionist Looks at Religion (An),** by Charles A. Collin. Stratford Co., Boston. 270 pages. $2.50.

The frankly avowed purpose of this book is to express what a "confirmed evolutionist" is able to believe regarding religion, and particularly Christianity.

It does not appear, at the start of the discussion, just why a man should decide to be an immovable evolutionist. One might ask, indeed, why it is any more reasonable to confirm oneself as an evolutionist and then take only so much of religion as suits that hypothesis, than to be a confirmed believer in Christianity and then put evolution on the witness stand to be cross-examined. However, we do not mean to imply that there is necessarily a conflict between evolution of a kind and Christianity in its essentials, even if we be not convinced yet of the fact of the former view; and we cordially admit that the author of this book, able and acute as it is in many of its criticisms and descriptions, is earnestly concerned to vindicate and defend a true working system of opinion and belief that will not only satisfy the intellectual cravings of mankind but also help burdened and struggling souls in the big business of living. The book is his confession of personal faith, as it were, and ends with the statement that "only as we let the Christ-Spirit permeate our lives shall we have real civilization and a decent world to live in."

The discussion does not concern itself so much with science as with Biblical criticism and phases of church history, with some side-glances at the philosophers, as Plato and Kant. The general contention is that Christianity itself does not lie outside of the evolutionary world-scheme. If this view means that Christianity has developed from Moses, or even somewhat outside Moses, to the present, and will develop still further, it is comparatively harmless; but if it would put Christianity in under any materialistic or mechanistic process we must deny it. It is rather the former attitude, however, that Mr. Collin appears to take. He holds that the route by which man has arrived matters not in the least, the thing that does matter being that he is evolving, or in a state of becoming. Man's past history, it is claimed, is a "part of the earth's geological history, which is an episode in cosmic evolution." This is quite a leap in speculation, and the man who knows just what the cosmos is up to is a daring thinker. Some of the statements made by the author are rather questionable,—as the declaration that "there are no chosen peoples," and the hope that is expressed that "some day the fall of man will be utterly discredited." But this book contains much that is good, and is pervaded by a spiritual tone.—C. A. S. D.

**Interpretation of Religion (The),** by John Baillie. Charles Scribner's Sons, New York. 477 pages. $4.

This substantial volume is described on the cover as a resolute attempt to set forth, by way of elaborate and searching criticism, all the more important alternatives presented in the history of the subject, a theory of the nature of religion which will do "full justice to the manysidedness of our experience of its power in our lives." The author is a professor of Systematic Theology in Emmanuel College, Toronto.

His primary postulate is that theology is a science not of nature but of spirit. He also declares for such a psychology as will give us a knowledge of the mind that can be gained from within, not just from without, —the latter view being, if anything, but a narrow naturalistic science. The general subject of the book is religion per se, or "itself," rather than just a survey of the numerous differing "religions," each of which attempts an answer to the riddle of existence.

Dr. Baillie notes a change that has worked itself out in the larger medium of Western theological thought and resulted in a discovery of the real heart of religion, rather than simply an array of competing cults and competing creeds. "There was a time," he says, "when the history of religion read like the record of an almost infinite succession of wild, haphazard guesses at truth. Gradually that has been changed until the vast panorama is coming to look more and more like a single scene." It is denied by the author that speculative theology can find a basis for religious faith in the purely empirical contemplation of external nature. He antagonizes the view that the great questions of life can be solved by a philosophical, psychological or historical method alone. These methods may overlap, and a sane criticism will make use of them all. Much stress is laid on values, which must be reverently guarded, continually sought, and ultimately supported in a cosmic scheme of thought.

Dr. Baillie has written a learned and comprehensive book, which yet is vibrant with devotion to him who was "no mere dim-descried shadow of an otherwise masked and inscrutable deity, but very God of very God." —C. A. S. D.

**Philosophy of Religion (The): The Principles of Christianity and Other Religions,** by Edward E. Richardson. Judson Press, Philadelphia. 148 pages. $1.50.

It is a somewhat curious fact that the author of this thoughtful volume is a doctor of medicine, holding various scientific degrees, and also a professor of philosophy. Incidentally (or fundamentally) he has been a Baptist minister.

There is an old adage to the effect that to reason well is to distinguish well. Dr. Richardson quite briefly, yet clearly, shows the superiority of the Christian religion to other

cults. He aims in this book to do three things: to show the finality in an absolute sense of Christianity, to ground the doctrine of the Trinity philosophically, and to indicate wherein lies the unsoundness of the so-called religions that are rivals of the gospel of Jesus. Trinitarianism is regarded as "the only rational religion"—on dialectical grounds. The author does well to emphasize (what the adulators of Dewey would do well to remember,) that it is an error to suppose that all good is mediated through the group, and that the individual must lose himself in the universal in order to be truly an individual, or in order to realize his own being.

The spirit of this book is earnest and reverent, its style simple and clear, and its logic quite convincing.—C. A. S. D.

**Reason and Religion,** by H. Cerf Straus. Stratford Company, Boston, Mass. 56 pages. $1.

A brief discussion of religion as justified by reason and mediated through philosophy.

The aim is to coördinate religion and science on the basis of personal realism. It is rather assumed that this is the only way to do it, philosophically.

The style is not idiomatic, in places, and suggests a foreigner writing English. The material is not put together as well as it might be, but there are good thoughts in the book, and the condensed statement of the Bowne philosophy of personalism is handy, to say the least. A dash of Hebrew is put in,—for example a Hebrew rabbi is quoted as saying that the word "bara" should be translated "set in motion." This is not accepted by many scholars, who rather hold that it means to "carve" or "cut," or, as shown by other uses in Scripture, to "create." The whole idea of creation is a difficult concept to handle, but whatever may be said as to this we are thrown back (quite contentedly) on the recognition of Father God as back of everything good and the upbearing cause of all things. To the defence of this position the author of this little book (which, if recast and rewritten in a more literary form, would be stronger,) has made a sincere and earnest contribution. —C. A. S. D.

## Biographical.

**Heroes of Peace,** by Archer Wallace. Doubleday, Doran & Co., Garden City, N. Y. 133 pages. $1.

A useful addition to the author's earlier biographical books. Here are brief life-stories of 15 men, several of them still living such as Lindbergh, Albert Schweitzer, Prof. George Washington Carver of Tuskegee; some long dead, including William Penn and Benjamin Franklin; and the rest men of adventure and science and religious influence of recent memory like Shackleton, Goethals, Pasteur, Riis, George Müller.

The values of each person in his achievements and example are well assessed and interestingly narrated.

**Life Story of Mrs. J. Bellamy Horton (The),** by Kate Drew. Marshall, Morgan & Scott, London. 192 pages, illustrated. 5/-.

A unique record of the life and labors of an English lady who is a well known evangelist. Her career reaches well back into last century, and is of a type that was mightily blessed of God.

The contents include a wide variety of material, but all revolves around the ministry of soul-winning.

**Life's Experiences,** by E. E. Byrum. Gospel Trumpet Co., Anderson, Ind. 432 pages, illustrated. $2.

Narratives, incidents and experiences in the life of the author, who has been around the world and spent time in many lands. Religious work occupies a good deal of the story. The record is intended to inspire faith and spirituality.

**Sisters of Mercy in the United States (The), 1843-1928,** by Mary Eulalia Herron. Macmillan Co., New York. 434 pages, with frontispiece. $5.

The first Sisters of Mercy began their work in Dublin (Ireland) in 1827. For more than 85 years they have been at work in the United States.

This Roman Catholic sisterhood has found its sphere of service in hospitals, orphanages, homes for the aged and infirm, schools, colleges, as well as in other walks of daily life. One who wishes to understand their unselfish service in the love of God will find in this book a detailed story, arranged by dioceses.

**Sons of Thunder: Pulpit Power of the Past,** by Clarence Edward Macartney. Fleming H. Revell Co., New York. 254 pages. $2.

Stirring biographical sketches of ten great English and American preachers, delivered last year as the L. P. Stone Lectures at Princeton Theological Seminary.

They include John Bunyan, Thomas Guthrie, Thomas Chalmers and Edward Irving from overseas, and in this country Peter Cartwright the circuit-rider, James Waddel the blind preacher of Virginia, Gilbert Tennent, Samuel Davies, Eliphalet Nott, and Lyman Beecher. Dr. Macartney brings these men to life, and signalizes the message and influence of each.

The lectures proved popular at Princeton, and in book form they retain the author's fire and acumen.

**With and Without Christ,** by Sundar Singh. Harper & Brothers, New York. 152 pages. $1.50.

A remarkable book, autobiographical in the sense that it tells the sadhu's story of his

*Sadhu Sundar Singh, India.*

own conversion to Christ from Hinduism, and all the rest is derived from his own personal experience,—incidents taken from the lives of Christians and non-Christians which illustrate the difference Christ makes in one's life.

Obviously the matter is entirely fresh. It covers a large variety of spiritual experience. The cases are usually brief, and there is little sermonizing by the author. His style is simple and straightforward.

The book is full of suggestion and spiritual inspiration for any reader.

### Sermons and Essays.

**After His Passion: Lessons from the Resurrection Appearances of Jesus,** by J. C. Massee. Fleming H. Revell Co., New York. 128 pages. $1.50.

Seven addresses, culminating in the Great Commission, which is based upon the lordship of the risen Christ. Dr. Massee's fervid presentation of gospel teaching is well maintained.

**Beyond Agnosticism: A Book for Tired Mechanists,** by Bernard Iddings Bell. Harper and Brothers, New York. 170 pages. $2.

Both in the original manner of presentation and in the vigor of thought and diction this volume of essays or sermons attracts attention. Dr. Bell, who is warden of St. Stephen's College (Protestant Episcopal), is in the midst of current thought on religion, science, and what not. In the 11th and last chapter he declares his own fundamental convictions, which climax in the testimony that it is possible to be a modern man, discarding nothing that is essential to intellectual honesty, and still to find God in the person of Jesus Christ.

**Christ of God (The),** by Samuel Parkes Cadman. Macmillan Co., New York. 180 pages. $1.75.

A learned study of Christ, originally given as lectures on the Shaffer Foundation before Northwestern University, Evanston, Ill. The Christ of tradition, of a growing experience, in the modern world, and of tomorrow each get a chapter, also "The Threefold Approach to the Person of Christ."

Dr. Cadman is so much before the public that his attitude to Christ is well known. What strikes the reader here is the large number of quotations from other writers, mostly new or recent, which prove that Dr. Cadman must still be an omnivorous reader and a careful culler of ideas in support of his own objectives. But his mind and imagination are active in every line of this book.

**Christianity the Way,** by Joseph B. Matthews. Doubleday, Doran & Co., Garden City, N. Y. 116 pages. $1.25.

Taking the New Testament "Way" as a designation of Christianity the author endeavors to unfold its genius as the way of fellowship with men, of peace, of power, of love, of life, of fellowship with God. What he is after is reality, and he thinks religion will stand or fall not with doctrine but with fellowship in all the relationships of life.

The tone of the book is one of discontent, disillusionment, dissatisfaction with things as they are. The reader will judge if he offers anything better.

**Gospel Message in Great Pictures (The),** by James Carter. 281 pages, illustrated. $2.

**Gospel Message in Great Poems (The),** by Walter R. Gobrecht. 284 pages. $2.

These companion books, published by Funk and Wagnalls, New York, contain textual sermons of most inspiring content.

The former has 15 sermons each prefaced by a full-page picture. Most of these are from paintings inspired by the text, but others of the pictures are illustrative, as "Queen Louise" on Psalm 27.7, "Rest in the Lord"; Milan Cathedral on Colossians 3.23, "Cathedral Builders"; "Christ or Diana" on Exodus 32.26. The Scripture teaching and application are carefully developed in every case.

The latter comprises 18 sermons which differ from the other in that from the poem or psalm or hymn are here derived the teachings and practical lessons the preacher would have his hearers learn and practise. A Scripture text which the poem illustrates comes first. The poems are from authors of all eras down to Edwin Markham.

Sermons utilizing pictures and poems such

as these prove instructive and interesting when well done, and are within the capacity of almost every preacher.

**Greatest Power in the World (The),** by Margaret S. Linn Parr. Christopher Publishing House, Boston, Mass. 91 pages. $1.50.

The contents of this book, which are printed in five chapters, were given by the author at New Thought centers and other spiritual societies in Philadelphia. If you never read a New Thought effusion, or attended a New Thought lecture, this will serve as a specimen.

**I Believe in Man,** by Leon McCord. Harper and Brothers, New York. 137 pages. $1.50.

The author is a circuit judge in Alabama who takes human interest in cases that come before him, investigating their home life and training, seeking for the causes behind the crimes, and otherwise trying to administer justice with understanding.

The contents are presented in 40 short chapters, each of which handles some case or characteristic, some conclusion or observation based upon the author's own experience with criminals of all classes. He opens up a world new to most of us, and awakens our consciousness to avoid the mistakes of those unfortunates.

**Hero in Thy Soul (The): Being an Attempt to Face Life Gallantly,** by Arthur John Gossip. Charles Scribner's Sons, New York. 267 pages. $2.50.

Prof. Gossip is recognized as one of the foremost living Scottish preachers. Here are 19 textual sermons whose general purpose and tone is to encourage and sustain one in the vicissitudes of life. One sermon entitled "But When Life Tumbles In, What Then?" (Jeremiah 12. 5), was the first sermon preached after his wife's dramatically sudden death.

It is a volume of outstanding power.

**Labels and Libels,** by William Ralph Inge. Harper and Brothers, New York. 262 pages. $2.

Thirty-one chapters classed in the Contents as Religious (9), Political (3), Prognostications (11), Social (6), and Personal (2). But whatever the subject Dean Inge's mind is throwing off sparks in every line. Nearly all the chapters are six to eight pages long, and they appear to have been written originally for newspapers and magazines. His "Prognostications" anticipate the future of Romanism, Protestantism, education, social life, marriage, war, and other matters.

**Pearls from Calvary: Meditations on the Seven Sayings from the Cross,** by J. Farquharson Jones. Marshall, Morgan and Scott, London. 77 pages. 2/6 net.

Dr. Jones is principal of the United Evangelical Church College of New Zealand.

He holds that the words from the cross can only be rightly interpreted in the light of the atoning character of our Saviour's death. With this sound understanding he develops the point of each of our Lord's sayings with fervent personal application.

**Preaching in the New Era,** edited by Elmore McNeill McKee. Doubleday, Doran & Co., Garden City, N. Y. 270 pages. $2.50.

The editor is "pastor of the Church of Christ in Yale University." He has gathered together sermons by 14 college preachers who are invited to return from year to year. The volume is thus a cross-cut of current college preaching. The preachers are Drs. Fosdick, Fitch, Sperry, Brown, Newton, Buttrick, Gilkey, Tittle, Tweedy, Coffin, Wicks, Black, and Bishops McConnell and Mouzon,—a distinguished roll, whose mention is assurance of the high character of the sermons.

**Rainbow Girls (The): A Group of Aspiring Young Women,** by Richard Burton Hassell. Stratford Co., Boston. 139 pages, with frontispiece. $2.

A group of young women chose for their motto, "We look for the Rainbow." They asked their pastor to prepare 10 addresses which he should use from his pulpit and afterwards let them have them to consider at the weekly Circle. The addresses are printed here, and are well worthy of a larger constituency.

Their subjects and style are all uplifting, exhilarating. Among the themes, all derived from Scripture, are the Rainbow, the Open Heart, "Whatsoever Things Are Lovely," The Single Eye, "Be of Good Cheer," the Secret of Happiness.

**Revival Sermons: Essentials in Effective Evangelism,** by William Bell Riley. Fleming H. Revell Co., New York. 190 pages. $1.50.

Meet Dr. Riley, pastor of the First Baptist Church, Minneapolis, president and protagonist of the Fundamentalists! He has been a pastor for 45 years, he says, but at heart he has always been an evangelist, wondering if he should not have spent his time in direct soul-winning.

Here are 12 Biblical addresses that have brought results when they have been preached. Each develops a different aspect of the general subject. They are thoughtful and well furnished with illustrative stories.

**Satan Dethroned, and Other Sermons,** by J. R. Graves, edited by Orrin L. Hailey. Fleming H. Revell Co., New York. 176 pages, with frontispiece. $1.75.

The author is introduced to the reader as perhaps the most influential Baptist preacher in the Mississippi Valley during half a cen-

tury: an editor, a writer and publisher of books and tracts, but above all a powerful preacher.

This volume contains 12 textual sermons, of which the first, based on John 12. 31, gives title to the book. Other striking titles are "The Moral Grandeur of Christian Decision and Consistency" (Daniel 3, 16-18) and "Atheism in Theory and Practice" (2 Thessalonians 2. 11).

**Sunset Sermons,** by William Young Fullerton. Judson Press, Philadelphia. 269 pages. $1.75.

The title is intended to imply that the author, a leading English Baptist preacher, has now reached the sunset of his life. Here are 20 textual sermons of the best type, Biblical, evangelical, full of earnestness and sympathy and matured thought. Dr. Fullerton knows how to reach one's heart with his message.

**They Knew Jesus: A Series of Evangelistic Sermons in Narrative Form,** by Edwin Moore Martin. Funk and Wagnalls Co., New York. 343 pages. $2.50.

The arresting title is well supported by the 17 chapters. Each one is the story told by a man—no women are included,—who had contact with our Lord. Thus, chapter 1 is the shepherd's tale of the birth of Christ. Chapter 2 is John the Baptist's story, written while he was in prison. And so on with the disciples, the Gadarene demoniac, Caiaphas, Pilate, down to Paul.

The effect is to make the Scripture record live again in a new form. Used in Dr. Martin's church in Cincinnati, they were the means of leading many to accept and confess Christ.

**Vision and Life, and Other Sermons,** by Reginald J. Campbell. Macmillan Co., New York. 80 pages. $1.

Eight textual sermons by this great English preacher, two of them preached in Westminster Abbey, one in St. Paul's, others on notable occasions. The first sermon, on 1 Corinthians 13. 12, gives the title. They are dated the past few years, and show that Dr. Campbell has not lost his power.

**What We Preach: Sermons by Representative Men in the Baptist Ministry.** Judson Press, Philadelphia. 275 pages. $1.50.

Twenty Baptist preachers in representative positions were asked for sermons of evangelistic or edifying character. Nearly all their names are known outside the Baptist denomination. A brief biographical note precedes each sermon. Dr. Fosdick has a sermon on "Mary and Martha."

There is wide variety in content and style, and all is on the highest level of effective spiritual preaching.

**Where Wisdom Hides, and Other Studies,** by Henry Howard. Doubleday, Doran & Co., Garden City, N. Y. 255 pages. $2.

*Dr. Robert Norwood of New York, author of "The Steep Ascent" (Scribner).*

Dr. Howard, minister of Fifth Avenue Presbyterian Church, New York, soon took a place as an outstanding preacher, able to hold a crowd in the difficult pulpit which he occupies.

Here are 17 textual sermons, the first of which, based on the 27th of Job, gives title to the book.

### Various Themes.

**Am I Getting an Education?** by George A. Coe, John Dewey, William Lyon Phelps, Paul Porter, Frank D. Slutz, J. Stitt Wilson, Sherwood Eddy. Doubleday, Doran and Company, New York. 92 pages. $1.

A stirring little book, largely made up of criticisms, many of them deserved and others not so evidently just, on our educational system, or systems, as now administered.

One of the best of the papers is that by Frank D. Slutz, who argues that learners, acting in partnership with teachers, must make education an adventure and a discovery. "Teaching is companionship in learning."

Of course we all know that there are defects in "education" as at present conducted, and the pungent thrusts of these addresses will reveal many of them. At the same time it is not fair to blame on the professors all the ills that affect our college systems. Many of these wrong things are conditions in the social or economic life of the nation itself, amid which the school

floats like an island. How important it is to get things right may be realized from the fact that in 1926 there were 1,037,469 students in colleges, universities and normal schools in the United States.

Quite a number of quotable sayings occur in these trenchant addresses, of which the following are examples:

"The first thing a student should do is to organize his leisure" (Phelps);

"Students, like their elders, over-simplify problems, and then expect too much from this or that particular reform-mechanism" (Coe);

"High school teaching is generally rote teaching,—mental regimentation and drill" (Porter);

"Man's greatest educators are his institutions,—the family, the tribe, the goverment, the religious cult, and developing industry" (Wilson);

"An education never ceases. The most dangerous word in our school parlance is graduation" (Slutz);

"We shall not do justice to all the facts if with cynical pessimism we can see no good in our present system of education, but only one vast goose-step of slavish subservience" (Eddy);

John Dewey writes candidly and with some appreciation of the methods and organization of Soviet education, which is something that can abstractly be considered apart from the Bolshevist philosophy of life.

By stirring up discussion—all in good temper,—these seven papers will do much good.—C. A. S. D.

**Between the Lights: Thoughts for the Quiet Hour,** compiled and arranged by Fanny B. Bates. Thomas Y. Crowell Co., New York. 441 pages, with frontispiece. $2.

A tastily printed and bound yearbook, with a page or so of selections for each day. These daily portions always begin with a Scripture text and appropriate comment, and include a bit of poetry. A great variety of sentiments are to be found, all furnishing food for quiet meditation.

Separate indexes list the first lines of the poems and the names of authors of prose and poetical selections.

**Fiery Grains,** by H. R. L. Sheppard and H. P. Marshall. Longmans Green and Co., New York. 273 pages. $1.50.

The fact that H. R. L. Sheppard is one of those who has put together these various thoughts and sayings entitles this volume to attention. It is a commonplace book, whose contents have been gleaned from authors ancient and modern, sacred and secular. Mr. Marshall in his account of the origin of this book confesses that "institutional religion does not interest me at all," but he further confesses that moral courage does. As a help to moral courage, and so we believe to institutional religion, this book has a place and should have an influence.—H. P.

**From Depths Unknown,** by Oliver Murray Edwards. Revilo Press, Syracuse, N. Y. 265 pages, with frontispiece.

A beautifully printed and bound volume of poems with a story back of it.

The author, for a great many years a successful manufacturer of Syracuse, New York, upon the completion of a world tour was threatened with total blindness. At first for his own amusement, and later because of the inspiration that came to him "from depths unknown," he continued to write.

There are over 200 pieces, mostly short, arranged as Children's Verses, Humorous Verses, Miscellaneous Verses, and Religious Verses.

A book like this need not be subjected to technical criticism. It contains lots of good ideas and happy phrases that one lingers over.

**Lessons in Finance: An Attempt to Popularize Economy to Blow Out Poverty,** by James Arthur Dupre. Meador Publishing Co., Boston. 128 pages. $1.50.

Economy is regarded by the author as a moral duty as well as a fundamental element of financial security. Hence this treatise, written for young people in short sections each making its own point on the value of money, sound business, the way to prosperity, and similar subjects.

The author is advertised as one who made a business success in Canada from small beginnings, and who now devotes his time to bettering conditions for coming generations.

**Memoirs of a Gothic American,** by Anne Kavanaugh Priest. Macmillan Co., New York. 499 pages. $2.50.

A story of New England life as lived by a young girl on a New Hampshire hilltop farm in the period following the Civil War. The descriptions of an oldtime farmhouse, its rooms and attic, old furniture, town meeting, graduation exercises, etc., are most interestingly drawn.

It is the heart story of a girl who, inheriting the idealistic traditions of her father's line, finds herself in conflict with those belonging to her mother's line. Ever in the background is the mortgage threatening, and finally succeeding in wresting the farm from the family that had owned it for two centuries. Domestic joy and grief, cowardice and courage, are here powerfully portrayed. —F. L. D.

**Moral Adventure,** by Burnett Hillman Streeter. Macmillan Co., New York. 132 pages. $1.25.

A reprint from the book entitled "The Faith of Science and the Science of Faith," by the canon of Hereford, who is known as a bold

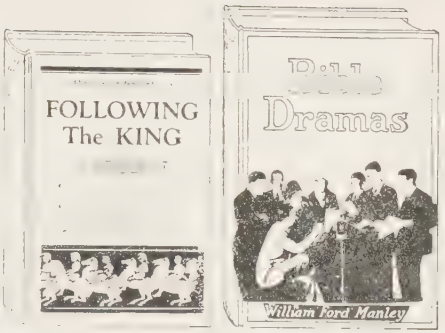
and original preacher and writer, yet with a deep interest in vital and progressive religion, the kind that gets on not so much with as in this modern world.

The book begins with a false antithesis, where a morality based primarily on love is contrasted with fear, to the disparagement of the latter. It is also said that morality should begin not so much by telling people what to do as what to want to be. The love of God ought never to be so emphasized as to lose sight of the fact of fear, for any man who is not in right relations with his Maker ought to be afraid. This drive at a physical hell—a precise form of punishment which is not commonly accepted today, for one thing because of the difficulty of giving any real meaning to the term "physical,"—in no way, by one jot or tittle, removes the retributive consequences of wrong conduct out of the way. Modern psychology has added to rather than discounted from the terrors of retribution because of a vitiated will, a sodden habit, or a depraved imagination, so that concept of divine love cannot be taken as just an indulgent sentimentalism, —nor do we think that Canon Streeter means so to represent it.

After a definition of conduct as the art of living the coöperative aspect of morality is emphasized, and the basic significance of motive is recognized.

Canon Streeter's book chiefly concerned with the ethics of sex, concerning which many today are inclined to be immorally adventurous. He discusses these questions with frankness and yet due restraint, condemning extra-marital unions and standing for the safe principle of the ideal monogamous relation, which is the true basis of the home. In a word, what is needed, as to this and all other issues, is a new vision by society, and a new and more vital appropriation of the teaching of Jesus. To follow Jesus as a leader is to be sanely and safely adventurous.—C. A. S. D.

**My Neighbor the Universe: A Study in Human Labour,** by L. P. Jacks. G. P. Putnam's Sons, New York. 109 pages. $1.50.

Neighbors are commonly humans whom we are commanded to love, not trees, stars or animals,—though some would be willing to love certain dogs or horses, but not fleas, rats, or reptiles,—and right or wrong it is popularly conceived of as an affair between man and man. Dr. Jacks takes exception to this view as too narrow, in that man has a duty to make this a better universe by creating some bit of value, making two blades of grass grow where one grew before. We know that man is a social being, but he is more. He is a cosmic being, which means that he has relations to animals, plants, stars and planets, and he cannot be wrong in relation to these and be right in relation to man.

*New Revell books.*

Dr. Jacks in his original and thought-provoking way sets forth the scope of Right and Wrong, Through Things to Persons, The Beginnings of Duty, and The Practical Outcome.

His aim is to set industrial morality on a true foundation.—T. C.

**Professional Patriots,** edited by Norman Hapgood. Albert & Charles Boni, New York. 210 pages. $1.50.

There is no subject upon which feeling has run so high in certain circles since the war as that of the Communist and Socialistic propaganda emanating from Moscow and the counter propaganda designed to offset it. The fulminations of both sides in this controversy have been so lurid that it is a relief to find a book on the subject that is written with restraint and humor. There is no question as to where Mr. Hapgood's sympathies lie. He feels that altogether too much has been made of the so-called Red Menace. And his book is designed to debunk much of the anti-radical propaganda. But even those who are not in sympathy with his views will find the discussion stimulating and will be interested in reading what so distinguished a publicist has to say on this subject.

The book contains a list and descriptions of all the organizations formed since the War that have undertaken anti-radical propaganda on any scale, together with a list of smaller committees. It is the only compendium of such information. It is endorsed by a long list of distinguished men and women, including many educators and clergymen.—K. L. B.

**Prohibition Still at Its Worst,** by Irving Fisher and H. Bruce Brougham. Alcohol Information Committee, New York. 358 pages. $1.60.

This volume, a sequel to "Prohibition at Its Worst," which has run through a dozen editions since it was published a couple of years ago, improves upon its predecessor in spots where that was found weak or wanting. It takes its place as an honest and authoritative research in its special field, in

which there is so much chicanery and abuse of information.

Irving Fisher is Professor of Economics in Yale University.

One novelty in his method is to give first of all in each chapter the utmost that the wets can say on the given topic. This is followed by the dry rebuttal. The balance of fact and argument is decidedly with the drys.

The contents are in two parts. Part I, "Still at Its Worst," discusses 16 questions as to Prohibition's effects on youth, deaths from alcoholism, poverty, crime and disease, corruption of Prohibition agents, public sentiment, and so on. Part II, "What Shall We Do about It?" handles the questions, Can Prohibition be Repealed,—Modified or Nullified,—Enforced? A chapter on "Confessions and Conclusions" closes the survey.

Though the book contains a wealth of quotations and statistics it is quite readable, and may be classed as a popular rather than a technical essay.

**Quakers in Action: Recent Humanitarian and Reform Activities of the American Quakers,** by Lester M. Jones. Macmillan Co., New York. 226 pages, illustrated. $2.

We suppose this book excels others on the same topic that have appeared in the past few years in being a little more complete in official data and in bringing information nearer to date. It is the story of British and American Quaker agencies during and since the War in Europe and in this country among the miners of West Virginia. An inspiring record!

This book also discusses the pre-war conditions and unpreparedness of American Friends, their organization for relief service, and the stimulus they have enjoyed by reason of their awakening. They have earned the confidence and gratitude of many nations.

Some 20 pictures from photographs give vivid reality to the story.

**Wisdom of Jesus Ben Sira; Meditations in Ecclesiasticus,** by Arthur F. Taylor. Doubleday, Doran and Co., Garden City, N. Y. 238 pages. $2.

Some 64 homilies or expositions of passages from Ecclesiasticus, which, of course, has better standing and vogue among Episcopalians than among other Protestants. The passages selected are on the level of Scripture proper.

## ALSO RECEIVED.

**Take Time for Prayer: A Solo.** Words by John R. Clements; music by George C. Stebbins. Filmore Music House, Cincinnati, O. 35 cents.
A hymn of three stanzas based upon Dr. Torrey's last entry in his diary.

**John Bunyan and "The Holy War," Emmanuel and Diabolus,** by F. B. Meyer. American Tract Society, New York. 46 pages. 50 cents.
Seven articles reprinted from the London "Christian."

**Church Union in Canada after Three Years,** by R. J. Wilson. United Church Publishing House, Toronto. 54 pages. 25 cents.
A survey of the causes that contributed to the church merger in Canada, how it was consummated, the task that faces the United church, and forward steps that need to be taken in such matters as ministerial supply, new churches, literature, etc.

Dr. Wilson has been in the thick of the movement before and since the merger.

**"They Almost Had Me Fooled."** New Jersey Temperance Society, Box 253, Newark, N. J. 96 pages.
A live booklet, vest-pocket size, giving objections to, arguments against, criticism of, and misrepresentations regarding Prohibition, all definitely stated and frankly answered.

Quotations, statistics, and a varied fund of other material nail lies and furnish hot shot against opponents of Prohibition.

**A Key for the Game of Life,** by Idaemay Clarendon Kline. Christopher Publishing House, Boston. 30 pages. $1 net.
Twenty-one pieces, nearly all rhymed or intended to be, in varied verse forms, and containing a pious note.

## AMONG NEW BOOKS.

**Cambridge Shorter Bible,** by A. Naire, T. R. Glover, A. Quiller Couch. Macmillan Co., New York. 891 pages. $3.

**City's Church (The),** by H. Paul Douglass. Friendship Press, New York. 244 pages. $1.50 and 75 cents.

**Coming Revival of Religion (The),** by Allyn King Foster. Judson Press, Philadelphia, Pa. 146 pages. $1.50.

**Cosmic Ray in Literature (The),** by L. F. Guild. Cokesbury Press, Nashville, Tenn. 245 pages. $2.

**Great Men and Movements in Israel,** by Rudolf Kittel. Macmillan. 465 pages.

**Gospel According to St. John, Volumes 1 and 2,** by J. H. Bernard. Charles Scribner's Sons, New York. 290 and 450 pages.

**Intimate Problems of Youth (The),** by Earl S. Rudisill. Macmillan. 217 pages. $2.

**Master's Memorial (The).** Cokesbury Press. 200 pages. $2.

**New Story Talks to Boys and Girls,** by Howard J. Cridley. Doubleday. 111 pages. $1.25.

**Practice and Experience of Christian Worship (The),** by Fitzgerald Sale Parker. Cokesbury Press. 272 pages. $2.

**Preface to Morals (A),** by Walter Lippmann. Macmillan. 348 pages. $2.50.

**Pulpit Dramas,** by Phillips Endecott Osgood. Harper. 191 pages. $1.75.

**Quest for Experience in Worship (The),** by Edwin H. Byington. Doubleday. 211 pages. $2.

**Society and Its Problems,** by Grove Samuel Dow. Crowell. 707 pages. $3.

**Soul Comes Back (The),** by Joseph H. Coffin. Macmillan. 207 pages. $2.

**Study of Adolescent Development (A),** by Frederick W. Stewart. Judson Press. 194 pages.

**Trail of Life in College,** by Rufus M. Jones. Macmillan. 201 pages. $1.75.

**Training for World Friendship,** by Ina Corinne Brown. Cokesbury Press. 203 pages. $1.

**Unraveling the Book of Books,** by Ernest R. Trattner. Scribner's. 325 pages. $2.50.

**Vision and Authority,** by John Oman. Harper. 352 pages. $3.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 July, 1929 Number 7

*They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever! Daniel 12. 3.*

## Religious Thought and Activity: At Home and Abroad

**A wireless operator,** a Presbyterian youth from New Orleans, having just read the Twenty-third psalm and having no business to transact suddenly thought he would send the psalm out over the water. As he issued the last word sixteen ships sent a wireless Amen.

**After prolonged discussion** covering all the pros and cons of the case, the Paotingfu station of the American Board has voted to consolidate the school for boys and girls.

As this is one of the first attempts at co-education in China the experiment will be followed with deep interest.

**The Million Testaments Campaign for Latin American lands** has placed its first order for 200,000 copies with the American Bible Society.

The Testaments are pocket size, and are chiefly in Spanish and Portuguese. Demands for supplies are being received from missionaries and others in Central America and the West Indian islands as well as from South America.

**The Gideons** at their international convention in San Francisco last year decided to see what they could do in the way of placing Gideon Bibles in hotels in the Near East. A representative has been out there and has contracted to place Bibles in 1196 rooms in 24 hotels in Palestine and Transjordan that cater to English-speaking tourists. A few hotels for Jews and Muslims were not approached.

**Years ago a young Englishman** who desired to go as a missionary to the Congo found the door closed. So he went into business with the sacred purpose of dedicating his business to the missionary cause and devoting a share of the profits to the spread of the gospel.

Recently he sent the treasurer of the Baptist Missionary Society the sum of £5633 14s. 9d. for the past year.

This is the 13th dividend from this source. The total amount thus devoted is now £48,-857.

**This year for the first time** the women of Taiku, Korea, joined spiritual hands with their sisters of other countries in observing the World Day of Prayer for Missions. Members of all the local churches took part in the program. In all about 150 women attended and entered into the spirit of the day.

"Not only did we as a group of women from five local churches feel the bond of common purpose and love, but also the sense of oneness with all women of like purpose around the world was so borne in upon us that we all felt what many expressed. We must surely observe this day each year."

**The fifth centennial of the triumphs of Joan of Arc** falls this year. It is being celebrated on different dates at each of the chief places famous in her short progress, —Vaucouleurs, Chinon, Orléans, Rheims, Rouen. It was 500 years ago that she left the simple village of Domrèmy for Vaucouleurs, and thence went forward.

France is the only country whose national figure is of such a revered and beautiful type. America has its Brother Jonathan, England its John Bull or St. George, and so with the others: but this now beatified country girl of patriotic devotion and spiritual exaltation has captured the love and loyalty of all French people in an unusual way.

**Sixteen colleges and universities in China** are on a Christian foundation. In the effort to coördinate these under a unified policy four colleges in Eastern China are now federated, namely, St. Johns, Shanghai (Episcopal); Baptist, Shanghai; Hangchow (Presbyterian); Soochow (Methodist). Ultimately there will be included the University of Nanking and Ginling College for Girls of Nanking (Union).

With Yenching University at Peking, recognized as the key to the Christian educational system, China is the only mission country where there is one great university of high grade as the intellectual center of the land.

**The Bross Lectures for 1929** were delivered in May by Dr. James G. K. McClure, ex-president of Lake Forest University and of McCormick Theological Seminary, Chicago.

The outline of his six lectures is as follows:

The Coming of the Bible to the English;

The Conversion of the English through the Bible;

The Bible in the Education of the English speaking World;

The Bible in the Literature of the English-speaking World;

The Bible in the Missions of the English-speaking World;

The Bible in the General Life of the English-speaking World.

Surely a series that will make a great book to give people nowadays full and correct information about the Bible in English!

**Memorial notices of Dr. F. B. Meyer** in the English papers show that he died with high hope and courage. Writing to a friend only three days before the end he said:

"My dear F——, I have just been told, to my surprise, that my days on earth are numbered. It may be that before you receive this I shall have passed within the Palace. Do not trouble to write! I will meet you in the morning. Yours with much love, F. B. Meyer."

From his deathbed two words were quoted: "I have served" and "Read me something triumphant!"

One recalled what Dr. Meyer had once said to him regarding his own sphere of service:

"God has called others to expose modern unbelief in church and school but he called me to defend the truth by preaching it in love."

**Eye-witnesses of the celebration of the Feast of Purim** at Tel Aviv, the new Hebrew town near Joppa, give a fearful account of it. The Jews have kept this feast with great joy through the centuries in memory of their deliverance as a nation under Queen Esther but at Tel Aviv it has degenerated sadly. A year ago the big procession was characterized by some Americans who witnessed it as "hell on earth," but this year it was worse, "for added to Bolshevistic Trades-Union displays, harlequinades, Turkish harem burlesques of half-naked women, men dressed half human and half cats, and Persian princesses whose almost sole clothing was jewels, there were sacrilegious displays,—on a great cart the scene of Abraham offering Isaac, the ram in the thicket and a grotesque angel staying Abraham's hand, and even worse; the golden Ark of the Covenant with Cherubim and mercy seat, and marching and dancing beside it young men dressed in white Aaronic garments, swinging censers."

**Bishop James E. Freeman of Washington, D. C.,** has authorized a prayer for the members of the Byrd Antarctic expedition which is to be offered at daily services in the Washington Cathedral. It reads:

"Almighty Father, in whose constant keeping are all thy children, we commend to thy loving care and protection thy sons who in the spirit of high adventure have gone forth into the far seas and lands of the South!

"Guard them and their kinsfolk from all dangers, sustain and reward them with thy favor, and in thy good time fetch them home and give them the joy of service well done; through him who ever liveth to make intercession for us, thy Son our Saviour, Jesus Christ! Amen."

**Columbiona-on-Lake George,** under the direction of Dr. W. W. White of the Biblical Seminary in New York, will have the period of the Protestant Reformation for its subject of study this season. The subject is timely in view of recent advances by Roman Catholicism and its activities in all lands.

In developing the theme the enduring and the passing influence of the Reformation will be tested first by its Basic Principles,—Justification by Faith, with its corollary, the priesthood of the believer, and the Authority of Holy Scripture with its corollary, the right of private interpretation. Secondly, by its Varied Manifestations in Germany—the religious experience of Luther, Zürich—the Christian humanism of Zwingli, Geneva—the Protestant theocracy of Calvin, France—the armed resistance of the Huguenots, The Netherlands—the heroic patriotism of "the Beggars," England—the alliance of politics and Protestantism, and Scotland—the stern fearlessness of Knox.

**Thanks to a gift of $10,000** a superb new site has been obtained for the American College for Girls at Athens. It consists of 16 acres in a new suburb called Elleniko, on the sea front about four miles beyond Old Phaleron where the college now occupies temporary quarters, and about six miles from the city of Athens. "The location is remarkably lovely, with the dark shoulders of Mount Hymettus as a background and the marvelous blue Ægean in front. The islands of Ægina, Poros and Hydra are opposite neighbors, while toward the sunset lie Salamis and the thickly-built point of Piræus showing the pink and blue houses of the Castella heights by day and the myriad lights by night."

The village of Elleniko, with about 150 houses erected and 300 going up, is being occupied for the most part by professional people—doctors, lawyers, engineers,—graduates of Robert College and the American College for Girls of Constantinople, a highly congenial neighborhood. This site could not have been secured but for the coöperation of the Greek government and the Refugee Settlement Commission.

"Now for the funds to put up the buildings!"

**One thousand Armenian boys** and more than half as many girls from Near East Relief orphanages have, with the permission of the Egyptian government, found opportunities for self-support in Cairo or Alexandria. Most of the boys are working in shops, while the girls have been taken into homes of Armenian people living in Egypt.

Mr. Roy Davidson supervises these former Near East Relief orphans. There are working boys' homes which he has founded to care for the boys for the first year while they are adapting themselves to their work and learning the language of the country which has given them their opportunity. At the end of the year they are supposed to be sufficiently well acquainted with the city, with their work and with the language they must use, to be able to find homes elsewhere while the working boys' homes are filled with new recruits.

In a few cases boys who had long supposed themselves entirely orphaned have discovered their mothers, living perhaps in a refugee camp. From their own savings they have brought their mothers to Egypt. These mothers have then established homes for their own sons, and have also taken in a number of other boys.

Among all the 1600 children who have gone to Egypt not one has ever been arrested for any crime or given the officials any trouble. They are known in Cairo and Alexandria for their honesty, industry, politeness and cleanliness.

### For Our Country.

*Almighty God, who hast given us this good land for our heritage, we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will! Bless our land with honorable industry, sound learning, and pure manners! Save us from violence, discord, and confusion, from pride and arrogancy, and from every evil way! Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues! Endue with the spirit of wisdom those to whom in thy name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law we may show forth thy praise among the nations of the earth! In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail! All which we ask through Jesus Christ our Lord. Amen.*

*The Biederwolf Leper Colony, Soonchun, Korea.* (*See also page 407.*)

**The accompanying picture** is from a photo of the men's side of the Biederwolf Leper Colony near Soonchun, Korea. This colony was recently formed by the transfer of lepers from Kwangju, and is named in honor of Evangelist William E. Biederwolf, whose deep interest in lepers was aroused on a trip to Korea.

Seventeen cottages, a rice mill, barn and storehouse are shown in the picture. Each cottage has four rooms, hall, attic and kitchen, and accommodates 28 men or boys. There is a garden in front of each cottage, and the inmates must raise their own garden supplies. The sea is a couple of hundred yards away, with a beautiful view across the bay. The cottages were erected by the lepers of gray stone laid in cement, and cost about $500 each. Dr. R. M. Wilson believes that exercise and work are as important for the cure of lepers as chaulmoogra oil, so there are industrial shops where the lepers make pans, buckets, cut stone, etc.

Fifteen cottages for women are just over the hill at the back.

"Some years ago our death rate was 15%; this year it was less than 9%. 60 were baptized during the past year, and a total of 500 have been baptized in the colony. Seven elders and 32 deacons have been trained and ordained here. We have 55 Sunday School teachers who have received special Bible training for some years past, and these exert a great force and power. Every new case entered is given an outline of Bible study. 100 are in a day school."

The work is supported by the American Mission to Lepers.

**The Dayton (Ohio) Westminster Choir,** which has won a reputation second to none throughout the United States and is doing the most important constructive work that has been done in America in the last 20 years, has recently made a tour in England.

Composed of 60 voices—male and female,—and singing nothing but sacred music, the choir brings a new conception of the richness of the material available in this field, and a new sense of the dignity and warmth which may be added to worship through the proper use of music. In technical precision and in enunciation, in clarity and sweetness of tone, perfection of pitch and deftness of shading, the choir is unequalled in the United States and has won unanimous praise from the most discriminating of musical critics.

Behind the Dayton Westminster Choir is a vital and potent force, the Dayton Westminster Choir School. This was organized by Dr. Williamson soon after the organization of the choir itself,—another pioneering achievement in the field of church music. The school was established in order to have an ever-ready source of fresh and well trained material for his own choir and for other communities appreciating trained choirs. From a handful of students meeting in night classes three times a week it has developed into a five-days-a-week school

with classes in English, psychology, theory and ear-training, harmony, history of music, church music, literature, conducting and other related subjects. It is attended by more than a hundred students from 36 states. Every student studies voice and piano, which are compulsory, for each must not only sing but play the piano and one orchestral instrument. Proficiency in individual performance is not considered enough to fit one for the work which may be demanded, or better, which may offer itself in choir work. And so in addition to a general knowledge of musical subjects as regards the American church service, each student must learn the complete Episcopal service, the Roman Catholic service and the Jewish service.

**How An Old Testament Scholar Began.**

At a dinner recently given in his honor Professor Robert William Rogers, about to retire after nearly forty years as a teacher of Hebrew and Old Testament in Drew Theological Seminary, told in the most direct and simple language the fascinating story of his first steps on the lower slope of the hill of learning. As reported in the "Christian Advocate" he said in part:

"When I was a boy, not yet fifteen, I read in 'Self-Culture,' a volume by John Stuart Blackie of Edinburgh, that Job in the Old Testament was the greatest book in all literature. I determined to read it for myself, and can remember to this day that Sunday afternoon when I lay on the floor of my father's house and read the book of Job through to the end. There was much that was beyond me, and which a second or third reading failed to clear up. Someone told me that what I needed was a commentary. So I went to Leary's second-hand bookstore in Philadelphia and bought Lange's learned commentary on Job. But I had not read very far in it before I came up against words from the Hebrew, with which, of course, I could do nothing. Undismayed, I sought help from the neighboring Lutheran minister, a graduate of Gettysburg Seminary. This man admitted that he had lost all the Hebrew he had ever had, but loaned me his grammar, lexicon and the Old Testament in Hebrew. With these tools I set to work to find out what was in the book of Job that made the great Edinburgh professor characterize it as the greatest literary production of the ages. Strange that I should have begun to study my Hebrew Bible at Job, instead of at Genesis, but so it happened! Well, I kept at it, studying Hebrew by myself while I was preparing for college, and by the time I was ready to enter I knew as much of Hebrew as I did of Latin and Greek,—and I might add that I received the prize for the best entrance examination paper in Latin.

"From those beginnings that Sunday afternoon when I lay on the floor trying to comprehend the book of Job I can trace the whole course of my life's studies. That was fifty years ago. I have never strayed from that line. My whole activity as a student has been concerned with the study of Hebrew and the related languages, and of the life and literature of the peoples who spoke those tongues."

**The United Brethren in Christ.**

For the first time in the history of the United Brethren Church a General Conference was held in Lancaster, Pennsylvania, near which is Isaac Long's barn, the birthplace of the church. The denomination was born in this barn at the Otterbein-Boehm "Great Meeting" in 1766, when Philip William Otterbein, a distinguished missionary of the German Reformed Church to America, and Martin Boehm, a zealous Mennonite minister, met for the first time. This meeting took place following unique personal religious awakenings and experiences of these two Christian leaders, when they clasped hands and Otterbein declared in the German language:

"Wir sind brüder" (We are brethren).

The followers of Otterbein and Boehm, in order to conserve the results of those early evangelistic efforts, organized, through necessity and not design, the United Brethren denomination,—the first church founded in the United States which is not an offshoot of another denomination.

The inventory and present status of the United Brethren were summarized by the board of bishops for the General Conference in the following terms:

"Through 35 organized annual conferences in the United States and other lands, through 1758 itinerant ministers, 3071 churches with 405,678 members, we are operating for kingdom extension and de-

nominational service. We are securing about 30,500 conversions yearly, with 22,945 accessions by faith yearly, and 8758 by letter. We have 30,000 registered tithers, 100,000 Endeavorers, 11,048 men in the Otterbein Brotherhood, 1025 Women's Missionary Association Locals with 42,822 members, and 2822 Sunday schools with enrolment of 438,145. Our operating cost in pastors' salaries annually is $1,913,257. We have invested in church buildings $28,754,501, and in parsonages $5,058,420. Our annual giving for all purposes is just now at $7,000,000 annually."

### A Suggested Code of Morals.

The Near East League, whose members are "graduates" of orphanages under care of Near East Relief, has local chapters in almost all the towns and villages having a group large enough for such an organization. Each chapter makes its own program and its own laws. The following Code of Morals has been adopted by one group of one-time America's wards who are now bravely endeavoring to make their own way and to practise the principles which they believe their American friends expect of them:

1. The law of health.

I will be healthy in body and mind. I will keep my clothes, my body and my mind clean.

2. The law of self-control.

I will control my tongue and will not speak mean, vulgar or profane words. I will control my temper, my thoughts, and not get angry.

3. The law of self-reliance.

Self-conceit is silly. I will be self-reliant, thinking and choosing for myself. I will not be afraid of doing right when the crowd does wrong.

4. The law of reliability.

I will be honest in word and act. I will not lie nor pretend. I will do promptly what I have promised to do. I will make good use of my leisure.

5. The law of clean play.

Clean play increases and trains one's strength. I will play fair. I will be a good loser or a generous winner.

6. The law of duty.

I will try to find out what my duty is, what I ought to do, and my duty I will do whether it is easy or hard.

7. The law of clean work.

The welfare of our country depends on those who have learned to do in the right way the things that ought to be done. I will take an interest in my work and will not be satisfied with slipshods and merely passable work. A wheel or a rail or a nail carelessly made may cause the death of hundreds.

8. The law of good workmanship.

One man alone could not build a city or a great railroad. As we learn better how to work together the welfare of our country is advanced. Disorder means confusion, and waste of time and patience. In all my work with others I will be cheerful, cooperating heartily with others.

9. The law of kindness.

Those who are of different races, colors and conditions must live together. Every unkindness hurts the common life. Therefore, I will be kind in all my thoughts. I will bear no spites or grudges. I will never despise anyone. I will be kind in all my speech. I will not gossip. I will be kind in all my acts, not selfishly insisting on having my own way. I will be polite.

---

## AROUND THE WORLD WITH THE AMERICAN BIBLE SOCIETY.

Every year the demand for the Bible in these United States grows and grows. But putting the Bible into the hands of the people is not a simple matter of placing English Bibles in large book stores. In some sections of our country Scriptures in as many as 62 different languages are needed,—languages such as Amharic, Bicol, Orenburg.

"You no got Italian?" said a Pittsburgh factory-worker. "I no read English. Bring me something in my own language, then I read!"

The evangelist returned to the factory with Italian Bibles.

"Now we buy all you got," the worker said. "Bring us some more for our friends!"

5,755,251 volumes of Scripture found their way into the homes of black and white, immigrant and original Americans during 1927 through the efforts of the American Bible Society.

* * * * *

Although the countries of South America

are nominally Christian the Bible does not hold its rightful place. But such signs of the new times as these are noticed:

Uruguay distributed 50,000 Gospels with the Uruguayan flag on the cover as a fitting celebration of her one-hundredth anniversary.

A wealthy gentleman came to the Bible rooms and asked for the most expensive Bible obtainable. He said:

"I have all that money can give a man, but this is the greatest treasure in my house!"

One young man always carried a new Bible in his pocket. Upon being accused of never using the book he explained that he always carried a copy with helpful passages marked, and as fast as he met an inquirer he sold his marked copy and then bought another.

* * * * *

The Bible seems to thrive on persecution. In many places in Mexico its influence is so feared that it is often destroyed by fanatics.

A colporter had a Bible torn to pieces and could recover only half the pages. But one of the lost pages blew into the hands of a boy. And one page of the Book had power enough to bring that boy to church and convert him.

Sometimes the Book waits for years to do its work. For fourteen years a man of Guatemala owned a Bible which he could not read. At the end of the long wait the watched-for evangelist came to explain the Book. As a result images were thrown away, a chapel built, and drinking ceased. The patient Book loses none of its power by waiting.

Throughout Latin America the call is for "More Books." Yet the Society was able to send only 614,908 volumes in 1927 to the great world to the south of us.

* * * * *

China may be anti-Christian just now, but she is in no way against Christ. The so-called Christian countries are unpopular, but the Bible's circulation is growing.

General Chang Chihkiang bought $5700 (Mexican) worth of Scriptures for the men in his army. Within six months he sent a second order of $15,200, the biggest single order on record in China.

Mr. Yung Tao, wealthy philanthropist, has given away 15,000 Bibles. He says: "Without the aid of Christian ethics it is impossible to reform society or to expel evil from men's hearts so as to produce a strong and virtuous nation."

*For the ignorant and the tempted; for the rebellious and the fallen; for all prisoners and outcasts; that they may find the mercy that is with thee and receive the grace that can save their souls:*

*We beseech thee to hear us, good Lord!*

The American Bible Society alone issued 3,109,692 copies of the Scriptures in 1927 in China.

In Japan the girls of one sewing school eagerly bought at one time 2100 portions of Scripture. Japan, leader of the Orient, demands more Bibles every year.

* * * * *

Every six weeks Bible translators put some completed book of the Bible into a new language to transform and regenerate lives.

The American Bible Society conducts its work in five continents, the islands of the seven seas, in more than 160 languages and dialects, and in 18 languages and systems in raised type for the Blind.

## A TESTIMONY TO MISSIONS IN ANGOLA.

Dr. John T. Tucker.

José Duarte Teixeira is a veteran Portuguese in Angola, carrying on an extensive native trade through branch houses located in different parts of the colony. He counts 30 years of work in Africa.

The expansion of evangelical missions in Angola is causing much discussion among the Portuguese in the motherland, and the ultramontanes seek to secure subsidies for Roman missions by beating the drum nationalistic as well as the drum ecclesiastic.

Senhor Teixeira on a visit to Portugal gave an interview to "Portugal Novo," in which he makes particular reference to Dondi mission, which he knows intimately. What he says in this interview would apply to all evangelical missions in the country.

After naming missionaries at Dondi Teixeira speaks of "the magnitude and the importance of the Dondi work with its vast

*These Missionaries with their Gospel car are evangelizing among the Mexicans who have come across the border into Texas. There is urgent need for gospel literature to supplement their preaching.*

constructions for schools, workshops, dormitories for students and hospital, hydro power plant under the care of an engineer, with machines for wood-working, milling, tile and brick-making, also a trained agriculturalist who directs field work and agricultural studies. Portuguese classes are in the care of a certificated Portuguese."

"Then," asks the interviewer, "such an important work is visited by many . . . . ?"

"Yes, indeed! The mission has been visited by some of the highest officials of the province, governors and high commissioners. Among the latter is His Excellency Norton de Matos, who himself examined some of the pupils and observed the high degree of culture attained by natives educated in the school. His excellency eulogized the patriotic work done by the mission."

"Then the mission does not denationalize?" queried the reporter.

"On the contrary, neither at Dondi nor at any other related mission is any such thing done. I have never heard from the lips of any native belonging to the mission a single word despising Portugal. Rather have I noted only good will towards Portuguese laws, and an evident desire to maintain good relations with the authorities. . . . . The missions are a great civilizing instrument, and in the education they give to the natives lies the greatest factor in the wealth, knowledge and peace of Angola.

"The mission has a large number of pupils, . . . . and in every important village in the neighborhood there are branch schools directed by native teachers, graduates of the central schools, who are examined by an official juri . . . ."

"What about the moral influence of Protestant missions?"

"The best possible! Do you wish examples? The mission has tenaciously combated, and with magnificent results, polygamy, exhorting and requiring holy matrimony among its adherents, disciplining those guilty of adultery. All this bespeaks a great moral and spiritual influence. I must not forget to speak of the spiritual influence exerted by the preaching of the gospel. I am a Roman Catholic, and have not been present at many preachings of the 'Words' (as the natives call the gospel), but none can deny the results of this work . . . . which little by little has destroyed fetichism and broken the sway of witch doctors, diviners, etc. The natives are transformed into worshipers of the one true God, and begin to lead an honest life, fulfilling their duties, paying their taxes promptly, and abandoning many terrible vices such as drunkenness. . . . .

"Another side of the work may be related. This year the missions distributed fifteen tons of seed wheat among its schools. . . . . See how this augments production and creates a desire to work and a love for the soil!

"Furthermore in past days when no Portuguese government doctor was available, nor

pharmacies within reach, the colonists went to the missions, where they were freely and kindly treated. Even today many such cases occur."

"Then the lives of the missionaries are exemplary?"

"Yes, absolutely so! The missionaries live in harmony with all. By their example and kindliness they are greatly esteemed, and I can guarantee that in every cultured person, of whatever creed he is, the missionary has a friend."

"And so," writes the reporter, "the interview giving such disinterested testimony to evangelical missions concluded."

---

## CURRENT THOUGHT.

**It is difficult** to challenge young people to Christian living and Christian activity when the older generation shows so much indifference to church attendance, participation in church work, and every-day Christian living.—Dr. William C. Covert.

**In his essay on "Law and Freedom in the School"** Dr. George A. Coe characterizes the three kinds of law to which civilized men are subject in a brief and memorable way. Thus, natural law represents the cans and cannots; common and statute law, the musts and must nots; moral law, the oughts and ought nots. Generally speaking, natural law involves necessity; common law, restraint under penalty; while moral law calls for voluntary acceptance as an acknowledgment of debt. Moral law is clearly the highest law, that on which character is built.

**What a tragedy it is** for a preacher to neglect the Bible! It is the most up-to-date book in all the world. It has more fire in it than any other book ever written. If a man wants to kindle his mind and kindle other minds let him study the Bible!

It is not obsolete. It is old, but it is not obsolete. The multiplication table is old, but it is not antiquated. The alphabet is aged, but we use it every day. The law of gravitation is not novel, but the stars still obey it. The Bible is old, but it is still a light to men's paths and a lamp to their feet. The Decalogue has not been erased from the lawbook of the world. When the question is asked, "What doth the Lord require of thee?" we give the same answer which a Judean prophet gave long ago, "Do justly, and love mercy, and walk humbly with thy God!" "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself,"—we know that is still the great commandment. "Love one another even as I have loved you,"—that is as new as it was when it dropped from the lips of him who makes all things new.—Dr. Charles E. Jefferson.

**The church should never** have an empty penitential bench or pew. Seeking saints insure seeking sinners. If the great Christ vitalizations obtain with Christians there will be absorbing interest gathering about the Christian group. With such an evangel as issues from Jesus, from pulpits and pews, aflame with its holy splendor, there can be but days of power and fruitfulness within and without the sanctuary. Personal work in evangelism? Certainly, and with discriminating organization and efficiency mass evangelism centering about a speaking minister or evangelist, supported by a witnessing membership in the pew, with organized groups of lay workers in daily contact with the non-Christians in the community, and the church can never be defeated in evangelism.

It follows that a pastor willing to drag on year after year with no sweeping revival in his parish is sure to have friction and faction in the officiary and membership of his church. Nothing so thoroughly and unfailingly establishes a minister in his influence with his people as for him to prove and demonstrate his godly character and spiritual leadership in a genuine revival of religion. Many a pastor has faced the humiliation of a request for his transfer to another parish when this would not have occurred had he qualified with adequate revival power in his ministry. A few pastors have reached an attitude of chronic consent to failure in revival effort, or the omission of any real revival achievement.

Let this General Conference pass the word to the last man, woman, and child in our entire communion that we covenant in intercessory prayer until a Pentecostal revival is upon us! We will break our hearts in holy urgency until our beloved Zion shall be immersed in revival power and passion.—From the Quadrennial Address of the bishops of the United Brethren in Christ.

**When I was a boy on the farm** I once heard an old farmer describe the fence about his garden plot as "horse-high, pig-tight and bull-strong." That is the kind of moral fence the Anti-Obscenity law provided. Now the pigs have rooted the ground away under the bottom rails, and wriggling through have invaded not our garden merely, but our homes and firesides. We must drive them out, stop up the holes, and make the law pig-tight again. The sound moral sentiment of the people effectively expressed and brought to bear on the legislature will procure for us the requisite statutory amendments to protect the children of the state from the contamination of indecent publications.

This nation of ours was founded on the rock of sound morality. It has grown in strength and greatness because of the wholesome moral ideals of its people. The American home has ever been the sanctuary of innocence, and the American family the abiding-place of pure and ennobling speech and conduct. Our adversaries seek to desecrate the one and demoralize the other. Their work is undermining the whole fabric of national greatness. Our moral standards have always been higher than that of any other country in the world. Our literature has been clean and wholesome. Now, greedy publishers are seeking to debase that standard by introducing revolting books from the literary garbage dumps of old world literature and palming them off on the American public as masterpieces when their only claim to literary merit is their glorification of sensuality as the chief end and aim of life.—Hon. John Ford, Justice of the Supreme Court of the State of New York.

### From A Hell to A Heaven.

"Glory be to God!" she said, as the tears of joy ran down her face.

The missionaries said nothing. Valiantly chewing away at the sugar cane with which they had been invited to refresh themselves, they waited for her to continue.

"Yes, glory be to his name, with him nothing is impossible! My husband, Alejandro, spent every centavo in drink. We moved from one place to another, put out everywhere because we could not pay our rent. Finally we moved into an old shelter with a thatched roof and the walls only went half way up, a shelter fit only for animals. And

*A colporter taking the gospel to the people in a Porto Rican village. Will you help to keep his carrying-case filled? Write for particulars to the Bible Institute Colportage Association, 843 North Wells Street, Chicago.*

then he would come home at any hour of the night, and drive me and our little girl Benita out, and his ravings and cursings wakened all the neighbors. Many a time I actually prayed for the courage to take a knife and kill him!

"Then a neighbor told me about Jesus. Oh, how sweet it sounded to my ears, so accustomed to curses! I opened my heart to him, and in place of desperation he gave me peace.

"I began praying for Alejandro. I said, 'Lord, if you could change me the way you have, you can change him too!' I told Alejandro I had a friend who could make him stop drinking, and told him about Jesus. Oh, it seems too good to be true! Alejandro accepted Jesus. And he has not tasted liquor since. And our home, which was a hell, is now a heaven on earth. Praise his name!"—"Presbyterian Magazine."

---

I conceived a great prejudice against missionaries in the South Seas, and had no sooner come there than that prejudice was first removed and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot.—Robert Louis Stevenson.

# A Message to the Country Boys and Girls of America.

When a man's span of Christian service reaches the long term of 75 years we should be eager to hear his advice based on his experience and observation.

Dr. Edwin Wilbur Rice of the American Sunday-School Union became connected with that organization in 1854, engaging for that season and again in 1855 in the summer missionary service in which the Union then employed students during their vacations. In 1859 he began his permanent connection, first as missionary, then as a district superintendent, and later as editor. That makes his connection with the society cover a period of 75 years, and his length of unbroken service 70 years.

On the 24th of this month Dr. Rice will, D. V., reach his 98th birthday anniversary.

In view of his unusual length of life and service Dr. James McConaughy, editor of the "Sunday-School World," asked him if he would send a message to the boys and girls of rural America, and to those who are engaged in Christian service among them. He gladly consented, and suggested that it be put in the form of an interview, in which he would answer questions suggested by the editor. Among the questions and answers are these:

*What do you think about the importance of the character-building element in one's education?*

All education ought to build good character; otherwise it is a damage. The right sort of education—one that is built on God and truth,—cannot be a damage to anyone.

*Why is the best element in character-building to be had from the Bible?*

That question may be well answered by going back to the old catechism: "What is the chief end of man?" "To glorify God and enjoy him forever." We are here not for our own interests. We are here for the good of the world and for the glory of God. I think that is the purpose God has in putting us here and in redeeming us through the Lord Jesus Christ.

*What kind of men and women does America most need today?*

It would take a whole volume to answer that question fully. But America needs, first of all, men and women whose character is based on the Bible and its teachings, and especially on the teachings of the Lord Jesus Christ.

*How would you compare the Sunday schools of your youth with the Sunday schools of today?*

I should be inclined to think, from my experience of over ninety years, that the Sunday schools of my youth were more thoroughly imbued with the spirit of the gospel, and gave less attention to the method of procedure. They did not care so much about grading the lessons or grading the scholars. I suppose we would say that they had a haphazard method in that respect. Nevertheless they put the emphasis on the spiritual side, promoting what might be called a high religious temper and disposition.

It seems to me that the whole scheme now is too largely artificial. It lacks too much the spiritual emphasis and the Biblical training which we used to have. Technically it is far advanced, no doubt, but the practical results do not seem to me to justify the amount of work required. We are more thorough in our process, but we are less attentive to the spiritual results.

*Is more and better religious education needed today than the Sunday schools alone can furnish?*

Undoubtedly: simply because intellectual instruction has six days of the week and religion only one. Another reason is because, so far as the United States is concerned, the public values wealth above everything else. The rising generation is too eager for good living, without regard to whether or not it makes a good life.

*Do you think the American Sunday-School Union, with its particular work, is as much needed today as ever?*

It certainly is: but it is important that it should ever adapt its methods to changing conditions. The missionary of my day could not grapple with present conditions as do the missionaries of today. Our ancestors came to America—a wilderness—to secure freedom to worship God according to the dictates of their own consciences. Do we care for that now? Or is it wealth we are all after? We have always centered our efforts on planting Sunday schools in

pioneer settlements, and then nurturing them. We are no longer a nation of pioneers. The American Sunday-School Union is still the best adapted agency for serving unchurched rural communities, and in that field we have a great task. It should be more than ever now our work to develop local leaders, who will be better qualified to manage the schools with the counsel and aid of the Sunday school missionary.

Moreover, the emphasis of our leaders should be kept upon spiritual results. The modern religious education movement tends too much to ape the public school system, which in some of our states now forbids the use of the Bible in the schools. There is a reaction taking place against this: what will be its outcome remains to be seen. The American Sunday-School Union has always put its emphasis on spiritual results and if it continues so to do, and keeps its eyes forward, it has a great work before it.

*What would you like to make your one chief message to readers of the* "Sunday-School World"?

It certainly does not require ninety-eight years' experience to convince any person of average common sense that no one can serve God on the first day of the week and the world and self on the other days, and at the same time have peace of mind, unless, indeed, his conscience is seared. This is no new idea. It is older than the human race. What more important message can any person send than our Lord's words:

"Ye cannot serve God and mammon!"

*Pageant scene at a Northfield Women's Missionary Conference.*

## Should There Be A New Method of Calling Men and Women to the Front?

It is a mistake to think that the boards are refusing candidates for foreign fields for lack of funds. On the contrary, the boards are seeking more men and women to fill the depleted ranks. The rub is how and where to find them.

One regrettable result of the recent attitude of college men and women toward religion and the church is that the flow of fine Christian young people through the Student Volunteer Movement has seriously diminished. That used to be the main stream through which lives were dedicated to foreign service.

A new method of calling men and women is discussed in the "Record" of the United Free Church of Scotland by D. A. Hunter, editor of the "South African Outlook."

He does not believe that the vain call for workers is due to deadness in the church. He believes there are thousands within its membership who would respond with glad devotion if a definite call was given them with the authority of the church.

"The church calls ministers to congregations, professors to chairs, members to serve as elders or deacons: why should it hesitate greatly to honor the best of its members by calling them to serve on the thin front line?

"This surely is the precedent set by our Lord in the early church, for we read how at Antioch the Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them! And when they had fasted and prayed, and laid their hands on them, they sent them away' (Acts 13. 2, 3).

"Evidently the church did not wait for Barnabas and Saul to volunteer. The two members best suited for the service were called and sent."

So now, he thinks, "were the church to recognize and authorize this Scriptural way of calling picked men and women to the front, a new impulse would be given to the great missionary enterprise, a personal interest created by the thought, 'I may be called.' It would come to be recognized that not only has the church responsibility towards its members, but also that members have responsibility towards the church and the church has a claim on their service."

In order to put his proposal into practice Mr. Hunter suggests the appointment of a small committee that should make known to all congregations the positions to be filled,—by ministers, doctors, teachers, nurses, industrialists, agriculturalists, or others,—and ask in strict confidence for the names of any who might be fitted for these positions. Whenever a selection had been made after full investigation, a definite call would be presented by the church through the Foreign Mission Committee, the responsibility of accepting or declining the call being of course left to the one so called.

In some such way, waiting on God and relying on the guidance of the Holy Spirit, picked men and women would be secured, and the church delivered from its present embarrassing position.

The principle underlying this suggestion is of the widest application. Leadership is the great and continuous need of the church. How many local churches there are that find it hard to get volunteers to fill the elective offices and to share in the activities of the church! He is a wise pastor who endeavors without ceasing to develop leaders of spiritual and practical experience.

# Farm Relief a Worldwide Issue.

## William Watkins Reid, New York.

"The need for farm relief in its broadest meaning is as pressing in Africa and in Asia as it is in the United States today. It is the same problem the world around. It will not be solved by legislation alone. It must be solved by all the agencies of culture—governmental, economic, educational, religious, philanthropic, artistic,—giving their values to the rural people of the earth. Heretofore these agencies have given culture too exclusively to peoples in the cities."

This paragraph attempts to summarize the discussions and conclusions of a two-day World Rural Conference under the auspices of the International Association for Agricultural Missions held at Hartford Theological Seminary last April.

A few of the facts and figures presented by various speakers during the conference give some hints of the importance and magnitude of the rural problem both in America and in Asia:

The rural population of the world numbers more than one billion persons. Of these 750,000,000 are living in Asia.

Ninety per cent of the people in India and Korea, 85 per cent of those in China, 50 per cent of those in Japan live in rural conditions.

In Asia one-half the population of the world lives on one-tenth of the earth's surface.

The population of Japan increases by a million each year. The population of Korea has doubled in 30 years.

Due to the age-old custom of the father dividing his land between his sons, the average family in Asia has only 2½ acres upon which to support itself. In Shantung province, China, the average acreage per family is 1.6 acres.

A recent survey of 145 rural families in Korea showed that two-fifths had debts averaging 60 yen each, or one-fourth the total family yearly income, and that 48 per cent average interest per year was being paid on this debt.

There has been a decrease of 3,394,000 in the farm population of the United States since 1910, while the number of persons to be fed has increased by over ten millions.

The 1920 census showed 7,400,000 people in the New England States, 5,000,000 of them being of foreign extraction. A large proportion of these people are in rural communities and are not affiliated with the churches.

### A New England Parish.

A hill-town village in Massachusetts was one of a number of New England rural communities portrayed to the conference as indicating the decay of the countryside and the waning influence of organized Protestantism in this part of the country. This community, it was pointed out, contains 48 families (200 persons), of whom 50 per cent were old American stock. The remainder included English, Danish, Swedish, Norwegian, Italian and Polish settlers. Three-fourths of the people are over 21 years of age.

Here there is little evidence of America's economic prosperity. One man pays an income tax. Sickness brings an economic crisis to most families. Labor in the fields is from 12 to 14 hours daily. A century ago there were nine grammar schools with 200 pupils in this community; today, two grammar schools and 30 pupils. Once there were Congregational, Baptist and Methodist churches with 600 members: now a federated church of these three. More recently an Episcopal chapel and a Roman Catholic group have been organized. This group has mass once a month.

The new-comer, the farmer of foreign stock, is not allowed to make his contribution to the life and problems of the community. The old stock, a minority in the actual population, holds all the chief offices, and passes them on to members of their own families. The foreigner is without unity of background or of language or of interests. He is unwelcome in the political and social life of the community. The church makes no place for him. Even the grange is not cordial, and gives him no voice.

### A Picture from China.

A picture of conditions in far-away China shows the condition of the countryside to be much the same though the causes differ from those in New England. It was pointed out that while the impact of the West is first felt in the cities of China, it is now being felt also in the rural communities. Here the home industries are breaking down because of the greater cheapness of machine-made articles. As a result, according to Dr. Wallace, family life is beginning to break down in the rural districts. The best young men are escaping from the farms and going to the cities. The schools are giving the child a book learning rather than preparing him for farm life, and thus it hurries him to the cities. Ownership of farms is decreasing, and tenancy is increasing. And since news now travels by way of the printed page instead of by word of mouth, and the illiterate farmer has no access to the newspaper, illiteracy and ignorance are increasing in the rural districts.

### Creating Community Spirit.

If the conference closed here, with only a portrayal of the conditions that need the thought and action of all agencies of culture, the picture would indeed be dark. But it was chiefly to indicate ways and means out that the conference was held.

A New England pastor who had a few years ago entered a community like that pictured above told how he had created better fellowship between the old and the new peoples of his community, incidentally rekindling the waning religious fires. Here are some of his methods:

Fellowship suppers monthly in the church;

Community socials in church, school, town hall, etc., for everyone in town;

Two Vacation Bible schools (150 enrolled);

Weekday religious education, one hour each week in the public school;

Summer camps for boys and for girls;

Coöperating with Farm Bureau, helped to create an interest in gardening and flowers, conducted Children's Flower Show;

Organized men's civic club;

Organized girls' club, conducted by people of church but for the entire community;

Organized a community band for boys;

Organized a rural Sunday school among Russian, Bohemian and Jewish children;

Enrolled 18 families in a Radio Worship League to use radio for a service in their own homes each Sunday morning.

In this connection Prof. McConnell pointed out the two main objectives of the church in the rural agricultural fields.

"First, we must develop a Christian attitude toward the soil," he said. "We must teach that the soil is something sacred, that it took God a long time to make it, that it is here for coming generations as well as for us, and that whoever wears out the soil by improper use is committing a sin. The test of a Christian farmer is that he shall pass on the soil better than he received it.

"Then we must take care of the man who tills the soil. We cannot expect the farmer to carry on when he is deprived of the fundamental needs of life. We have no right to eat food if it is produced at the expense of the higher values of men who till the soil.

"The preacher ought to know that this is a Christian proposition. He should know the forces working for better agriculture, and he should put farm institutes and county agencies into his program as much as he puts into it a young people's institute. And the theological seminaries should have courses in appreciation of the soil."

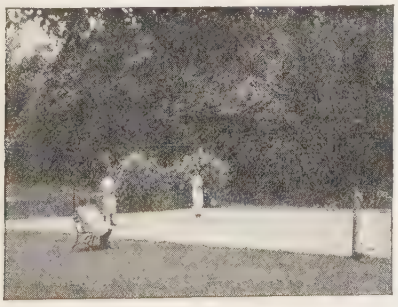
### Village Education in India.

Dr. Diffendorfer, recently returned from a study of mission stations in Asia, pointed out the new emphasis that is being placed upon education for life in the villages, especially in India. Heretofore, he said, most of the education, both missionary and governmental, had prepared boys and girls so that it was inevitable they should leave the country and go into the city. Village schools prepared for middle schools in the towns, middle schools prepared for high schools, high schools prepared for colleges. The greater one's education, the less possible was it for him to return to the agricultural village. This, of course, is the identical problem in America.

Dr. Diffendorfer, however, found in India many hopeful signs of the changing of this system of schools. He pointed to the school at Moga, and the "Village of the New Day" at Asausol, where village boys are actually trained in village arts and crafts and fitted to make their villages better Indian villages upon their return from school to their home communities. He named theological schools training pastors for Indian village service, and normal schools training teachers for service in practical Indian village schools. The future he believes, will see the development of schools along these lines in all Asia and in Africa rather than patterned after the Oxford and Cambridge system.

### Reaching Objectives.

Summing up the objectives of rural community life and activity, both in the United States and overseas, Dr. Jones said these were: (1) health; (2) appreciation and use of environment; (3) transfer of heritage; (4) recreation and re-creation. We cannot, he said, solve these problems through the church alone, but through the coöperation of all cultural organizations. These he enumerated as governmental, economic, educational, religious, philanthropic, and art organizations.



*Summer sports at Northfield.*

# Is The Church Too Institutional?

## Rev. G. Frederick Cox, British Columbia.

"They are my church, I said to myself."

This remark, like a hot spark beaten out on the anvil of our conversation, set alight a train of thought in my mind. It fell from the lips of an earnest Christian in one of Vancouver's largest churches. We had been discussing foreign missions. And this man said:

"I never give to foreign missions. If the church wants to do good there are people all around her doors needing help. Last winter," he continued, "I met a case. An elderly man and his wife had come here all the way from Nova Scotia with between $7000 and $8000. They had taken a little business in the city, hoping there to end their days in peace. Instead, they lost all they had. Though I couldn't really afford it, often and often I sent along groceries to them. I said to myself, 'They are my church!'"

With this thought taking shape in my mind I strolled into the Provincial meetings of a prominent denomination. There one note was constantly sounding forth: "Institution, institution, institution!" So much money was needed for this institution, so much for that, and so much more for this other.

I tried to excuse this attitude. "A church with wide interests to oversee must deal through organizations," I argued with myself, "and this is a kind of clerical directors' meeting."

But my mind persisted in going back to my friend's remarks. The spirit in which he had spoken was evidence of the grim realities behind the words. The personal note would intrude. And there came the memory of him who extolled the Good Samaritan and condemned the careless priest and Levite; and the caustic irony of a certain authoress who depicts the prim 20th century Martha forever sewing for the black-skinned heathen overseas, yet refusing to give a cent to the beggars and workless around her own door.

I asked myself, Is there not too much religion by routine, charity by mechanism? Are not the churches falling more and more into the fault of the big combines, of getting further and further separated by their machinery from the individual? There seems a tragic loss of personal contact, and with it an ever-widening gulf of misunderstanding. The average church considers it has done its duty nobly if it keeps its local coffers well filled and provides a generous sum for foreign missions. If other causes are assisted, as orphanages, it is as institutions only. How many of these contributors have ever seen or spoken to the orphans they extend their charity to? To them they are just so many "Orphan Annies," without badge or distinction. They might almost as well be prisoners with numbers.

Do not think from this I am opposed to foreign missions or other benevolent activities! I am not. Only the danger is that the institution shall swallow up the man. It is true Christ died for the church, but he also made the individual his special care. He often left the crowd to heal one man. He was willing to incur unpopularity, even danger, by healing a paralytic on the sabbath day. If he loved the world he proved by a thousand words and deeds that he never lost sight of the fact that the world was made up of separate personalities, each with their own particular, intimate needs.

What the churches need is a genuine revival in human interest, to see that personal contact with the individual is more Christian than machinery for the masses.

The other day I came across this quotation concerning the work of a chaplain in the War between the Northern and Southern states of America:

"The Christian work that told in the army was not that of address to a collection of persons, but the man-to-man appeal of the chaplain to the single officer or soldier when no one else was within sight or hearing. And this advantage was not because the chaplain was a chaplain, . . . . but because the chaplain was a man, and his charge was made up of individual men, and his best way to deal with his men was the best way to deal with all men."

Why is it that over and over again the church's appeal for funds goes unsatisfied? Not because the cause is not good, but because the appeal is couched in mere figures. And figures are always uninteresting,—mere

dead mathematical symbols. Bring before church members actual creatures of warm flesh and blood, teach them to open their homes and hearts as individuals to needy individuals around them, and how different the response would be.

Such a policy would have a double effect. It would enormously enhance the respect in which the churches are held among the masses, and would transform the members themselves into warm, sympathizing men and women with eager hands and open pockets. Is it not true now that the harlot and the prodigal, because they have sinned and suffered, have more tender hearts than the righteous Elder Brothers of the church membership who have done no wrong? Arouse the church members to leave awhile their multiplicity of meetings, step down from their pedestals of respectability, and mingle with loving words and deeds among the lost and hopeless, and in so doing they will not only save others, but themselves also!

## Unstretched Faculties.

### Rev. E. W. Shillito, D. D., London.

That great schoolmaster, Sanderson of Oundle, was wont to speak of "the tragedy of unstretched faculties." He referred primarily to what is perhaps an inevitable concomitant of our industrial system. The use of machinery and the minute subdivision of labor mean that great numbers of our fellow men and women spend their working hours in making, or rather in manipulating machines that turn out, a single part of an article,—the vamp of a boot, for example. Because they never finish anything they miss the old handicraftsman's joy in creating things of use and beauty. The work they do falls short of their capacities: so far as it is concerned, the major part of their brain is never exercised. Men and women cannot continue in this monotonous way scathless. Outraged nature avenges itself in intellectual and moral disturbances which are the natural source of unrest. This is the tragedy of unstretched faculties in the sphere of industry: a tragedy because it involves a colossal waste of potentiality.

And is it not the tragedy of all our life, social and religious, that we but seldom, if ever, stretch our muscles, breathe our deepest, call out our reserves, live at the highest pitch? We live far below the limits of our possible selves. For years now the psychologists have been impressing this fact upon us. Fatigue, mental and physical, is due more often to stagnation than to overexertion. It is true, of course, that faculties cannot be kept indefinitely on the stretch. There is a time for rest, but overstrain is not the disease from which most of us suffer.

Joy is that exuberant emotion which accompanies the release of energies in healthy growth and activity. Its opposite is boredom. "Boredom," as Dean Inge writes in his exquisite little volume, "Personal Religion and the Life of Devotion," "is a certain sign that we are allowing our best faculties to rust in idleness. When people are bored they generally look about for a new pleasure, or take a holiday. There is no greater mistake. What they want is some hard piece of work, some productive drudgery. Doctors are fond of sending their fashionable patients to take a rest-cure. In nine cases out of ten a work-cure would do them far more good."

We heard of a physician who enclosed a prescription in an envelope and asked his patient to read it when she reached home, and to act upon it. She read there a simple recommendation to seek out poor children and bring some joy into their lives. He had correctly diagnosed her complaint. Part of her nature was starved, one of the strongest instincts in her had found no vent.

How much of what we take to be disease of the nerves is due to the suppression of the religious sentiment? God gave us talents to use: if we bury them in the earth, or only use them in part, how can we expect to live healthily?

Our Lord made, and still makes, great demands upon his followers. If we may use the expressive colloquialisms, he had no use for men who were not prepared to go all out in his service. Energetic thinking, decision and promptness in action, resolute carrying-on to the end, these qualities he required in them.

One of his great words was taken up by St. Paul. It is the word from which we derive our "agony," "antagonize": its significance is somewhat lost in our English renderings. "AGONIZE to enter in by the narrow door," said Jesus. "So AGONIZE I, as not beating the air," said St. Paul; "we both labor and AGONIZE"; "I have AGONIZED the good AGON,"—thus we may baldly transliterate his familiar sayings. He could even use the word in regard to prayer: Epaphras, he said, AGONIZED for the Colossians in his prayers. St. Luke uses the same word of our Lord: "Being in an AGON he prayed more earnestly."

The words describe the contest in the stadium when the athletes, trained, disciplined, stretch every faculty to the utmost, to the breaking-point. Can we rightly say that our Christian life—our prayers, our activities,—bears this mark of authenticity?

The Christian's resources are illimitable because they are not bounded by his own powers. He is not a meager pool that can be drained by a single effort, but one that is fed from unfailing springs. His life is continuous with the divine life: all God's power may flow through him. "I labor," said St. Paul, "striving according to his working which worketh in me mightily." He carried out his mission not merely in proportion to his natural powers, but reinforced by the mightily working energy of Christ within him. All spiritual power is at our disposal if we will to use it.

"The Christian church is faced with perhaps the greatest test of her vitality and power in all her history." This we quote from a courageous statement issued by the Church Missionary Society, "An Overwhelming Responsibility."

"What we do, or fail to do, in the matter of spreading Christian truth in the next half century," writes Canon Storr, "is going to determine the kind of world in which our grandchildren will have to live."

"The missionary adventure," writes Mr. Oldham in his great book, "Christianity and the Race Problem," "is a bigger thing than the 19th century dreamed." There are new worlds to be won for Christ, "the new worlds created by the modern industrial system and international relations and scientific knowledge."

If we must still, for reasons of organization, speak of "foreign missions," let us not be misled by the term! As there is but one Saviour of the world, so is there but one universal problem, and the Christian purpose is one. The church's aim is as widely extensive as the human race, as deeply intensive as the needs of men. Her task will not be completed when every man and woman in remotest lands shall have heard of Christ, and can read of him in the mother-tongue. The task remains to bring into his obedience every department of life, whether in Great Britain or in China.

St. Chrysostom lamented that in his day the church had fallen so short of the zeal of the apostles that she could not convert the remnant of the Gentiles, "when," said he, "we ought to be sufficient for a thousand worlds." And how is it with the church today? Did they number a thousand she should be sufficient for all the new worlds Mr. Oldham speaks of. Yet here again we meet the tragedy of unstretched faculties. For it is said that of every hundred members of Christian congregations only about thirty show any interest in the overseas mission of the church of Christ. Christian people ought to be excited, keen and eager, in view of the world position today. Interest, forsooth! It is all too cool and commercial a term to express our attitude. A burning passion, that is what we need!

And we shall never get it by saying to ourselves, Go to, now, let us be passionate! Not by whipping up enthusiasm. Still less by scolding. What we require cannot be manufactured. Nothing less than a real revival of religion can meet the case, a mighty resurgence of spiritual life. Christianity came into the world as the religion of the Spirit of power. The power is there still. It is for us to capture it by prayer and complete surrender.—"The Bible in the World."

# Canon Gairdner of Cairo.

Arthur F. Pierson, New Rochelle, N. Y.

While he was at Trinity College, Oxford, thirty-two years ago William Henry Temple Gairdner wrote a life of General Gordon for the Children's Special Service Mission Magazine. To those who read it the article may have had no unusual importance, but to the twenty-three-year-old Gairdner it had a great deal, for in preparing it he became fired with the desire to serve God in Egypt which remained the one great aim of his life.

The opportunity soon came. With the galley proofs of his article still in his pocket and thoughts of the Sudan still strong in his mind he heard an address which told of the great need for young men to volunteer for missionary work in the Nile Valley. It was a need for scholars and linguists to clarify the little-known language, for leaders and teachers to reach educated Moslems, and above all for young Christians who were ready to give themselves unsparingly for him.

To Temple Gairdner the message seemed directed pointedly at himself. "It was just as though a voice said to me, 'Why not you?'" he told the speaker afterwards.

Even at that age he was so exactly adapted to the needs mentioned that they seem a description of him. From his father, Sir William Gairdner, who held an important university appointment at Glasgow, he had inherited a brilliant scholarly mind. His work at Oxford resulted in high honors in classics and philosophy. He was one of the leaders of the Christian Student Movement then sweeping over England, and in contact with such men as Dr. Mott, Mr. Tatlow, Mr. Joe Oldham, and his own close friend Douglas Thornton, who also went to Egypt. His strong character was founded upon the solid rock of the deep Christian ideals of his Scotch home life. And finally, when the call came to him for foreign service, he prayed God to send him to the hardest place on earth.

So Gairdner returned to Oxford feeling that God's purpose for him was clear, and with even greater enthusiasm for study than before. He was going to learn all he could about Arabic and Islamics. For two years he pored over his Arabic under Professor Margoliouth until his ordination in 1899.

That November he sailed for Cairo under the Church Missionary Society, anxious to begin the work he had anticipated so long. He was twenty-five then and looked even younger, but beneath this exterior one felt a power and purpose, a missionary spirit, which left no impression of immaturity.

In Cairo Gairdner was met by his friend Thornton, who had preceded him there by a year. They were to work together, a partnership which proved to be of tremendous power. Thornton was a man of great vision and enthusiasm. In every direction he turned great possibilities suggested themselves to him. He saw colleges, Y. M. C. A.'s, and floating missions on the Nile, where nothing of the sort existed. Like Gairdner he too was a tremendously productive worker, but always his visions kept so far ahead of his ability to carry them out. In his friend he found a tireless ally whose practical Scotch mind had a bent for organization in the face of difficulties. Together they thought out and labored to achieve vision after vision. But it was a slow task.

They saw that educated Moslems were not being reached effectively. They began to hold regular meetings for them. Time after time these had to be given up as a failure. But eventually careful selection of social, historical, or scientific subjects, and the greatest tact and delicacy, aroused a growing spirit of interest and discussion. The interest was not always friendly, and the discussions often merely argumentative on the part of the effendis, but the superior learning and Christian sympathy of Gairdner and Thornton were equal to the task.

After one meeting, when Gairdner responded to a gross insult only by a moment of silent prayer, the offender was so impressed that he said:

"I do not yet know the Christian religion nor its creed, but when he takes my action in that way it is a logical proof that Christianity is truth."

Of such methods and perseverance an actually friendly attitude could be the only result. And through the gateway of mutual

understanding many of these educated Moslems were gradually brought to Christ.

The Moslem converts became one of Gairdner's special cares, a care which required the wealth of sympathy and affection that he was always ready to give. No question was too absurd or bothersome for him to answer with interest and understanding, no opium den too low for him to drag some backslider from it. But what a joy to watch these same people grow at last into staunch and loyal Christians!

Slowly, so slowly that the progress seemed almost imperceptible to the two young men, their ambitious dreams were becoming realities. The great Y. M. C. A. in the heart of Cairo, the floating missions on the Nile, the Nile Mission Press with its six hundred publications, the School of Oriental Studies where missionaries were taught by trained teachers with improved methods, and even the American University at Kasr el Nil,—realities! But Douglas Thornton did not live to see all these realities. After nine years of unending labor he died. An untimely end, hastened no doubt by overwork.

So, in 1907, Temple Gairdner was left to bear the brunt of their work alone. At intervals young men came and mostly went, while he took the great responsibilities and small ones that seemed unworthy of his genius.

But, incredibly, Gairdner had found the time in the midst of his mission visits, his teaching, his writing, and his work with Thornton, to continue his study of Arabic! He continued it until he became recognized as one of the foremost authorities on the subject in the world. He continued it even longer, and for a purpose. This was the teaching of Arabic on modern scientific principles of his own discovery. He published a colloquial Arabic grammar which has become a standard work, written in the phonetic script. Such a task required a thorough knowledge of the tongue, long research into the spoken dialect, and the most exact accuracy. At the same time he was at work with Dr. Zwemer upon the Cairo Study Center for study of Arabic by missionaries. The idea had been cherished in his mind for a long time. He had spoken at conferences at home and in Egypt of the great need for an interdenominational school for the study of the language and literature of Islam. Due almost entirely to his own efforts, that idea came to be realized. Then, during the difficult formative years, he gave all he had to its direction and the arrangement of study. Finally, after nearly ten years of increasing usefulness, it was taken over in 1921 by the American University at Cairo.

Sometimes Canon Gairdner indulged in the relaxation of a hobby. But this, too, he turned to the use of Christ. He had always loved music, and he continued to find opportunities to enjoy it. When he came to Egypt the native melodies fascinated him. And they were dear to the Moslems too, he knew. So, in the moments he could snatch for it, he made them into hymns, as many as he could. Yet always he took care that neither melody nor Christian spirit should be harmed in the attempt. Here, too, he became so well known as to be asked by the publishers of a book on Eastern music to contribute the Preface.

As an able writer Canon Gairdner has also come into prominence. His "Rebuke of Islam" opened the eyes of England and America to the work being carried on in Egypt, with its needs and its opportunities. Another of his books in English, the "Life of D. M. Thornton," has recently come from the press. Written from the most intimate knowledge, the inspiring subject comes to life again under his hand, and already it has been said to have stirred many young men and women to missionary activity. Besides these and his Arabic grammar there appeared some Biblical dramas, innumerable magazine contributions, and several works in Arabic from time to time, embracing a wide range of subjects.

Late in 1927, while contemplating a new Arabic translation of the New Testament, he contracted toxic poisoning. Cheerful courage and patience in the trying confinement from his habitual activity amazed his physicians but failed to overcome the disease. On May 22, 1928, after five months of constant physical suffering, suffering almost forgotten in praise of God and in prayer for each of his many friends, Egyptian, Syrian and British, he went to be with the God he had so faithfully served.

Like Gordon who had inspired him, he died in Egypt while still in his prime, mourned by Islam and England alike, an honor to his nation.

# The Training of a Disciple.

## Rev. Prof. Charles R. Erdman, D. D., Princeton Theological Seminary.

If we are seeking preparation for more efficient Christian service it may be well to review certain familiar scenes in the life of Simon Peter. They may indicate the experiences by which he was trained for his conspicuous career, and they may intimate some of those lessons we need to learn if we are to be successful in our work for Christ.

A sufficient reason for selecting the story of this particular disciple is found in the fact that Peter is best known to us and is commonly regarded as the most human of all the apostolic band. Christians are ever remarking that "Peter is most nearly like ourselves."

If Peter ever should seem at all remote from us as belonging to a different order of beings we need only translate into modern speech his rather high-sounding titles. Simon Bar-Jonah is simply Simon son of John, or Simon Johnson; and Bethsaida is literally "The House" or "The Town of Fish." So this disciple was known simply as Simon Johnson of Fishtown.

However, when we declare ourselves to be exactly like this fisherman from Galilee we may be complimenting ourselves too highly. With all his human weaknesses which bring him so near to us in experience and in sympathy, Simon Peter was a surpassingly great and heroic character. He was impulsive, impetuous, fickle, inconsistent; yet he was brave, passionate, devoted and supremely loyal to Christ. He was in all reality the chief of the apostles. In all the training of the Twelve he shared, and most of his experiences were common to his fellow disciples. Yet there are certain scenes in which he stands out prominent and preeminent. In these scenes we may find the lessons which the Master taught Peter, and which we need more perfectly to learn.

Peter first appears when brought into the presence of Christ by his brother Andrew. He is arrested by the promise of the Master:

"Thou art Simon: thou shalt be called Peter."

This was a promise of moral improvement, of transformation, of perfected character. To this the heart of Peter responded. Evidently his chief concern was not as to his financial or social standing, but as to his spiritual advancement. "Thou art . . . . thou shalt be" was the assurance that won Simon to Christ.

This too must be our chief concern. This is our first need, and this need Christ can meet. We are not to desire to become like some other person. We are not to imitate some ideal character. Our own personality is to be preserved. Simon never ceases to be the interesting, delightful, fascinating Simon who first steps upon the scene, but all that is weak in him is being removed and that which is strong is being perfected. We should hope ever to be ourselves, natural, unaffected, true to our real dispositions, yet seeking ever to be purified, ennobled, perfected by the power of our divine Lord.

In the second scene Simon is called to the public service of Christ. He is asked to give up all and to become a follower of the Master. He had gone back to his fishing. One day Jesus appeared by the sea, and as the multitudes thronged about him to hear his word he borrowed Simon's fishing boat to use as a pulpit. When the sermon was ended he directed Simon so to cast his net that a great draught of fishes was taken, and Simon was awed by the divine power of Christ. Then came the inspiring promise:

"Follow me, and I will make you a fisher of men!"

It was this assurance of usefulness and of future service to others that led Peter to take the final step and transformed a fisherman into an apostle.

It is the same promise which makes its appeal to us. It tells us of the possible dignity of Christian discipleship. Not all can preach or perform the miracles of Peter, but in our humbler spheres and with our limited powers we can serve, we can make others happier and better, we can bring them into vital fellowship with Christ. We can be fishers of men.

Peter next appears walking on the waves. Following Christ has not kept him out of the storms. It never does. In the night, with his companions on the troubled sea, baffled

and buffeted by the wind, his stout heart has begun to fear, but suddenly even through the gloom he discerns his Master drawing near, moving upon the waves. Peter secures permission to come to Jesus walking on the water. It was not rashness, it was not pride that led him to such a venture. Jesus did not rebuke him for his attempt, but for his failure when his faith grew weak. Looking away from his Lord he began to sink, but reproved and strengthened he walks with the Master over the sea to his companions in the boat. The miracle was not due to any change in the body of Peter. That body still was heavier than water. The miracle was due to the power of Christ and pictures to us what that power can secure.

In our daily lives our Lord expects us to do the impossible. He desires us to "walk even as he walked." If we so do, if we are not drawn down by the attraction of evil, it will not be due to a change which has been wrought in us so much as to the power which resides in Christ. Whatever our advance in Christian experience may have been, we are still weak and imperfect and liable to sink. Yet, if we keep our eyes fixed on the Master and trust in him, he will sustain and support and uphold.

### His Great Confession.

The next day Simon made his great confession. This was not at Cæsarea Philippi, but at Capernaum. Many disciples were turning away from Jesus.

"Will ye also go away?" he asks of the Twelve.

Peter replies: "To whom shall we go? We know and have believed that thou art the Christ, the Son of the living God."

A man who has walked with Christ upon the waves knows that Christ is more than a man. We need an experience of the power of Christ if we are to be effective witnesses as to the person of Christ. As a recent writer has declared:

"The first followers of Christ believed their Master to be a supernatural being. This belief was not a metaphysical theorem, not a result of reason, but a conviction wrought of experience."

Such, too, must be the source of our belief and the assurance in our testimony.

Then came Cæsarea Philippi with its repeated confession but with its new lesson. Here Simon was taught that the divine Christ must suffer and die and be raised on the third day, and that those who are to have fellowship with him must be willing to take up the cross. It was a hard lesson to learn. It is a truth which is contrary to human desire and reason and thought.

"Be it far from thee, Lord!" Peter exclaims. "This shall never be unto thee."

Then came the severe rebuke: "Get thee behind me, Satan! Thou savorest not the things that be of God, but those that be of men."

Thus Christ was teaching his follower not only that death was necessary for himself, but that the death of self was necessary for each one who would ultimately share his glory. "If any man will come after me," he is heard to say, "let him deny himself and take up his cross and follow me!"

The reward was to be great. It was to be shared with the risen Christ who would return in glory. But the way of light was to be the way of the cross; and all who were to share in the triumph must be willing to share his suffering. Service and testimony are inseparable from sacrifice. That lesson we too must learn.

Next came the scene at Capernaum. Peter was questioned about the Temple tax. He too hastily admitted that it would be paid by his Master. Jesus rebuked him gently, reminding him that the Son of God need not pay to support the house of God. From such an obligation he was free. Nevertheless his refusal might not be understood by those who so imperfectly knew him and his relation to his Father. Therefore lest he might give offence Jesus sent Peter to catch the fish in the mouth of which was the needed coin for tribute.

We note how careful Jesus was to avoid giving offence. He would rather sacrifice his rights. He would rather seem to be a servant and a stranger. This example he would have his followers imitate. We cannot be too careful lest by our conduct we give offence to those who may not be able to explain or understand what to our own minds may seem innocent and right. Even at the cost of sacrifice we must avoid all appearance of evil.

Suppose, however, that we are offended by others? That brings us to the next scene. Peter is heard to ask, "Lord, how

often shall my brother sin against me and I forgive him? Till seven times? Jesus said unto him, I say unto thee not until seven times, but until seventy times seven." Then he told him the familiar story of the man whose debt of ten thousand talents had been canceled, but who cruelly treated one who owed him a mere hundred pence. Jesus was teaching the lesson which comes to us anew in the words of Paul:

"Be ye kind, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Then follows the picture of the daily cleansing from the guilt and defilement of sin which Christ secures for his followers. They are in the upper room. Jesus is stooping to wash his disciples' feet. Peter is objecting. He is reminded, however, that unless the Master cleanses him he can have no part with his Lord.

"Not my feet only, but also my hands and my head!" is Peter's request.

And his Master replies: "He that is bathed need not save to wash his hands and his feet."

When conscious of sin we must not feel that we do not belong to Christ. We should be reminded of the need and provision which he has made, and believe that the blood of Jesus Christ is cleansing us from all sin.

Now we enter the closing scenes with all their darkness. We see Peter asleep when his Master has bidden him to watch, and there is impressed on us the message which is needed continually:

"Watch and pray lest ye enter into temptation!"

The aroused disciple sees the band of soldiers seizing his Lord, and he smites off the ear of Malchus. He tried to strike off his head. It is a picture of loyal devotion. It is an exhibition, however, of the most pitiful rashness. Peter is imperiling the cause of Christ. He is making him to appear a fanatic and a rebel instead of being the king of truth. There is still danger lest by anger and violence and hatred the followers of Christ, though loving him truly, may compromise his cause.

Following Christ "afar off" we enter the courtyard with Peter and there witness a scene with which we are too familiar. Only too often have we acted the same part. Thrice Peter denies his Lord, and then goes out to weep bitterly. Few are the followers of Christ who have not known the sting of those tears!

Can we imagine the darkness of the hours which followed, or the contrasted rapture of that meeting with the risen Christ when all alone the penitent disciple received from his Master the word of pardon and of peace?

The last scene is by the sea. Here the humbled Simon is thrice asked to acknowledge his love. Thrice he declares it, and each time is bidden to resume his public service of the Master. One supreme condition for all who would serve Christ is love for him. Learning of his own death, and asking the fate of John, he received that word which comes to us all:

"Follow me!"

The pathway may be marked by failure and by fault as well as by success and triumph, but as we keep on trusting him we shall become of increasing service both here and in the world to come!

*Administration Building and entrance gate to the Biederwolf Leper Colony, Korea.*
(*See also page 388.*)

# Aspects of Faith in Hebrews Eleven:

## VI—The Optimism of Faith.

Rev. James Reid of Eastbourne, England.

*By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. Hebrews 11. 22.*

We have been thinking for several mornings of different illustrations and aspects of faith. So far the faith the writer has been illuminating for us has been faith revealed in some great act of living. We come this morning to see faith revealed in the act of dying.

That has always been recognized as faith's final test. How does it shape itself then? What is its outlook and attitude as the soul goes fluttering into the great darkness? Can it abide the hour of dissolution and physical decay?

The Christian answer to the challenge of death has always been clear, and has been recognized as its highest victory.

I fear no foe with thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still if thou abide with me!

And the experience of the Christian heart is that he does abide. But Joseph lived a long way before Christ, and the light in those days was not so clear. Yet all the elements of a true faith were there in his spirit as he too fronted to the dark. By faith when he died Joseph made mention of the departing of the children of Israel, and gave commandment concerning his bones.

The first thing that appears in this faith of Joseph is his belief in the destiny of his race and people.

That had all along been the dominant thought of his life. Death brought it to the surface, as death often does. Now as Joseph dies the dominant idea that had slept in his soul and kindled his dreams all through the years springs into light. It was the destiny of his nation in the purpose of God,—the promise that out of their family, lowly and weak as it was, a little group of wandering farmers, he was going to make a mighty nation through which he would reveal to the world the treasure of his love and truth.

It is a revelation of the sterling quality of his nature that he had kept this faith all through his life. He might have been pardoned had he flung it from him as a dream when he found himself cast by his brothers into a pit, and when later on in Egypt he was thrown into prison for years on a charge that was false. That was a test that would have been too much for many a man. As a matter of fact, he kept his faith and his faith kept him.

The best reward and the truest evidence of faith are that it enables us to meet and overcome adversity. The man who in the dark day throws it from him, as some do, is casting away the one staff by which he can hope to keep his footing amid the floods, while he is also sacrificing the best evidence that faith is true. The man who fights for his faith in the midst of troubles that threaten the noble view of life is standing in the place of victory.

But it was still more wonderful that he kept his faith in the destiny of his nation through all the golden years of prosperity.

He might have been tempted as some have to let it go, to despise it as a mere dream, a feeble star which the dazzling sunlight of Egypt put out as the morning light puts out the light of other stars. He might have let his heart go out to all the glory and splendor of Egypt. What greater destiny could any man want than to become prime minister of Egypt at the height of her glory? What finer destiny could life hold for any family than that they should become absorbed in the life of that wonderful country?

Many a man has let his early faith go in circumstances like these. How many are there nurtured in the simple piety of some humble home, trained to believe that the only real worth of life is in the things of the spirit, in the service of men and the love of God and the service of his purpose, and then as they went out into life nourished by this early piety in the qualities of heart and will that enable men to rise in life and to make their way against hardships, and as they got on in the world by the power which this faith gave them, and the honors and riches and pleasures which the world has to offer began to crowd upon them, they have

thrown away their early faith, or let it fade out of their life! The gods of Egypt take the throne and displace the God of Bethel. The ladder of prayer that rises from earth to heaven carrying the traffic of the angels of God is supplanted by a much more solid ladder,—that on which they have climbed to a success which is measured at the bank and chronicled in the social column of the newspaper. It is a poor exchange.

A man may not make it deliberately. It often comes like a kind of infiltration or like a slow dry rot that is not noticed till something gives way under our feet. One of the hardest things which faith has to meet is the glare of prosperity. There are so many ways in which the things which it brings seem to satisfy the heart and supply the elements of religion, the appeal to the imagination, the sense of freedom and escape, the feeling of victory over the world,—even though it be by a surrender to its spirit. And there are people who cannot resist it. One of the most pathetic sentences in the whole of Scripture, written by the Apostle Paul at Rome while he was waiting for his trial, was this: "Demas hath forsaken me, having loved this present world." Poor Demas, he did not realize what he was doing, giving up the friendship of the man who did more than any other to make history, and surrendering his chance of helping the movement which was to change the face of Europe for a handful of silver and a ribbon to pin on his coat! It is to Joseph's credit that his prosperity did not kill his dream. Rather he made his prosperity and his position the means of serving this purpose of God. For when he looked back the biggest thing that his position had enabled him to do was to keep alive that family in the time of want, to help them survive when they might have died out. The biggest destiny which he could dream of for his family and his children was not anything to which they could rise in Egypt; it was the career in which they and their successors should become the channel of God's purpose, even though it meant a desert of hardship and struggle.

Yet another thing might have killed this dream had not his faith kept it alive,—the sense of the injuries he had suffered, the stupidity and jealousy of his brothers.

When he looked at them and thought of the kind of people they were it must have seemed to him the wildest of ideas that God could use them to be the forerunners of a nation that would outdo the world in character and in the mind that revealed God. He might have felt with some justification that these were not the sort of people to whom a great movement would be committed and out of whom God could fashion a great redeeming nucleus. He might have been afraid as he looked ahead and realized all the temptations to which the life in Egypt would expose them, that somehow they would just be swallowed up and their identity lost as a feeble stream is dried up in these same Egyptian sands. But in spite of it all he held on to his faith, his dream of a victorious future. To the end he kept his faith alive. All his policy was colored by it, all his work was illumined by it, and his last act was a prophecy of its final fulfilment. He saw his people setting out when the time came to find their own free and independent life in which God could use them as a channel for his Spirit, and he banked on that vision. He gave commandment concerning his bones. He wanted to be with them in spirit, and the symbol of it was that he should be buried in the land to which they were going, where they would find their home and their base of operation and influence. It was a sublime act of optimism and confidence!

It is three thousand years and more since then, and we can look back and see how marvelously Joseph's confidence was justified. In his own way he believed in the purpose of God for his people and for the world, he saw and believed in the future kingdom of God. Giving himself to this faith and to live for it he was not putting his life into a vessel that was going down. He was not risking his all in an enterprise that was going to fail. He was putting his strength into a movement that was finally going to succeed beyond his dreams, and to hold its own as Israel did against the power of all the empires of the world to destroy it or absorb it. There is no more wonderful story than the story of how one great world empire after another tried to overwhelm the little Jewish nation and finally failed. Egypt tried it, and later was overwhelmed in the flood through which Israel escaped. Assyria tried it, and while it in part succeeded there

was a nucleus left which was unconquerable and held on, and Assyria perished. Babylon tried it, and took them captive and burned Jerusalem to the ground. But Babylon herself was overthrown, and her great city became one with the dust of the desert. Greece tried it. In the days of the Maccabees she came pouring in upon that little nation, seeking to demolish its worship and root out its faith. But she also met with a resistance in which she was overcome. Rome tried it, and for a while became her master and finally dispersed the nation. But out of Jerusalem there had arisen another nucleus, the Christian church, and finally she too, despised and persecuted, held on through the destruction of the Roman empire and saved the best elements of its life. Joseph did not see all this. He could not see so far, but he saw far enough to see clearly that God has a kingdom which cannot finally be defeated, and in this optimism of faith he found strength through life and peace in death.

### Assurance of God's Final Victory.

The message of his faith for us today is a call to this same optimism of faith. No faith can be firm or strong without it, the optimism that comes from the assurance of God's final victory. And we never needed it more than we need it today, when many people in the world around us talk and write as if Christianity were at the point where the only thing left for us is to compose its epitaph and celebrate its past achievements in song or story for a future that will think of it at best with a certain pathos, as we think today of the greatness of vanished Rome while we stand amid the ruins of her temples and palaces. There are others within the churches who have given way to the popular feeling and the external evidences of the decay of religious faith, and who stand pathetically looking, when they look into the future at all, into a world that will be overwhelmed by paganism either of the East or the West. It is difficult to read much of the modern novel and believe that there is such a thing as Christianity in the world at all, or that it is any more than a pious relic. It is difficult, looking at the world as it is today, to believe in a time when the ideals of the kingdom of God will rule men's hearts, or when the spirit of Jesus will finally govern our industrial and international life. But it is not a whit more difficult for us to believe in the progress of the kingdom than it was for Joseph to conceive of that narrow-minded band of farmer brothers whose faith was a mere triviality, as it seemed, beside the glories of Egypt becoming the seed of a divine kingdom. And it happened!

We need to recover today the optimism of faith. We need to catch the vision that filled the minds of the prophets and believe in it. God is calling us to believe in the future as Joseph believed in it, and Isaiah, and Jeremiah, and Jesus. He is calling us to believe in the final victory of goodness and love. That is the nature of a real belief in them, for they have not reached their point of true value in our hearts unless we have seen something in them which we know is finally irresistible: unless we have seen that it is of the nature of goodness that it must conquer evil as life conquers death, that it is of the nature of love that it must conquer hatred as sunlight conquers disease.

There is a point in life's dull hours to which we sometimes come when we say to ourselves when we are driven to the last ditch, "Well, if goodness were only a beautiful flicker of froth on the stream of time it is better to believe in it and to live for it than it is for the other thing!" We are sometimes driven to that, and it is a sure place of recovery. But it is not true faith, faith with its lamp lit and its trumpets blowing and its flags flying.

Faith at its fullest is an optimism that believes in the future of God's movement, in the future of the kingdom of God here on this earth and beyond. True faith looks ahead and believes in what it sees waiting in God's purpose. It believes in a world in which the nations shall realize the spirit of brotherhood. It believes in a world in which industry shall be organized on the basis of coöperation instead of competition, in which rivalry for our public service shall take the place of strife for our own hand. It believes in the enterprises of the kingdom of God, in India and China and Africa redeemed from all that holds it against the empire of Jesus Christ. It takes long views.

These things may not come tomorrow morning, but they are coming. A Mohammedan said to a missionary:

"You work among us and you will not get us, and you will not get our children, but you will get our grandchildren."

Faith takes long views, but it sees clearly. It believes in the kingdom of God in spite of all appearances, and in this optimism it works and judges of life. Whatever makes for this kingdom endures; whatever does not make for it, whatever stands in the way of this kingdom of God, is worthless. The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever!

### The Root of Optimism.

The root of this faith is a vision of God: the belief in the sovereignty of God, that his purposes cannot fail, that his power cannot finally be overthrown or defeated.

That belief is somewhat lacking in the days in which we live. The war with its awful challenge to omnipotent love gave rise in some minds to the idea of a struggling God, a God who is at grips with the crude matter of his discordant universe in a struggle in which the issue is doubtful. There is something in that outlook which is true. The world is far from perfect. It is in process of creation, and the process by which God goes on creating and perfecting is like the process by which the artist works at his canvas, the process of creative sacrifice. But along with that and behind that there is another vision: it is of love omnipotent, victorious. Jesus had it, and in it he found amid his apparent failure a peace that breathes like music through all the strife and suffering of his story. "I thank thee, O Father, Lord of heaven and earth!" And in two of the darkest hours of his life as he looked out into the silence the words that came to his lips were these: "All things are possible to thee!"

We want to get back this cheerful optimism of faith committed to Christ's way and service. We are not committed to something that is going down, to something that is bankrupt, to a movement that will fail or is even doubtful. We are committed to a movement that has God in it and behind it, and who is in it the more we let him in, the more we shake ourselves free from the cloud of fear or unbelief and take our stand upon the faith that he will win, and that the kingdom will come.

That was Joseph's faith. And what was more, he was going to be in it. He gave commandment concerning his bones,—that was a symbol of this faith. He was going to be there. His spirit would go marching on.

He had not our clear faith in immortality. The Egyptians among whom he lived had it: they believed in life after death. They thought of it as the same kind of life, and prepared for it by various kinds of food and utensils which they laid beside their dead. Joseph had a glimmering of something finer,—a share in the kingdom which was to come to pass, in the movement of God's purpose. He saw himself taking some part in it, belonging to it. And faith rises into this in Jesus' faith in a personal immortality, in a City of God in which we shall find a place as citizens. That also lies sure in God's victory. For the glory of that City of God to which amid the trials of earth and in the face of death the men of faith have always looked is the glory of a personal life, a life radiant with affection, a life rich with service of love, life and fellowship of kindred souls in which all the deepest and best things in us that have struggled for expression and been baffled shall find fulfilment and release.

Someone asked Tennyson once what he regarded as his greatest achievement, the thing he had most to be proud of. He said:

"It is that I have always kept my faith in immortality."

That optimism, that assurance that humanity has a goal, that we mortals struggling for something beyond us will find it better than our dreams, that there will one day be a victory in which every painful thing will be found to have been worth while,—that faith underlies everything for a man who has seen Jesus. Without it there is no meaning in goodness or self-sacrifice. Christ was so sure of it that he did not even mention it. It is the first axiom of faith. "In my Father's house are many mansions. I go to prepare a place for you," he said. "If it were not so I would have told you."

# Philemon.

Rev. J. D. Jones, D. D., Bournemouth, England.

*Paul, a prisoner of Christ Jesus, . . . . to Philemon our beloved and fellow worker. Philemon 1 (R. V.).*

Sometimes when the biography of some great and famous man is in process of preparation you may see advertisements in the papers begging any who may have received letters from him to send them to the editor that he may use them, if fitting and appropriate, in the preparation of the life. Letters are more revealing and illuminating than anything else. Robert Louis Stevenson's letters, for instance, are a precious legacy, for it is in these letters, the frank outpouring of his heart to his friends, that we see him for the man of courage and devotion that he really was. And people are fond of keeping the letters they get from celebrities, sometimes just because celebrities wrote them, but sometimes because in these letters the unmistakable gleam of genius is to be seen.

Well, here is a letter, a private and personal letter from Paul to Philemon on a purely private and personal matter. The occasion of it was this: Philemon had a slave Onesimus who wronged him. He robbed his master and then ran away. The runaway ultimately found himself in Rome. All the scoundrelism of the ancient world seemed to drift towards Rome. The size of the capital suggested that it was a good place to hide in. Well, Onesimus in due course turned up at Rome. But instead of proving a safe hiding place it turned out to be the place of his discovery. Not that any detective,—if there was such a person in the ancient world,—clapped his hand on his shoulder: it was Paul who discovered him.

Onesimus knew Paul, for Paul had been a guest in his master's house at Colosse. And in Rome Paul and Onesimus met again.

We are not told exactly how the meeting came about, but we can make a good guess. Paul was a prisoner in Rome, but he was a prisoner who enjoyed a good deal of liberty. Though a soldier was perpetually on guard over him he was allowed to live in his own hired lodging, and to that lodging any who wished to hear him speak and preach were at liberty to resort. Paul and his preaching soon became the theme of conversation. The household troops were continually discussing him, and far beyond the limits of the camp, into all the purlieus and slums of Rome the talk about this man and his gospel traveled. And thus it came to pass that Onesimus heard that Paul was in Rome. And one day Onesimus was one of Paul's congregation. He had likely gone merely to see the apostle, but the Spirit carried the word to the heart of Onesimus that day, and when the preaching was over he was found telling his sordid and shameful story into the apostle's ears.

Confession is hard enough, but for the man who has committed a wrong against his fellow there is a yet harder duty to be performed: he has to make restitution. Paul rejoiced over Onesimus. His heart went out to him. In this letter he calls him "My child." But for all his love and tenderness Paul dealt faithfully with him and insisted upon the necessity of restitution. Onesimus must go back to his old master and seek by faithful and loyal service to make up for the wrong he had done him.

Paul would likely have gone with Onesimus in person, in order to ensure a kindly welcome for him, had he been at liberty. But being a prisoner a personal visit was out of the question. So he did the next best thing, he gave the penitent and returning Onesimus this letter.

It is a letter just to bespeak forgiveness and a gracious reception for the one-time runaway and thief who had become a new man in Christ. It contains no doctrinal discussion. It deals with no matter of public and general interest. It is just a plea with a master on behalf of a slave who through the power of Christ had become a brother.

Philemon kept the letter. He kept it as one of his most precious possessions. And, by the way, the mere fact that he kept it is proof that he did all that Paul asked him to do. He received Onesimus no longer as a slave, but as a brother beloved. Had Philemon not done what Paul wished him to do he would never have kept the letter: he would have torn it up or burned it. At any rate he would never have allowed it to

become public property. But Philemon kept it. And what made him keep it was not simply the fact that Paul wrote it, but that the letter itself is such a perfect gem, such a revelation of the apostle's own heart and such a beautiful illustration of the practical working of the Christian spirit.

Philemon not only kept it, but likely showed it to some friend. After Paul's death, perhaps, he allowed it to be published. And the letter commended itself to the Christian conscience as being so obviously inspired by the spirit of Christ that though it was a strictly private letter, just a plea for a runaway slave, it ultimately found a place in the canon of New Testament Scripture.

Now a text from the letter to Philemon tempts one to say a good deal about the letter itself and the writer. It is one of the most exquisite letters ever penned. Paul beats the polite letter writers on their ground. For fine and delicate courtesy this letter has no peer. And what a perfect gentleman, a perfect Christian gentleman, Paul shows himself in this letter! Only a man who was the pink of courtesy could have written it.

Some pedantic and wooden-headed critics have objected to the inclusion of this letter in the New Testament canon on the ground that its subject is so trivial. They forget that a thing ceases to be trivial if it is discussed in the light of great principles. A drop of dew is a tiny thing, but the whole blue canopy of heaven can be mirrored in it. In exactly the same way in this brief letter which Paul sent to his friend to appeal on behalf of his runaway servant all the love of the Christian gospel and the spirit of Christ are concentrated and expressed.

But, after all, the subject of my sermon this evening is neither the letter itself, nor Paul the sender, but Philemon the recipient, and I must not indulge in any more talk about the apostle or about this letter which he sent, or else I shall never get to Philemon.

### Philemon.

Philemon was a friend of the apostle, but not one of his traveling companions. Though Paul in my text speaks of him as his fellow worker there is no evidence to show that he shared in the apostle's evangelistic labors. He seems to have been only a private member, a simple layman.

All that we are told about him is contained in this little letter, and that isn't much. If we had to construct a biography of Philemon out of what is told us here it would be almost as difficult a task as making bricks without straw. But let us gather the scattered hints together and see what they amount to!

He was an inhabitant of Colosse, a town in the interior of Asia Minor. That fact seems pretty firmly established by the statement that Onesimus his slave belonged to Colosse, a statement which is found in Paul's letter to the Colossians. It is confirmed by the fact that Archippus is also mentioned as being engaged in some form of Christian ministry in that church, and the great probability is that the Archippus thus mentioned is the same as Archippus, Philemon's son, who is mentioned in the second verse of this letter.

The second fact we gather about Philemon is that he was obviously a rich or at any rate a well-to-do man. He seems to have been specially kind and gracious to his brother Christians, to have done in Colosse much the same sort of thing that Barnabas did in Jerusalem. You must remember that it cost something to be a Christian in those days. It meant then what it means still in India,—the loss of livelihood in many a case. Philemon was the ready and generous helper of his suffering brethren, and the news of his goodness reached Paul and gladdened his heart. He was sufficiently well-to-do to have a house large enough to accommodate the little Christian church, and Paul can write to him and tell him to prepare a lodging for himself and his company.

A third thing we know about Philemon is that he was one of Paul's own converts. He says in the course of this letter that Philemon owed "his own self" to him.

Now we know that Paul did not personally visit Colosse or Laodicea. The churches in these cities were not founded directly by the apostle, though no doubt they were the fruit and result of his ministry. Where, then, did Paul and Philemon meet? Probably in Ephesus during the three years Paul spent in that great Asiatic city. In Asia Minor all roads led to Ephesus. If Philemon was in business, then business was bound to take him to Ephesus perhaps

every year. If he was, as we say, a gentleman, then perhaps religion would take him up, for all Asia worshiped the great goddess Diana.

In Ephesus Paul and Philemon met. Perhaps curiosity led Philemon to listen to what the Jewish preacher had to say. But if he came to be amused he stayed to pray. Philemon went back to Colosse an other and a different man: no longer a worshiper of Diana, but a simple believer in the Lord Jesus Christ. No wonder he loved Paul! He owed him a debt he could never repay. He had been the means of conferring an unspeakable blessing upon him. He had brought him to Christ, and through Christ to the forgiveness of sins and reconciliation with God and the hope of glory.

There are some people who wonder why society does not rise up and sweep Christian ministers away as mere cumberers of the ground. Ah, they do not understand! The minister through whom a man is led to Christ occupies an unshared place in that man's heart. He is forever enshrined in his affection and love. That was the relation that existed between Paul and Philemon. Paul had been the means of leading him to Christ. Nothing was too good for Paul after that. He owed him his own soul.

### Philemon the Home Missionary.

Now what sort of a man was Philemon the Christian? What effect had his new faith upon him? I find two or three suggestions in this letter.

First of all, Philemon became a home missionary, or to put it still more simply he became a missionary to the home.

You notice that Paul joins with Philemon Apphia his wife, whom he calls "our sister," and Archippus his son, whom he calls "our fellow soldier." There was a church in Philemon's house. After Philemon had found Christ for himself he was anxious that his nearest and best friends should find him too. So, full of his new-found joy he did what our Lord bade the man out of whom he had cast the legion do,—he went home and told his friends. He did what John and Andrew did after that memorable first meeting of theirs with Christ,—he sought out his nearest and best friends and said to them, "I have found Messiah!" Philemon's first and foremost ambition was to be able to share his joy with Apphia his wife and Archippus his son. And soon, as the result of this home missionary work of his, Apphia his wife and Archippus his son were bound to him by a still more sacred bond even than that of love, namely, that of a common faith. Father, wife and son became all of them heirs together of the grace of life, and their house became a church.

What a delightful picture of the Christian household this is! And who of us who are parents and who take our responsibilities seriously would not desire that our homes should answer to this picture? The supreme desire of every parent who is worth the name is that his child should become a child of God. To see his son a "fellow soldier" in the Lord's army, why, every parent who is privileged to have that joy may well sing the "Nunc Dimittis"!

But are our homes of this sort? Is there a church in the house? Fathers, mothers, sons, daughters, are we all heirs together of the grace of life? If not, why not? Wishing will not make them such. We must be missionaries of Christ to our nearest and best if we want to see a church in the house.

Have we been home missionaries of this sort? You fathers who profess to know Christ, have you ever talked of him to your sons? You mothers who profess to love the Lord, have you ever spoken of him to your daughters? You brothers and sisters, have you ever talked of him to your brothers and sisters? The home is not an easy place in which to carry on missionary work, but it is there we have to begin: not in the ends of the earth, but in the home and amongst our friends. We needn't seek for a sphere of Christian service. It is right here at our doors.

Begin there as Philemon did, and you shall become a fellow laborer of apostles and prophets and martyrs! Your work as surely as theirs shall at last receive the Master's "Well done!" And you shall not have to wait till that great day for your reward, for if you become a faithful missionary to the home you shall have the unspeakable joy of seeing those whom you love putting their faith in Christ and sharing with you in the grace of eternal life.

### Philemon's Philanthropy.

But Philemon's Christian service did not confine itself to the limits of his own home.

He became the generous helper of his brother Christians.

He made friends of the mammon of unrighteousness and used his money to minister to their needs. "For I had much joy and comfort in thy love," Paul writes in verse 7, "because the hearts of the saints have been refreshed through thee, brother!" In Philemon's case religion issued in philanthropy.

I don't know that Philemon was a man of shining gifts. He could not preach, or anything of that kind. But his faith issued in practical usefulness. Religion always does so when it is real. The connection between religion and philanthropy is that between the tree and its fruit. A fruit tree that bears no fruit is sterile and useless: it might just as well be cut down. On the other hand, there can be no fruit without the tree. Religion must issue in philanthropy. If it doesn't issue in philanthropy it is a vain and useless thing. On the other hand there is no philanthropy without religion. Religion is the tree from which the fruit of philanthropy is gathered.

Religion that does not issue in philanthropy is vain. Unless religion makes us kind and helpful and loving to our fellows we are not Christian at all. There is no such thing as a selfish, hard, greedy, grasping Christian. A selfish Christian is a contradiction in terms. The life of our Lord was a life of love, of sacrificial and uttermost love. He did not even keep his life back, but laid it down on the cross that he might win life for you and me. And if we really believe in Christ, that means that we too believe that love is life and that life is love. If life does not mean love for us we do not believe in Christ at all. If we do not love our brother it is of no use pretending that we love God.

That is the test Christ applies to our religion, the test of philanthropy. We may have all knowledge and faith, we may have prophecy and tongues, but if we have not love they profit us nothing. Christ asks us no questions about our ecclesiastical position or even about our doctrinal belief. He asks, Did you visit the sick, did you feed the hungry, did you befriend the helpless, did you comfort the sad? If not, though you may have prophesied in his name and in his name cast out devils, your religion is all an imposture and a sham, and he will say, "I never knew you. Depart from me!" Religion that does not issue in philanthropy is futile and vain.

The other side of the truth is that philanthropy depends upon religion. You can no more have philanthropy without religion than you can have fruit without a tree to bear it.

That is a suggestive little verse which you find as verse 5 of this letter. Let me read it to you! "Hearing of thy love, of the faith which thou hast toward the Lord Jesus and toward all the saints." All the commentators agree that the order is confused. What Paul is really giving thanks for is Philemon's love towards all the saints and his faith toward the Lord Jesus. But he splits that sentence about Philemon's love towards all the saints in two, and inserts into the heart of it this other sentence about "faith towards the Lord Jesus." Commentators account for this by the rush and sweep of the apostle's thought, but I am not sure that the arrangement may not have been intentional, and that the apostle meant to suggest that at the heart of Philemon's love to the saints was his faith in the Lord Jesus; that the source and fountain of his philanthropy was his religion, and that without religion there would have been no philanthropy at all,—it was born of his religion and sprang out of his religion. The reason for his lavish kindness to the saints was that the love of Christ constrained him.

And that has been the core and center of the philanthropies of the past twenty centuries,—religion. It was religion that built our hospitals and infirmaries and orphanages and almshouses. It was by no accident that hospitals have taken the cross as their badge and sign. It is the love of the cross that has established and maintains them all. It is religion that has created our great philanthropists. Think of them, Catharine of Siena, John Howard, Elizabeth Fry, David Livingstone, Lord Shaftesbury, Arnold Toynbee, General Booth! How they labored to bless their fellows! But it was their religion that impelled them to the work. The love of Christ constrained them. And apart from religion philanthropy, like morality, has no real life. The one depends upon the other.

If you tell me that you know of many who

are zealous and generous philanthropists who are not Christians I freely grant it. But you must remember that Christianity has created the mental and moral atmosphere of our day, and its influence is strongly felt by many who refuse it allegiance. The philanthropic impulse may last long after it has been divorced from the religion that gives it life, much as a cut flower will last for several days though severed from its root. But sooner or later, the cut flower wilts and withers, and philanthropy divorced from religion leads but a precarious life. Society ladies may adopt slumming as the latest sensation, and may find some sort of pleasure in it for a fortnight, but it takes women like the Salvation Army sisters with the love of Christ in their souls to go on with the work from one year's end to another. But imagine the influence of religion totally gone, and do you suppose our world would still be blessed with the gracious charities and philanthropies we see everywhere at work today? Study the writings of our materialistic and atheistic thinkers and you will discover for yourselves! Their world is a hard and pitiless world, with no pity for the weak and helpless. In the materialistic world philanthropy has no place. It is scorned and dismissed as a sentimentalism.

The fact is, my brethren, there is so much that is base and ugly, mean and foul about human kind that love for man as man is not a strong enough motive to make us go on serving them and trying to help them. The love, indeed, is apt to change into disgust and despair. We need something more than the love for man as man if we are not to grow weary in well-doing: we need to see man as brother for whom Christ died. For whom Christ died, that is the motive! Inspired by that motive we shall not faint nor fail. We shall be willing to become all things to all men if by all means we can save some. Philanthropy will not wilt or fade when it has religion for its root.

### Philemon's Love.

For a last word I add this: throughout this letter Paul's appeal is to Philemon's Christian love.

Love was to solve the difficulty about Onesimus. By his theft and subsequent flight Onesimus had exposed himself to condign punishment. Paul appeals to Philemon's love, and urges him instead of punishing Onesimus to receive him as a brother.

And quite obviously Philemon's love was equal to the demand. Love broke down the barrier between master and slave and made them brothers. Love filled up the yawning gulf and pulled down the huge dividing wall which slavery had made. Soon Christian men without pressure of any sort were giving freedom to their slaves. They could not hold them as slaves when they were brothers in Christ. In the long run love uprooted slavery altogether.

And here I get this suggestion which I leave with you as I close: love is the real remedy for all the world's inequalities and wrongs. There are injustices and oppressions amongst us still almost as rank and cruel as slavery was. We seek to deal with these things by law and get them abolished by act of Parliament. I have no criticism to pass upon attempts at getting at social reform by means of law. I sympathize with it, and have done my best to help it. At the same time I know quite well that oppression and injustice and wrong cannot be finally abolished by law. There will be injustice and wrong as long as men are grasping and selfish. The real remedy for all our evils is love. "Beloved," said the apostle, "let us love one another!" If we did that there would be no social trouble. The new earth wherein dwelleth righteousness would be here.

You remember St. Paul's great word in the 13th of Romans:

"Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law. For this, . . . . Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself! Love worketh no ill to his neighbor: love therefore is the fulfilment of the law."

# The World's Need, and the Gospel to Meet It.

Robert E. Speer, D. D., New York.

"The World's Need, and the Gospel to Meet It"—these are old and familiar words, and the ideas that they suggest are old and familiar ideas. Our temptation sometimes is to grow restless with them, and just because they are old and familiar to discard them and to substitute for them whatever we can think of that is new and different. To yield without reservation to that temptation would be just as foolish as it would be to reject our old categories of thought,—time and space, and cause and effect, and succession,—or the thought and use of the natural elements, fire, water and air, and land and sea, or to suppose that we had outgrown our prepositional relationships of beneath and above, before and after.

After all, there is plenty of novelty in the application of the old and familiar principles to the new conditions of our day. Without abandoning any of the old and abiding truth one has no great difficulty in finding new terminology. Professor Tawney had no trouble in doing this in thinking of the evil of a selfish world in terms of "the sickness of an acquisitive society." And one could carry much further this idea of the transposition of the old conceptions of the world's wrong and sin into terms of sickness and disease. The world itself is ready to admit that something of this sort is the matter with it. It believes itself to be sick, and the physicians who are best informed about the patient have no great difficulty in dealing with its condition in terms of medical diagnosis, and trying to prescribe for it the remedies that will meet its sickness and its suffering.

It may be that there is too much agreement among us in trying to think of the world's need today in these new terms. One wonders whether some of the agreement among the doctors is not so specious as to call for a little scrutiny and examination.

They are agreed, for example, in finding the source of the trouble today almost always in the field of our collective relationships. They pass over the difficulties which are local and personal, and often even the national difficulties, and concern themselves with those larger aspects of our modern world which are obvious enough,—our international, interracial and collective troubles.

It is true that all the nations have come together today even more intimately than the people of a single neighborhood in other years. That is an element of real novelty as we face the world's need. The old ideas must function in a new world. The ancient principles are valid still, but their application is novel enough to satisfy anyone. I remember well a remark of the late Dr. D. C. Green, one of the ablest early Congregational missionaries in Japan, who contended that the modern history of Japan must be construed not in segregation but simply as a field in which universal tendencies and universal ideas were all finding their application.

We are tempted to think of the problem of the world's need in these broader, collective terms because it makes us more comfortable. I heard a little boy say to his mother some years ago, when she was talking to him regarding his personal shortcomings:

"Won't you please change the subject? I don't fink what you are talking about is very interesting."

It came entirely too close home! One wonders whether a good deal of the ordinary modern diagnosis of our world needs may not concern itself as much as it does with the problems of collective relationships because they are more interesting and more distant than the problems and needs of our local communities and of our personal and individual lives.

A moment's reflection, however, will show that these world problems are individual problems. I remember the writings of Orestes Brownson who moved through a pretty wide range of contradictory ideas but held to one great principle. That was the organic interpretation of national life and duty. He always found the same obligations and sanctions, and much the same type of problem, in society as in the life of every individual man and woman throughout the world. So one does not bother himself much with the attempt to divide between the need of the individual man and woman and the needs

of the world, or between the gospel that will meet the needs of the world collectively and the gospel that will meet that need fundamentally and individually,—they are all the same needs, and the same gospel will meet them all. Individual men and women and all men and women come under the great unity of our common humanity.

### Conflicting Ideas.

When we try today to listen to the voices that are seeking to describe the needs of the world it is a jangle of conflicting ideas.

We hear the voices of those who insist on considering the health of the world in economic terms.

We have had produced in America recently a great book that has rewritten our national history in terms of the dominance of economic motives and interests. It is a notable book in one respect: it was written by a man and woman together, and it has sought to do justice to the place of woman in American life and in the development of American civilization. It is "The Rise of American Civilization," by Dr. Charles A. Beard and Mrs. Beard. But it gives one a feeling of chill. It reduces the spiritual forces to a minor place. It makes no mention, in two great volumes of about 800 pages each, unless I missed the names, of Horace Bushnell or of Phillips Brooks. It is not a reconstruction of American history that makes the deepest appeal to us. Everything is expressed in terms of economic motivation, with subordinated reference to spiritual causes or the great Christian conceptions.

All around us today are honest men and women who are proposing to solve the problems and needs of the world in economic terms. Norman Thomas has done so. He is a thoroughly high-minded man, and no better speeches were made in the recent campaign than were made by him as the Socialist candidate for the presidency of the United States. I have heard him in his speeches set forth this whole question of the disease of the world in purely economic terms. He would be among the first to recognize spiritual influences, but the construction with which he is working is economic.

There is a sense in which the world's problem is not an economic problem. It is not so in the sense that the world's resources are inadequate to the needs of mankind.

The food supplies of the world, Professor East tells us, will not maintain any larger population than is here now. We have come to the crossroads and must choose between birth control and economic starvation. I do not think that is true. The resources of the world are abundantly adequate to meet the needs of mankind, and they always will be. There need not be any hunger or suffering or want anywhere in the world. You can certainly say it of the world as a whole. I traveled across Argentina at the time of the greatest famine they have had in recent years in China. Men were dying by the millions in China for the need of food. In Argentina, piled up by the railway stations, the grain reservoirs were full and wasting,—enough to have fed the hunger of Asia. And I think this is true even in China herself. Bishop Graves told me yesterday that the hunger of China was not due to the fact that there was not enough food in China. Not to speak of our undeveloped economic resources or the discoveries of synthetic chemistry which will be made as there will be need, there is enough in the world now for all.

The problem of the world's need is economic, however, in the sense that there is inequitable distribution between nation and nation, and between class and class, and between individual and individual. Men are not contributing to the life of the world according to their ability, and are not content to draw from the world's supply according to their need. Some of them are drawing at a rate which is greater than their own needs, and others get far less. The sickness of the world is an economic sickness, also, in the sense that there are real economic wrongs and injustices, due in part to individual delinquencies such as greed and exploitation, indolence and waste, and due in part to wrong economic systems and principles, and to the lack of check on the operation of principles, limitedly right. There is a real work of economic readjustment to be done. There are economic wrongs to be righted and a new economic order to be discovered and established, wiser than any that men have yet lived by.

And some tell us that the need of the world is educational.

If we mean by education the dissemination of right ideas and the power to use those ideas effectively in human life, then fundamentally, of course, the need of the world is always an educational need. We have wrong ideas that are too potent, and we have right ideas that are ineffective. But the educational need of the world is fundamentally ethical and spiritual. Fundamentally the problem is how to get rid of moral evil. And here, obviously, the need of the world is just the same as the need of the individual.

The need is to find deliverance from fear, —health-fears, money-fears, work-fears, fears of relationships, fears of the future and of what it may or may not bring. Few of us have learned the escape from fear. And what is true of the individual is true of the nation and of the world. It is full of fear, and fear breeds armaments and wars.

The world needs to discover, also, a way by which not only fear but suspicion can be overcome. Again the individual and the collective whole have the same needs. Men and mankind need to be lifted out of distrust. Where does it come from? No doubt from the sense of superiority and from not crediting others with the same things with which we credit ourselves. Nation A suspects Nation B and arms against it, and Nation B suspects Nation A and arms, —and so on. Why not let the suspicions nullify one another? Such suspicion in the last analysis simply rests on each man's unwillingness to grant to others that which he expects them to grant to him.

The nations do not trust one another's honesty, and accordingly we load ourselves with military accouterments and say that we fear the other man will come and take our property away from us. All the nations feel this way. Either there is universal ground for this kind of feeling, or there is practically no ground at all. We would do well to rid life of the incubus and the curse of it. For myself, I think we should all be in the League of Nations, building a law-abiding world.

The world is getting sick of the perpetual talk about strife and the inevitableness of war, and we are hungering to get rid of that burden. I tore out of an Anglo-Indian paper in India this poem which was written by an Indian poet:

"Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of Kali Yuga years,
Frightened with chaos, darkness, fears:
Life is an ill, the sea of births is wide,
And we are weary: who shall be our guide?"

And all the rest of the world, too, is weary of the battle instead of the brotherhood.

The world needs, too, a new ideal of world-service and unity.

A few years ago I traveled in Persia in the midst of a bitter winter. We stopped one day in front of a little Persian tea house, and looked over the barren waste of Persia. As I sat in front of the tea house I found in my pocket a bunch of newspaper clippings which had been sent to me, and among them a speech of Mr. Vanderlip's which he had made after the war in Southeast Europe. He made a plea for the new conception of what it was right and possible for nations to do. The United States had always thought it was legitimate to spend any amount of money in necessary war, and in preparation for war. They would go anywhere in the world and spend that money for purposes of necessary war, but never were willing to believe that they were warranted to spend in the same way the proceeds of taxation in the mere ministry of peace. And he made a plea for construction and up-building, for purposes of life instead of death. And I looked out in front of me and saw the poor land of Persia, and I knew that what we spent in one day in the World War would have rehabilitated the land, would have built roads and given them a school system and hospitals and sanitation, and Persia would have been put on the begin-

ning of a new national life, all with what we were spending daily in the Great War!

As we neared the village of Turkomanchai a farmer came out with his little boy, and as we went on together we talked with him about his country. The road was a bog of mud in which the horses sank above their knees. The farmer and his son walked along a narrow embankment thrown up beside the road. We asked him about the conditions of his country. It was a ruin, he said, without roads, without schools, without freedom and without progress, "but," said he, "these conditions will not continue long. Persia was once a great country, and Persia can be a great country again. Our people are good people. All they need is for someone to come and help them to begin. And America is coming. She is coming to help us build schools, to show us how to make roads and to recover the glory of the past." What could one say to such a man? Should we have told him that his ideas were chimerical, and that nations regarded the destruction of other nations as a legitimate form of expenditure, but not their reconstruction? And yet, what could be more Christian than such a conception of national duty as would lead each nation to ask how it could be most helpful to other nations?

Consider how different the world would be if there were national practices of the Golden Rule! If China and all the other nations practised it in the matter of reparations! If the United States practised it in the matter of immigration! If all the nations practised it in all matters great and small! No doubt there are backward and forward nations, and necessary inequalities in the world's life. But inequalities which give one nation enormous power do not imply thereby its right to enormous exploitation, but entail its duty rather to service commensurate with its power.

The world needs not only freedom from fear and suspicion, but a new mind of peace and goodwill, an interpretation of national power in terms of duty and helpfulness.

It needs, also, both individually and corporately a new moral energy, courage and action. The fatal taint that St. Paul felt in his own tragic personal experience is as vividly present in national and racial character. Men see and approve the better, but follow the worse. The moral ideals which they know are supreme are surrendered on the weak plea that human nature is what it is and cannot be changed. It is quite true that it is what it is and that it needs to be changed, but changed it can be.

The world of men is like each man in the need of a pure heart and of the visions and the hopes which a pure heart alone can give. The world does need more practical knowledge and understanding of the economic and physical conditions of human well-being. It is true that a great deal of the evil of the world is not due to ignorance but to bad will or to the weak will that allows itself to be coerced by influences to which it does not want to surrender, but to which for lack of moral power it does surrender. The pure heart that the world needs includes both a truer understanding and a better will. It is out of a pure heart that the visions come,—visions of a City of God full of right relations, of the understanding of the true laws of human good, and of downright obedience.

### The Only Gospel.

The only gospel that will meet the needs of the world is a gospel that will meet these needs of which we have been speaking.

It will be a gospel of truth and of righteousness.

This is what it must be fundamentally,—truth which is the only foundation of righteousness: the truth about God and about life, its meaning and nature and end; about relationships, the relationships of individuals and the relationships of groups; the truth about duty; the truth about the nature of truth itself. No doubt there is truth that is made by life as the pragmatists tell us, but there is truth also that is there whether life uses it or not, and that will arise at the last to judge life that has trifled with it. Our gospel is a gospel of objective reality. It rests on true principles, which are principles whether men realize them or not and which are true whether men admit them or deny. It is a gospel of truth, too, in the sense that it sprang from and still springs from, that it stood upon and still stands upon, the great body of historic facts which were in history and are in history, which faith did not create and which unbelief cannot destroy. The Christian gospel is not our creation. It is God's gift. And we are speaking to the

world's need not the message which that need evolved out of itself, but the message which God speaks to men, the word that was in Christ, full but ever unfolding, absolute but ever adaptive to guide the changing experience of man. On this everlasting truth the everlasting righteousness is built: the righteousness not of a human order, self-evolving, but of a divine will struggling to unfold itself in human life. And out of such truth and righteousness will peace come. For "the fruit of righteousness is sown in peace of them that make peace."

The gospel that will meet the world's need must be a gospel of love and goodwill and trust.

We want to be rid of fear in the world. How can we be rid of it? There is only one way. Perfect love casteth out fear! Nothing else will cast it out. We can only destroy fear by the positive remedy of kindness and love and goodwill. And we had best begin the application of this gospel as near home as may be, in our own relationships in household and office, business and church. Probably there is not one of us who is not involved in difficulties now which we think of as institutional or administrative, as rooted in problems of organization or of policy, when as a matter of fact our real trouble lies in the want of human trust and kindness, of the spirit of Christ, in the homeliest of human relationships.

Many voices are calling us afresh today to reconsider the whole problem of organic church unity, and as we face again these problems all kinds of questions will arise out of property interests, doctrinal confessions, conceptions of history and institutional theories. These are real problems, and they will prove absolutely insoluble to us unless there can be opened among us a new fountain of faith and love: of faith in man, such as St. Paul pled for, as well as in God; of love for man, such as St. John declared was the only evidence and the glorious security of a transforming love for God.

The world needs a gospel of true brotherhood and justice.

Our human problem is indeed a moral and spiritual problem, but the gospel is economic also. The New Testament is full of economic principles, as the "Christian Socialists" of the last generation in England clearly enough discerned, and as we shall discover on the judgment day if we do not find it out now. Our Lord himself more than once stated the apologetics of the gospel in terms of economics and sociology. The New Testament is full of a description of human society far beyond anything that we have dared yet to incorporate in our institutions and relationships. Only here and there have there been Christians who revealed in their own conceptions of Christian citizenship what the heavenly kingdom will be when it comes down from God out of heaven,—a kingdom in which all will work, every man according to his ability; where all will receive, every man according to his need; where there will be complete equality of privilege and opportunity; where the only differences will be differences not of class or group or race, but of capacity to serve.

And no gospel will meet the world's need today that is not a gospel of power and of hope.

It is a discouraged day that we are living in. You will find it so in our own organizations in the church and in the missionary field. I know men and women in the missionary enterprise who talk as if we had reached the crest of the hill and were going down on the other side and must reconcile ourselves to reduced contributions and to small undertakings. We hear this all around us in the church.

### Proof and Pledge of Power.

We need inside the church a new note of hope and a new note of cheer, and the only way to get it is to go back to the fundamental Christian fact,—to the resurrection of our Lord. The resurrection is the proof and pledge of the power of the Christian life.

We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." The risen Christ is the proof and donor of all power, and the resurrection is the pledge and measure of it. How may we

know "the exceeding greatness of his power toward us who believe"? Why, "according to that working of the strength of his might which he wrought in Christ when he raised him from the dead." There is no possibility of disconnecting the power of the Holy Spirit from the resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with power according to the Spirit of holiness by his resurrection. And it was the power of the risen Christ which came forth in the Holy Spirit, given without measure to men. Here is power sufficient for all our duty, God's power, free and limitless!

We felt all this vividly a year ago last Easter in Jerusalem at the meeting of the International Missionary Council. Maundy Thursday evening we had gone to St. George's Church at the Jaffa Gate, through which Allenby came in when Jerusalem fell, —or rose,—in the Great War. After our communion service together we went through the deserted streets of the city, down David Street and then through the silent bazaars to the Church of the Holy Sepulchre, and from the Church of the Holy Sepulchre through the Via Dolorosa, up which Christ came that dread day with the cross, by the Church of Ecce Homo over the pavement where he was judged, by the Pool of Bethsaida and through St. Stephen's Gate down to the brook Kedron, and then into the Garden of Gethsemane, where we sat under the olive trees while the clouds hurried across the face of the paschal moon. There we knelt and prayed as our Lord had prayed on that night on which he was betrayed. On Easter morning we were by the grave where he may have lain, and when the sun was well up we gathered for our Easter morning communion at the German Hospice on the Mount of Olives. As we sat there meditating on the resurrection, looking eastward across the Dead Sea to the hills of Moab and Gilead and then westward over the city, it seemed to us that any moment the door might burst open and Simon Peter come rushing in with his joyful cry:

"The Lord is risen! At any moment he may be here! All things are possible now. He has conquered all things. Blessed be the God and Father who has raised him from the dead! Anything can happen in the world where he lives again, by the power of an endless life, for evermore."

It seemed to us that we were ready to go out into the modern world with all its need with the old authentic gospel of the New Testament, assured of its adequacy and its power, and with the presence with us to the end of time of him who came neither to condemn nor to loose, but to redeem and save the world.

I know well what the world says to all this,—"Pure moonshine! Sheer moralistic idealism!" Not so! This is the only hard reality. We are standing on the unimpeachable facts of the world's indisputable needs and the reality of the gospel and the incarnation and the resurrection. We will never get what we want on any other road than this. The world will seek forever for the answer to its needs in vain until it seeks of him who is himself the Great Seeker who came to seek and to save that which was lost. That word "lost" is an old and well-worn word, but as fresh and true today as it ever was, and the only hope for the world is to be found there where alone each man of us can find hope for himself,—"Except a man be born again he cannot see the kingdom of God." Without that no new heaven and new earth filled with righteousness, but with that the heavenly vision and the fulfilment of it:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God!"

---

**Dr. G. Campbell Morgan** is scheduled to conduct a tent meeting in Brooklyn June 30-July 19, after which he will be present at Bible conferences at Binghamton, N. Y.; Cedar Falls, Ia.; Northfield, Mass.; Stony Brook, L. I.; Philadelphia, Pa.; and Baltimore, Md.

**Rev. Robert Laws, D. D.,** whose remarkable work in Livingstonia for nearly two generations has attracted the attention of the Christian world, will be a visitor in America during the summer, being a delegate to the Pan-Presbyterian Convention held in Boston in June. Other engagements which Dr. Laws has made are at Guilford, N. Car.; the Northfield Women's Foreign Missionary Conference in July and the Gen-

EVANGELICAL
SCHOOL OF THEOLOGY



eral Conference of Christian Workers in August. His appointments are being made by Mr. Harold Peirce, 222 Drexel Building, Philadelphia.

There are many who will welcome the privilege of hearing this widely known veteran missionary pioneer and successor to David Livingstone in Darkest Africa.

**Dr. A. T. Robertson of Louisville, Ky.,** has accepted an invitation to lecture at Northfield, August 5-14, to ministers. The lectures, based upon the Greek text, will be as follows:

PAUL AND THE INTELLECTUALS: THE EPISTLE TO THE COLOSSIANS.

The New Peril in the Lycus Valley, and Thanksgiving. 1. 1-8.
Prayer for Full Knowledge of God's Will. 1. 9-14.
The Preëminence of Christ. 1. 15-20.
The Purpose of Paul's Ministry. 1. 21-29.
Christ the Mystery of God. 2. 1-7.
The Triumph of Christ on the Cross. 2. 8-15.
Ritualistic Dogmatism and the Life in Christ. 2. 16 to 3. 4.
The New Man in Christ. 3. 5-17.
Problems of Social Life. 3. 18 to 4. 1.
The Open Door, and Matters Personal. 4. 2-18.

### Next Month.

**The Work of an Apostle,** Dr. Charles R. Erdman.
**Is It Wrong to Doubt?** Dr. George A. Buttrick.
**Great Faith,** Dr. Paul Scherer.
**Living within the Circle of God's Will,** Dr. James I. Vance.
**Witnessing for Christ,** Rev. G. F. Cox.
And others.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year but any sum, small or large, will be welcome.

21349..$ 5 00 21350..$ 2 50 21351..$ 2 40
21352..$ 3 00 21354..$10 00

Dr. Sam Higginbottom, India.
21348.....$17 50

Sir Wilfred Grenfell, Labrador.
21353.....$ 1 05

China.

Dear Sir,

Again do I wish to voice my hearty thanks for the regular monthly visits of your esteemed magazine. I do not know who is kind enough to pay for our subscription, but whoever it is we wish them God's richest blessings. If they only knew what a joy it is to us missionaries out on the far-flung posts of heathenism and superstition they would also be happy because of this.

I certainly like the make-up of the periodical, and the editorials, sermons, and dear Dr. Meyer's devotional thoughts. Keep up the good work! I'm sure it is performing its ministry.

I shall appreciate deeply a continuance of the **Record's** coming. . . . .

(Signed) H. Swenson.

We take pleasure in announcing that upon the completion of Bible Notes for Daily Devotions on the remaining books of the New Testament by the late Dr. Meyer in our September issue the task will be assumed by Rev. W. Douglas Mackenzie, D. D., president of Hartford Theological Seminary.

He will begin in October with daily readings in the Gospel according to Luke, ending each portion with a brief prayer.

*Tenting at the Northfield conferences.*

# Prophetic Teaching and Leadership of Judah:

## From Isaiah to the Exile.

### July 7, 1929.
### The Story of Ezekiel.

Ezekiel 3. 4-11; 24. 15-18. Study also 1 to 3; 8. 1-4; 11. 22-25; 33. 30-33.

This month we have three lessons from the book of Ezekiel, with ten selected passages to study. Let us see if we cannot now get a better understanding of the book, and be in better shape to introduce the prophet and his teachings to our classes! To do this we must first of all read the whole book through, in one or more of the recent translations if possible.

Briefly, Ezekiel was one of the Jews carried captive in 597 B. C. from Judea to Babylon in the second deportation under King Nebuchadnezzar. Nothing is known of his personal history except that he was a priest, and was married. He was contemporary with Jeremiah and Daniel.

Life in Babylonia was not hard for the captives. They seem to have settled in colonies, and to have engaged in business and agriculture. Ezekiel was settled at the river (canal?) Kebar: which is thought to have been near Nippur, whose ruins are now uncovered by archeologists. He had his own house (3. 24; 8. 1; etc.).

He was a seer, taking no part in public affairs as did Isaiah, Jeremiah, Daniel. While he could not exercise his priestly duties in the land of exile he seems to have been a pastor and teacher of his fellow captives (33. 30-33). Out of their religious gatherings came the synagogue. Ezekiel is credited with having preserved the substance and hopes of the Hebrew religion, and so has been called the father of later Judaism.

His ministry lasted 22 years, from 592 to 570 B. C. (29. 17). The burden of his messages up to 586 was the inevitable fall of Jerusalem. With the city and the Temple gone, would the race and their religion survive? What would be their future? After a silence of 14 years Ezekiel spoke once again of restoration to the homeland and future glory. He addressed all Israel, and still speaks to all Israel today.

His book is written in the first person, and is orderly and consecutive. It reveals striking styles in prophecy and teaching,—visions, symbols, figures of speech and action, apocalypse. Some distinctive teachings are the individual and the inner experience of true religion, contrasted with the national and ritual aspects of the Mosaic system hitherto.

Chapters 1 to 24 predict the coming woes of Judah; 25 to 32, judgments upon certain foreign nations; 33 to 39, revival of the homeland and the people; 40 to 48, future glory with a new Temple.

*Ezekiel's commission, 3. 4-11.*

For the whole story read chapters 1 to 3.

Ezekiel was a God-sent man. This passage gives the command to go; tells to whom to go; and with what message. Encouragement is given in the face of failure. Exile has not humbled the Jews before God. But though Israel will not hear and heed, God will give him courage and determination to offset their defiance and stubbornness.

He must himself first of all hear and receive in his heart the message he has for others: get before giving. This is a word for every teacher! It embodies a true principle of pedagogy. It was symbolized in 2. 9 to 3. 3.

The expression "son of man," used over 90 times in this book, once in Daniel, and nowhere else except by our Lord in reference to himself, here means mortal man as contrasted with God.

"Tell them, Thus saith the Lord," whether they will listen or not! It is the need of this hour. It is the reason for our being in Sunday school. May God speak to us in the written Word!

*Ezekiel's wife dies, 24. 15-18.*

A tragic personal episode, in which Ezekiel must not give way to Oriental wailing or follow the usual mourning customs. He must grieve in silence. And he did as he was commanded.

What did it mean?

The prophet's strange conduct was designed to attract the attention of the people, to warn them of the impending doom of the Holy City and sanctuary, to symbolize their own attitude when overwhelmed with grief too deep for tears and words (19-27). It was the price he paid to portray the sorrow of Israel.

How often the death of a loved one carries a lesson, a warning!

"There is a worse thing, Ezekiel is here set to teach us, than a man's own suffering. There is a worse thing than any suffering, and that is SIN."—Dean Vaughan.

*Golden Memory Text—As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Ezekiel 33. 11.*

July 14, 1929.

## Ezekiel Teaches Personal Responsibility.

Ezekiel 18 and 33. Lesson portion, 33. 7-16.

We have reached a place in this book where Jerusalem has fallen and doom has been pronounced upon certain foreign nations opposed to Israel (chapters 25 to 32). Both the Northern and Southern kingdoms have been destroyed because of national apostasy. Are the survivors in Assyria, Babylonia, Egypt, to suffer without relief because of the sins of their fathers? This is the problem dealt with in chapters 18 and 33.

Under Mosaic law there was a definite corporate moral responsibility as families and as a nation. A new principle now emerges, that of individual responsibility.

We are so familiar with this principle as taught in such New Testament passages as the Golden Text that it will have little novelty for our scholars. But we must explain the passage as the principle was enunciated for the first time to the exiled Jews; and for present application we can read into the words the full content of New Testament teaching.

Chapter 18 details personal accountability and standing before God. Chapter 33 more briefly deals also with a watchman's responsibility.

*The responsibility of a watchman, 33. 1-6.*

Ezekiel is the mouthpiece of God for a general statement of the responsibility of a watchman or sentinel in time of attack. If he blows the trumpet he has done his duty, and the people are responsible for their own fate. But if he fails to blow the trumpet the sentinel is liable for the blood of any who suffer.

*Ezekiel a watchman to Israel, 7-9.*

The Lord now lays on Ezekiel a sort of new function: "So thou." His duty is to be twofold: first to hear God's message, then to pass it on; to know, then to warn. If he fails to speak he is accountable for the death of the wicked, but if he speaks he has performed his duty and the wicked man must shoulder his own responsibility. The prophet is not held responsible for the effects produced or not produced by his warning.

*"How then can we live?" 10, 11.*

The specific case of the Jews now appears. Were they suffering for the sins of their fathers, and is there hope for them? Yes, says the Lord God in a great revelation of his character and will. Let the wicked man turn from his wicked way and live! We can read into the words the New Testament doctrine of repentance and faith. Turning from sin to Christ is something the sinner can and must do.

*Salvation under Mosaic law, 12-16.*

This passage deals with aspects of goodness and wickedness under the Mosaic law, under which of course the exiles were living at the time. We know that outward conduct does not determine our destiny. In addition to what we may do the New Testament teaches what God himself has done to settle the sin problem.

Man's fate is not so definitely decided by his past as to make a change either way impossible now. There is no final hold-over. Past righteousness will not offset present sin. Past sins can be blotted out if the sinner turns to Christ.

Every believer, no less than every minister and teacher, is in a sense a watchman. He is put in trust with the gospel, and is under spiritual obligation to the unsaved to pass it on. Are we faithful in this privilege and responsibility?

On the other side, every individual is under the obligation of making personal decision as to his relation to Jesus of Nazareth as Saviour and Lord.

Daniel Webster once said: "The most important thought that ever occupied my mind is that of my responsibility to God."

> The sin that ye do by two and two
> Ye shall pay for one by one!
>
> —Kipling.

*Golden Memory Text—Each one of us shall give account of himself to God! Romans 14. 12.*

---

July 21, 1929.

## Ezekiel's Vision of Hope.

Ezekiel 47. 1-12.

Chapters 40 to 48 make a grand climax to Ezekiel's prophetic ministry. Fourteen years after Jerusalem had been smitten the Lord brought him in visions back to Palestine and set him on a high mountain whence he got views of still future and unfulfilled events for restored Israel. He saw a new Temple into which the glory of the Lord returned (40 to 42); was given regulations for worship there (43 to 46); traced a life-giving stream that flowed out of the Temple (47. 1-12); and received specifications of a new division of the land (47. 13 to 48).

Ezekiel had been in exile some 25 years. The 70 years' captivity was about half over. It is thought that he died before the captivity ended. A tomb in Babylonia is venerated as his today.

*The life-giving river, 1-12.*

First, its source (1, 2)—the house of God, with mention of the altar (sacrifice, atonement).

Next, its progress (3-5). Eastward from Jerusalem it flowed, widening and deepening as it went. Miraculous? Yes, for it had no tributaries as do natural rivers.

Then, the effects it produced (6-12). Re-

turning along the bank of this river Ezekiel saw all sorts of food-trees of supernatural character, and was told by his guide that the waters entering the Dead Sea would sweeten it, so that aquatic creatures and fish would live in it.

*What does it mean?*

It is wise to go carefully in interpreting supernatural visions.

Why not take the passage literally? It is no more supernatural than other prophecies that have been literally fulfilled, nor are its terms more impossible. Zechariah (14. 4-10) tells of definite physical changes that will take place over there when Messiah comes again. Palestine will be revived. On the last page of the Bible John tells of a pure river of water of life he saw proceeding out of the throne of God and of the Lamb (Revelation 22. 1, 2).

The passage of course lends itself to figurative application, and here the imagination of devout preachers has afforded many views.

Some compare the river and its progress and effects with the spread of the gospel, the blessings that Christianity brings as it spreads around the world. This river of salvation is a life-giving stream issuing from the presence of God. It began historically and begins in every individual's experience in a small way. As it progresses one's Christian experience deepens and broadens supernaturally to fulness and fruitage in Christ. It flows toward Dead Seas of sin and need, and wherever it goes it gives life! This symbolizes service.

Some see in the river a figure of the stream of truth and blessing that will issue from Messiah's Temple in Jerusalem, vitalizing and sweetening mankind. Millennial felicity will not be confined to Israel and their land.

Water in Scripture is frequently used as an emblem of the Holy Spirit. Our Lord spoke of the Holy Spirit in the believer as rivers of living water (John 7. 49), bringing fruitfulness and power.

Every church should be a source of spiritual refreshment, and from it should flow forth streams to bless the whole world. Water that does not keep flowing gets stagnant.

*Golden Memory Text—Of the increase of his government and of peace there shall be no end! Isaiah 9. 7.*

---

**July 28, 1929.**

## The Story of Daniel.

Daniel 1; 2. 17-24.

This and the next two lessons are from the book of Daniel. Suppose we read the book through first, noting especially all references about himself!

Daniel is one of the great men of the Bible, mentioned outside this book by Ezekiel and by our Lord. His character is flawless. He is like Joseph in this, and also in his rise to the highest political position in a foreign and heathen court without sacrificing his loyalty to God. Indeed, Daniel occupied such position in three kingdoms, the Babylonian, Medan and Persian.

The book mingles natural and supernatural, human and divine, in a most natural way. The visions and prophecies are distinctive in several ways. They are occupied with Gentile nations rather than with Israel. They charted the course of secular history through four successive world empires, and flash light upon the still unfulfilled advent of Messiah's kingdom on earth. They give dates and numbers which dispensational scholars interpret and apply. Several of Daniel's prophecies seem to be ripe for fulfilment, especially those regarding the "times of the Gentiles."

*Chosen and prepared for King Nebuchadnezzar's service, 1. 1-4, 19, 20.*

In accordance with a custom of the times Daniel was selected among other promising young Jewish captives to be trained for the ruling class. Note the qualifications required: good birth, physical perfection, handsome appearance, intelligence, skill in learning. He was to be taught the language and literature of the Chaldeans. Archeological discoveries in Babylonia give evidence of their highly advanced culture. After three years of training these picked youths would be examined with a view to joining the king's entourage.

But this great opportunity raised a serious moral problem. The selected company of candidates was assigned supplies of food by the king. For some reason not stated—perhaps it was that the king's supplies would probably have been offered to idols and eating such would partake of the character of worship of the idols,—Daniel determined not to touch the food. Evidently he brought his oldtime religion with him to Babylon. This incident forms the lesson for October 13, and so is omitted today.

God gave Daniel and his three friends knowledge and skill in all branches of literature and learning (17), so that with this divine endowment at the end of the three years of plain living and high thinking they were far superior to the learned men of the land. Their loyalty to God won its reward. The other youth who compromised are not heard of any more.

We note, then, certain moral elements of Daniel's character: loyalty to his religious convictions under trying conditions, tact, courage, trust in God, whose intervention and favor are seen in verses 9 and 17.

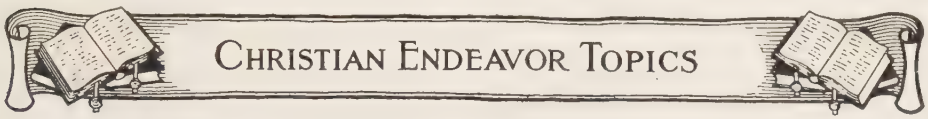
*Prayer and praise, 2. 17-24.*

It was certainly a novel situation for the

magi,—not simply to interpret a dream, but to tell what the dream was when the king had forgotten it. Daniel alone had initiative in tackling the dangerous situation. He asked the king for time, then sought the fellowship in prayer of his three friends, that God would have mercy and reveal the secret. Their prayer was answered.

Thereupon Daniel blessed God in a beautiful little anthem of praise. Note its terms! It gives his views of God, and shows that in addition to his other qualities he was a man of deep and true spirituality.

*Golden Memory Text—They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever! Daniel 12. 3.*




## Mrs. Ida Q. Moulton.

### What Has Made Our Nation What It Is?

Deuteronomy 8. 1-14, 17, 18. July 7.

When General Grant was president he addressed a letter to the Sunday schools of our country in which he said:

"To the influence of the Bible we are indebted for all the progress in true civilization, and to this we must look as our guide in the future."

The founders of our republic, though far from perfect, nevertheless believed in and followed what light they had.

* * * * *

What has made our nation what it is?

**O**—bedience to that "unseen power whose eye doth forever accompany mankind."

**U**—nity. "I never use the word nation when speaking of the United States," said Calhoun. "I always use the word Union. We are not a nation, but a union . . . . of equal and sovereign states."

**R**—eligious freedom. Puritanism, believing itself quick with the seed of religious liberty, laid, without knowing it, the egg of democracy.—Lowell.

**N**—ational resources. And nature, the old nurse, took the child upon her knee, saying:

> "There is a story book
> The Father has written for thee:
> Come wander with me," she said,
> "Into regions yet untrod
> And read what is still unread
> In the manuscripts of God."
> —Longfellow.

**A**—merica's isolation. "Down to the Plymouth Rock that had been to their feet the doorstep into a world unknown, the cornerstone of a nation."

**T**—rusts (public). It is not fit that public trusts should be lodged in the hands of any till they are first proved and found fit for the business they are to be engaged with.—A statesman, 1850.

**I**—mmigration. "Europe has made a remarkable contribution to our life. America is not original except in the ways in which it uses the gifts of others. Labor, art and learning came at first, in a large part, from Europe."

**O**—ur laws. Where law ends tyranny begins.—William Pitt. There is a higher law than the constitution.—Seward. Our nation has recognized both these aspects of law.

**N**—avigator Christopher Columbus, when he landed on the shores of this new world with the sword in one hand and the banner of Christ in the other, he with his company fell upon their knees and praised God for his wonderful goodness to them, thus consecrating from the first moment this country to God.

---

### The Christian Sunday—What is it for, and Why?

Luke 4. 16-22. July 14.

"The Hindu," a leading paper in India, makes this statement:

"The solution of the problems of the world today depends upon the application of the spirit and mind of Jesus to those problems."

"If for five years or even less time everybody on earth followed the spirit and mind of Jesus about Sunday the world would be such a happy, blissful, joyous place that heaven would be begun here below."

* * * * *

A man said: "I can worship God far better on the golf-links or in the fields than in a church."

A friend standing by replied: "I would have more faith in the sincerity of your worship if your fields brought drunkards, criminals, godless and careless men to Christ."

The church, one has said, through its sacred associations make it easier for us to touch the divine, and therefore easier to get in tune with the infinite.

"It is not too much to say," writes Dr.

Macleod, "that without Sunday the church could not as a visible organization exist on earth."

The reverse is also true.

* * * * *

What are sabbaths for? They

**S**—upply the energy which is to fill the six succeeding days;

**A**—nd replenish the vigor which the previous six days have drained;

**B**—athe the soul with spiritual elasticity;

**B**—eget untold blessings for mind and body;

**A**—llow time for the development of home piety;

**T**—urn our thoughts towards the true values of life and actions. Sundays should be days of thinking as well as preaching;

**H**—alt us in the mad rush of money-making;

**S**—ay to our souls, if we will but stop to listen, "Abide in me," "Learn of me," "Live for me." That is all the advice a Christian needs upon the Sunday question, and all that God requires.

---

## Everyday Citizenship.

**Romans 13. 3, 7. Psalm 15. 1-5. July 21.**

Today a man is wearing a striped jacket in prison who at the time of his conviction for outrageous political frauds was a prominent member of an evangelical church and superintendent of a Sunday school. In what he considered his religious duty he served God, in what he considered his duty of citizenship he served the devil, and he is paying the bitter penalty.

Good citizens will not divorce God from duties of citizenship: bad citizens do not hesitate to do so. A single act ofttimes stamps us as either good or bad, as, for instance, the way we handle the symbol of citizenship, the ballot.

* * * * *

A by-stander overheard the following conversation between an American and an Italian who had just come to our country, though his son had lived here for many years.

"America," said the Italian in broken English, "hasn't much art that it can boast of, or much music that it can call its own, but it has taken my son and made a man of him."

The American replied: "That is what American citizenship has done in thousands of cases."

"That son," said the by-stander, "was an honest, law-abiding citizen, and supported the right as far as he knew it."

* * * * *

A man who lived beside a great national highway was seen out on the thoroughfare filling up a small hole.

"Only took me a minute," he said, "and I have probably saved hundreds of dollars for the motorists who went by, as well as something for the state. It needed to be done, and I wasn't busy."

An upright everyday citizen will take an interest in the other fellow's automobile, even if he himself hasn't any. This New Jersey man was not the owner of a car himself. This is a good example of living beside the road and being a friend to man: and that is everyday citizenship.

* * * * *

Rumor has it that Mr. Green came home from church wringing wet, and gave the following information to his wife:

"America will be a noble land to live in when not every American can keep his religion and somebody's else's umbrella."

To act upon Christian principles in so small a matter as taking our neighbor's umbrella from the rack in the church is a part of "Everyday citizenship." To act upon the principle of loving our neighbor's welfare as well as our own is a sure evidence that we are on the road to worthy citizenship.

---

## How the Church is Making Our Nation Better.

**Matthew 13. 31-33; Luke 4. 18, 19. July 28.**

Says Ward Adair, editor of "Railroad Men":

"Frankly, I am disappointed with many things about the church, . . . . but when upright, broadminded and kindly men are successful in their search and find a superior organization to supplant the Christian church of the present day I will feel it both my duty and privilege to leave an institution that is marred by imperfections, and give time, effort and allegiance to the newer and better instrument for the welfare of the human family. . . . . I make but one stipulation,—it must unquestionably be a more potent instrument for righteousness, comfort, brotherhood and spiritual conquest than the church. . . . .

"It might not be unjust to say that the visible prospect of success (in finding a substitute for the church) is not one whit more in evidence than it was five hundred years ago."—"Literary Digest."

* * * * *

The church in making the nation better has been likened to the sand-reed which grows on the sandy shores of Europe. Its roots penetrate to a considerable depth, and spread in all directions, forming a network which binds together the loosest sands; while its strong, tall leaves protect the surface from drought, and afford shelter to small plants which grow between the reeds and gradually form a new green surface on the bed of sand. That new green surface opposes the most stubborn resistance to the

sea winds which would carry the sand far into the interior, devastating the land. Thus our churches save and make our nation.

* * * * *

How is the church making our nation better? By its

**C**—reation of high ideals, and support of those who seek to carry out such ideals;

**H**—olding itself in readiness to help the weak and sinful as well as to supply national leaders for righteousness;

**U**—niversal spirit of brotherhood;

**R**—evivifying power. It matters not what kind of humanity it enters it transforms it into something good and makes the good better;

**C**—oöperative support of all law for the betterment of the nation and mankind.

**H**—olds forth its witness to God as the ruler of nations.

Stevenson wrote: "I never weary of great churches. It is my favorite kind of mountain scenery. Mankind was never so happily inspired as when it is made a cathedral."

*After a meeting at the Northfield Auditorium.*

## Selected Thoughts for the Quiet Hour

***Learn a Text a Day.***

### JULY, 1929.

Monday, 1st. *They that wait upon the Lord shall renew their strength. Isaiah 40. 31.*

What poor starvelings some saints are who live without the diligent use of the Word of God and secret prayer! If our piety can live without God it is not of divine creating.—Charles H. Spurgeon.

Tuesday, 2nd. *Unto him that is able to keep you from falling . . . . be glory and majesty, dominion, and power, both now and ever! Jude 24, 25.*

For all the pathway of life keep your eyes upon him! Keep childlike enough to let him take your hand, and lead you! Talk to him constantly, not only in the special

seasons of prayer, but on the street, anywhere, everywhere!—G. Campbell Morgan.

WEDNESDAY, 3rd. *Unto thee, O Lord, do I lift up my soul! Psalm 25. 1.*

Bow before him in stillness, believing that he looks on you and will reveal his presence!—Andrew Murray.

THURSDAY, 4th. INDEPENDENCE DAY. *When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee! Deuteronomy 8. 10.*

The land is great which knows the Lord,
Where songs are guided by his Word,
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer:
Thus may our country, good and great,
Be God's delight, man's best estate!
—Alexander Blackburn.

FRIDAY, 5th. *For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world. Titus 2. 11, 12.*

What is the gospel of Jesus Christ for if it is not a power to make men keep their hands clean, to make men speak the truth exactly? The Christianity of Jesus Christ is a power to make men honest, true, upright, and to keep them so.—Mark Guy Pearse.

SATURDAY, 6th. *And Jesus answering said, Were there not ten cleansed? But where are the nine? Luke 17. 17.*

And the proportion is much larger today. For gratitude is an acquired virtue and is gained only through unselfishness and faith, —unselfishness which thinks of others and faith which sees God back of all good things.—Floyd W. Tomkins.

SUNDAY, 7th. *Come and hear, all ye that fear God, and I will declare what he hath done for my soul! Ps. 66. 16.*

It is possible for you to preach a gospel which nobody else can preach. It is possible for you to know Christ as I cannot know him. Hence there is a Gospel according to Matthew, a Gospel according to Paul, and a Gospel according to you. And if you do not mediate Christ and if I do not mediate Christ the world will never get a full witness for Jesus Christ, never!—J. Stuart Holden.

MONDAY, 8th. *And the Angel of the Lord called unto Abraham out of heaven the second time. Genesis 22. 15.*

We are mostly too impatient to wait for the second voice, the voice of blessing which follows that of demand and sacrifice.—C. A. Fox.

TUESDAY, 9th. *As for me and my house, we will serve the Lord! Joshua 24. 15.*

I am not my brethren's judge. But I am my Master's servant!—Handley C. G. Moule.

WEDNESDAY, 10th. *What, could ye not watch with me one hour? Matthew 26. 40.*

I wonder how many Christians ever really take the burden of man's sin upon their prayers, and thus at least watch and brood, even if they can do no more. I wonder how often we read the newspaper reports of police and other cases with morbid interest, but with hardly a stir of atoning desire, hardly a thought of the divine heart of suffering within the shadows.—Herbert H. Farmer.

THURSDAY, 11th. *Know ye not that . . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's! 1 Corinthians 6. 19, 20.*

No man can live wisely, deeply, truly, until he has got out of the notion that he is his own property. Herein is the great mystery of the Christian faith.—Joseph Parker.

FRIDAY, 12th. *For we are unto God a sweet savor of Christ. 2 Corinthians 2. 15.*

Oh grant, I pray thee, Lord, that by thy grace
The fragrance of thy life may dwell in me;
That as I move about from place to place
Men's thoughts may turn to thee!
—F. J. Exley.

SATURDAY, 13th. *He shall baptize you with the Holy Ghost, and with fire! Luke 3. 16.*

When the Spirit of God touches a soul it begins to glow, and from it the blessed spark may pass from heart to heart and church to church till an entire continent may blaze with heavenly fire.—F. B. Meyer.

SUNDAY, 14th. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty! Psalm 91. 1.*

What coolness, what quietness, what a delicate wind from the hills of God steals over us when by the mystery of faith and prayer we draw to the soul of Jesus! What a rebuke to all that is evil within us! What a scattering of all unholy embers! How our backslidings are stayed and turned back again under that mild reproach! And how sure we become of God!—John A. Hutton.

MONDAY, 15th. *Christ Jesus came into the world to save sinners! 1 Timothy 1. 15.*

Do you not know that the world today is looking almost everywhere for salvation except the right place, for the accomplishment of the one thing that Jesus came here to give us, the one thing he wills to give us for the taking?—Len G. Broughton.

TUESDAY, 16th. *And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. Luke 10. 30.*

My brethren, there are bruised and broken folk all about us! Oh that it may be said of us that we never passed a wounded man by, but that like Jesus we lived not to be ministered unto, but to minister!—J. D. Jones.

WEDNESDAY, 17th. *This is the confidence that we have in him, that if we ask anything according to his will he heareth us. 1 John 5. 14.*

It is not the multitude or the earnestness of your words in which prayer has its power, but in the living faith that God himself is taking you and your prayer into his loving heart. He himself will give the assurance that in his time your prayer will be heard.—Andrew Murray.

THURSDAY, 18th. *Satan himself is transformed into an angel of light. 2 Corinthians 11. 14.*

Let Satan's subtlety make thee more wise and wary thyself! Take God into thy council!—William Gurnall.

FRIDAY, 19th. *We will be glad and rejoice in thee! Song 1. 4.*

That last word is the meat in the dish, the kernel in the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bliss have their source, aye, and every drop of their fulness in him!—Charles H. Spurgeon.

SATURDAY, 20th. *What mean ye by these stones? Joshua 4. 6.*

It is always fatally easy to forget God's benefits. The first rush of gratitude for deliverance, for answered prayer, and for every blessing is apt to be soon over. Hence it is of value to stimulate memory by every way possible.—J. Stuart Holden.

SUNDAY, 21st. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

Oh for the peace of a perfect trust,
  My loving God, in thee:
Unwavering faith that never doubts
  Thou choosest best for me,—
Best, though my plans be all upset,
  Best, though the way be rough,
Best, though my earthly store be scant:
  In thee I have enough!

MONDAY, 22nd. *Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength! Isaiah 26. 4.*

Oh for the peace of a perfect trust
  That looks away from all,
That sees thy hand in everything,
  In great events or small,
That hears thy voice, a Father's voice,
  Directing for the best!
Oh for the peace of a perfect trust,
  A heart with thee at rest!

TUESDAY, 23rd. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me! Matthew 25. 40.*

When one gets that standard of giving he gives as the spring by the side of the road gives,—not what he can spare, not even what the people need, but he gives his all. He gives his best. And he gives for the joy of giving.—James I. Vance.

WEDNESDAY, 24th. *I will that men pray everywhere. 1 Timothy 2. 8.*

Our best prayers are intercessions. To think of others, our friends, our relations, our enemies, and the whole world, is to follow the Master's example.—Floyd W. Tomkins.

THURSDAY, 25th. *Ye are seen as lights in the world. Philippians 2. 15 (R. V.).*

What happens to you after you have been with Jesus? The world will see that you have been with him and learned of him, and that the Jesus you reflect will cure all the ills of this world.—Melvin E. Trotter.

FRIDAY, 26th. *The Spirit himself beareth witness with our spirit that we are the children of God. Romans 8. 16.*

Why are you going around with your head down, talking about your poverty? The weakest, poorest child of God is richer than a Vanderbilt, because he has eternal riches. Joint-heir with Jesus Christ! That is what the eighth of Romans teaches us.—D. L. Moody.

SATURDAY, 27th. *The Lord make his face shine upon thee! Numbers 6. 25.*

The same vision that Moses saw as he talked with Jehovah, the same vision that Jesus saw on the mount of transfiguration, the vision that made their faces shine will have power to make our lives all luminous and radiant, too.—Robert E. Speer.

SUNDAY, 28th. *And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the Temple and in every house they ceased not to teach and preach Jesus Christ. Acts 5. 41, 42.*

What think you of a Christianity like this? It is ours,—yours and mine,—if we will have it! Does it not kindle our longing, and do not our hearts cry out for so complete a surrender of ourselves to Christ? —Mark Guy Pearse.

MONDAY, 29th. *Be not deceived! God is not mocked, for whatsoever a man soweth, that shall he also reap. Galatians 6. 7.*

Why not accept nature and obey her

annually published ordinances? Why not reason from nature to spirit and say, If it be so in things natural that there is a seed-time and that the harvest depends upon it, there may also be a corresponding truth in the spiritual universe?—Joseph Parker.

TUESDAY, 30th. *The duty of every day. 2 Chronicles 8. 14.*

Be sure of this,—the commonplace is God's workshop, and the commonplace develops the uncommon! Why, it is out of these commonplace things that God has made his beautiful world!—Maltbie D. Babcock.

WEDNESDAY, 31st. *I give unto them eternal life, and they shall never perish! John 10. 28.*

Christian, it is contrary to every promise of God's precious Word that thou shouldest ever be forgotten or left to perish! How can we ever grieve him by doubting his upholding grace? Banish those unbelieving fears which so dishonor God!—C. H. Spurgeon.

## BIBLE NOTES FOR DAILY DEVOTIONS

# Green Pastures and Waters of Rest.

## Rev. F. B. Meyer, D. D., London.

### JULY, 1929

### GALATIANS.

**Monday, 1st. Galatians 1.**

*It was the good pleasure of God . . . . to reveal his Son in me (15, 16, R. V.).*

If you have truly believed in the Son of God it is certain that he by the Spirit has taken up his abode in your heart. But perhaps he is hidden in the deeps of your nature, as the young Joash in the heart of the Temple. He is, therefore, unable to exert that influence on your inner thought and outward life that he should. Is it not befitting that you should ask the Father to reveal his Son in you? He has been revealed to you as the divine substitute, but not in you as the source and spring of holiness.

Beneath the body with its physical existence and the mind with the play of intellect lies the spirit of man, like the most holy place in the Temple of old. That is the shrine in which the shekinah of Christ's presence shines, and in which we can hold fellowship with him face to face. Alas that so heavy a veil of unbelief, of absorption in the world around us, of inattention, hangs between him and us! Would that the strong hands which rent the veil in twain when our Saviour died would rend in twain all that deprives us of this inspiring and most helpful vision of the Son, so that we might anticipate the eternal years!

But such revelations are only given that we may better help others. Not for selfish enjoyment, but for ministering help. Hence the apostle says, "that I might preach him among the Gentiles." Be pleased, O Father, to give us that revelation, that we may speak as those who have seen the great sight and need no further conference with flesh and blood! Then, like the apostles of old, we shall go forth among men, saying:

"We cannot but speak the things which we have seen and heard."

**Tuesday, 2nd. Galatians 2.**

*I have been crucified with Christ: yet I live (20 R. V.).*

Clearly Paul intends us to understand that the life of which he was the center had been nailed to the Saviour's cross, and that Christ's life had been substituted for it. Some have spoken of this real life of Christ in the soul as being mystical and untrue, but there can be no kind of doubt that it is the constant affirmation of the New Testament.

Death, the gate of life. It is obviously so in nature. Once each year nature lies down in its grave, sleeps in unbroken repose, and steps forth again with the glory of a freshly renewed beauty. Often the overclouding of one faculty has been the signal of the quickening of all the rest. The blind Milton becomes the author of "Paradise Lost." Death of a twin soul will often give to the survivor a new impulse toward a spiritual and transfigured affection. We cannot be possessed by the self-life and the Christ-life at the same moment. And wherever by God's grace we erect the cross and assign our own life to its nails, the Spirit of Christ will breathe life and power.

In the flesh, but not after the flesh. We live our life in the flesh as aforetime, doing

the duties of our ordinary existence with careful precision, but we are no longer controlled by the selfish principle which too long dominated us. The attraction of earth is overborne by the mighty drawing of the eternal and unseen. The rush of the whirlpool is unable to prevail over the throb of the steam-propeller within.

Not I. Yet loved and ransomed by the Son of God, each of us is distinct to his loving eye. He does not bulk us all together as a mass, but singles each out for the gift of himself, his prayers, his blood, his ceaseless thought.

**Wednesday, 3rd. Galatians 3.**

*That we might receive the promise of the Spirit through faith (14).*

"The promise of the Spirit" is the invariable term for the special Pentecostal gift, and this is to be equally received by faith as the forgiveness of sins and eternal life. To me this text once came as a perfect revelation. It was the clue to unravel perplexity; the point around which truth held long in solution suddenly crystallized. Before this verse spoke to my heart it had been my constant endeavor to feel the Spirit's presence as the sign of my having received, but now it became clear that one might receive by simple faith God's richest communications, even though the emotion tarried long.

The stages have been thus specified:

There is such a blessing. Yes, there can be no doubt of this, for it pleased the Father that the fulness of the Holy Spirit should dwell in Jesus, that he might communicate him to each member of his church.

It is for me. At Pentecost Peter said this promise is for as many as the Lord our God shall call.

I have not received. It is important to realize what one's standing is. Paul's first inquiry of the Ephesians was to ascertain this.

I would give anything if it might be mine. Because of the life and love and power it would bring into your life, and the immense increase of power over others, there is no sacrifice you should be unwilling to make.

I do now in humble faith receive. There may be no coronet of flame, nor rush of wind, nor flash of joy, but if we have put ourselves in the right attitude toward God, and opened our hearts to receive, he who taught us to hunger and thirst must have bestowed!

**Thursday, 4th. Galatians 4.**

*Until Christ be formed in you (19).*

Christ is in us if we truly believe in him as the sap in the vine, the air in the lung, the steam in the engine; but he may not be formed in us.

Is it not possible that the indefinable sensation of joy and pain, of yearning and unfulfilled desire, are all attributable to this deep-seated process? Christ is being formed within our hearts, dispossessing the old evil self-life, and taking its place.

"O Jesus Christ, grow thou in me,
And all things else recede:
My heart be daily nearer thee,
From sin be daily freed!

"Make this poor self grow less and less,
Be thou my life and aim:
Oh, make me daily through thy grace
More meet to bear thy name!"

The mention of travail in this connection suggests that this informing of Christ does not take place apart from suffering. And probably it is at times when we are in a furnace of pain that the Christ in us grows most quickly. "When my pain became unbearable," says one, "I became conscious that there is a part of our being which no physical pain and no mental anguish can disturb. And there came to me such a sense of God—so enfolding, so assuring, so satisfying,—that I could as well doubt the shining of the sun." The Comforter had come,—Christ was being formed within.

In the egg, when first laid, there is a tiny point of life amid the thick, viscous fluid; but this gradually increases while the other diminishes, and at last there is hardly a trace of this left, and the chick is formed, the egg-shell is broken, and the tiny feathered thing steps forth. The chick is formed in the shell.

**Friday, 5th. Galatians 5.**

*Ye may not do the things that ye would (17, R. V.).*

This is a notable rendering of the Revised Version, which throws a flood of light on the entire passage. The Authorized Version has it, "Ye cannot do": it is more correct to say, "Ye may not do." It is always possible to go back and to fall under the tyrannous power of the evil self-principle, the flesh, either in its more debased or refined form, but as long as we are led by the Spirit, live in the Spirit, and walk in the Spirit, he energizes against the flesh, keeping it in the place of death and allowing the life of Christ to work freely.

In Christian ethics there must be, first, a definite willingness to surrender ourselves to his death. Secondly, there must be a perpetual yielding to the indwelling grace and power of the Holy Spirit. He will deal with the self-life in the deep abysses of your nature. When the antiseptic influence of carbolic acid is in the atmosphere it counteracts the microbes of disease, so that they cannot do as otherwise they would in infecting healthy bodies with disease. An

eminent surgeon told me that he was accustomed to boil his operating instruments in antiseptic mixture, that they might not carry microbes to the open wounds. Oh that those of us who are used as instruments by God would take heed!

When the baleful effect of the self-life is arrested the fruits of the Spirit appear naturally and easily. Note the distinction between work, in which there is effort, and fruit, which swells so imperceptibly and silently on the branch, pressed out from within! Each of these fruits is a variation of the first, which is love. Joy is love on wings; peace, with the wings folded; long-suffering, love in the sickroom; goodness, in business; meekness, in society; self-control, in the regimen of habit for the sake of others.

**Saturday, 6th. Galatians 6.**

*Let no man trouble me, for I bear branded on my body the marks of Jesus!* (*17, R. V.*).

As a slave was branded with the initials of his owner, so was Paul. It was his pride to count himself the slave of Jesus, and to regard the scars which had eaten into his flesh as the brandmarks of his master. Why should men try to deflect him from his course when he was so absolutely implicated in the service of the one great master, Christ?

The service of Jesus. It is founded in his blood, by which he purchased us to be his own; but it must be accepted by the glad consent of the will. We must awake each morning as his property, take his commands for the day, and lie down at night, only satisfied when he has said, Well done! We must own to ourselves that we have no personal rights, no locked rooms, no kind of reserve.

The brand of Jesus. The dislike which our religion engenders, the losses to which principle compels, the averted look, the distant manner on the part of those who could not make enough of us when we lived the life of the world, these are as much his brand, the brand of his cross, as the weals of recent scourgings on the apostle's flesh.

The peace of Jesus. "Let no man trouble me!" My heart has cast her anchor, my soul her foundation, my life her aim. If he is satisfied I am content though the world is in arms. If he is with me I have good company though all forsake. The Master said, "Trouble her not!"

"Lord, as thy temple's portals close
Behind the outward-parting throng,
So shut my spirit in repose,
So bind it here, thy flock among!
The fickle wanderer else will stray
Back to the world's wide-parted way."

—W. E. Gladstone.

## EPHESIANS.

**Sunday, 7th. Ephesians 1.**

*Sealed with the Holy Spirit of promise* (*13, R. V.*).

Possessed. The saints have been purchased at great cost by the precious blood of the Son of God. Not only their spirits, but their bodies, have been bought with an infinite expenditure. Is it not a wonderful thought that God should have thought it worth his while to expend so much on us? But since he has done it we cannot suppose that he will not make all he can of us. He will bring his estate under cultivation. There will be no corner of it that will not yield him produce.

To be redeemed. Our bodies are owned by God, but they are not yet entirely redeemed. And if we should die before the Lord's advent they will return to their mother earth, possessed but not redeemed. Hence the apostle says that we are waiting for our adoption, to wit, the redemption of our body (Romans 8. 23). We are under the sentence of corruption for Adam's sin, but we are to be redeemed.

Sealed. In Ezekiel's day a mark was set on the foreheads of the men that sighed and cried for sin (Ezekiel 9. 4), and in the Apocalypse we read of the sealing of God's servants (Revelation 7. 2, 3). For sealing there are needed the softened wax, the imprint of the beloved face, the steady pressure. Would that the Spirit might impress the face of our dear Lord on our softened hearts, that they may keep it forevermore!

This sealing is an earnest of our inheritance. The eternal future is all unknown, yet we may guess at it, because the work of the Spirit within us is the firstfruits, the grapes of Eschol, showing what the vintage will be; the earnest-penny, which is the pledge as well as part of the entire payment; the first streak of the coming day.

**Monday, 8th. Ephesians 2.**

*We are his workmanship* (*10*).

The Greek word might be literally rendered, "His poem." As the meter varies in the poems of a laureate, so does the course of one life differ from another; but God has a thought, a plan, a purpose for each,—this lyric, that heroic, another dramatic.

Created for good works. How carefully the apostle defines the true position of works in the divine life! In the foregoing verses he insists that we are not saved by our works, that none should boast; but as though to meet the objection that his system was inconsistent with holy living he affirms that the whole intention of God was that we should manifest our new life in Christ by the holy life in which it fruits. We were created in him unto good works. Whatever good works may be demanded of you, dare

to believe that you were created in Christ Jesus to do them! There is a perfect adjustment between the two.

The good works prepared. Our new creation in Christ Jesus and the preparation of our lifework are due to the same mind. God who made us has prepared our path for us. It may lie up hill or down dale; may be lined with grassy sward or be full of jagged stones; may be short with the years of childhood or long with those of old age; may consist in lying on a couch to suffer or in strenuous activity,—but every yard has been prepared.

Our daily walk. We have not to cut or make our path, but simply to follow it, one step at a time. And when the heart or flesh fails, when the way seems too difficult or the door too strait, we must look always unto Jesus, who has gone along the same track, asking that his righteousness may go before us and set us in the way of his steps (Psalm 85. 13, R. V.).

**Tuesday, 9th. Ephesians 3.**

*To make all men see what is the dispensation of the mystery (9, R. V.).*

This chapter is parallel with Colossians 2. To the stewardship of the apostle Paul two mysteries were entrusted with the intention that he should unravel and explain them to our race.

The mystery. A mystery is a hidden secret. The word does not imply that there is no solution, but that the solution has not yet been communicated. God has many secrets which unfold as the ages are ripe for them, but not before. This secret, which was hid in the divine heart from all ages, was that the Gentiles are on an equality with the Jews in the church. Under the old covenant they were alienated from the commonwealth of Israel and strangers from the covenants of promise, but under the new they are fellow heirs, fellow members, and fellow partakers of the blessings of the gospel.

The stewardship of the mystery. The apostle felt that whatever had been communicated to him was not for himself alone, but for all his fellow disciples. Hence he was ever accounting himself a steward of the mysteries of God (1 Corinthians 4. 1). This is the clue, also, to his assertion that he was a debtor to all men for Christ's sake. What was given him was on deposit for others. See to it that you count nothing you possess or know as your own! Look on all as a sacred trust!

The exercise of his stewardship. "To preach unto the Gentiles the unsearchable riches of Christ, and to make all men know." It is not enough to proclaim, as a herald might. We must stay with the dull of wit and slow of thought, elaborating, explaining and insisting till we have made them see what a Saviour Jesus is, and how rich the soul may be that uses his unsearchable wealth.

**Wednesday, 10th. Ephesians 4.**

*He also descended first into the lower parts of the earth (9).*

We fill a cup or bucket from the bottom upward. And Jesus obeyed a universal law when, in his desire to fill all things, he first descended into the place of a servant, the death of the cross, the lowly bed of a borrowed grave, and thence into the abyss of Hades. "He descended into hell," by which we mean, of course, Hades, the place of disembodied spirits. If we would sit with him in the heavenlies we too must be subordinated to the same law. We must also descend.

There is the low place of contrition for sin. We must go hither, lying in the dust before God, placing the leper's covering on our lips, smiting on our breasts. Be willing that the Spirit of God should reveal all the selfishness, the subtlety, the impurity, of your heart! Let your cry ever be that God would not spare your eyes and heart from the pain of knowing what you are in his sight! From this low place you shall ascend to the bosom of God. "Blessed are they that mourn!"

There is the low place of humility. Be willing to take the lowest place with no mock modesty, but because you have learned to esteem others better than yourself! Humble yourself under the mighty hand of God! Be willing to perform lowly deeds of service to your brethren and sisters in Christ! Reckon that you have not attained! Ascribe all that is good in you to the grace of God! God giveth peace to the humble, he raiseth up the poor out of the dust.

There is the low place of death. The more we are delivered to the death of Jesus the more will his life be manifested in our mortal flesh. Life through death, ascent after descent, the glory after the cross of shame! "If it die, it bringeth forth much fruit."

**Thursday, 11th. Ephesians 5.**

*Be ye therefore imitators of God, as beloved children! (1, R. V.).*

Children mostly resemble their father. There is often an unmistakable family likeness which compels the most casual observer to exclaim, "The image of his father." Oh that in each of us there might be that which would make men think of God!

Put away your former manner of life (4. 22)! The old man stands for the collection of habits, sayings and doings which characterized our unregenerate days. The apostle says that they are to be put away suddenly, instantly. Evidently this is pos-

sible, or such a command would not be issued. Men speak of a gradual reformation, and advise the piecemeal discontinuance of evil. God, on the contrary, bids us treat the evil past as a company of soldiers would treat bandits and outlaws. There is the greater reason for this, as the old man waxeth corrupt. Even Martha could not bear the opening of her brother's vault.

Be renewed in the spirit of your mind (4. 23)! We are reminded of Romans 12. 2. The mind needs to be brought into daily, hourly contact with God's thoughts, as contained in Scripture, that it may be renewed; else our constant association with the men and women of the world, their maxims and practices, will inevitably and sorrowfully deteriorate it. The only source of daily renewal is fellowship with God.

Put on the new man! Of this the apostle affirms that it is according to God, and has been created. Our Lord created this beauteous dress when he rose from the dead. The day of resurrection was one of creation. All the habits and dispositions of a holy, godlike life have been prepared for us in him, and await our appropriation; and as they are according to God, so soon as we put them on we shall become imitators of God as dear children.

**Friday, 12th. Ephesians 6.**

*Praying at all seasons in the Spirit* (*18*).

The dying Monod regretted he had not prayed more. We should pray at all seasons. Prayer is never out of place. There is no conceivable circumstance in life where it would be inappropriate to pray. At the wedding or the funeral, as we engage in work or finish it, whether the wind blow from the cold north or the balmy south, it is wise and right to pray. "Prayer and provender," the old proverb says, "hinder no man."

We should pray in the Spirit. Reversing the order of the words but bringing in their true meaning we might say, "Let the Spirit pray in the soul!" It is well in prayer to wait until the scum of our own choice and desire has passed off, that the yearnings of the Holy Spirit may arise and manifest themselves. We need to be in the Spirit not only on the Lord's Day, but always, that he may be mightily in us, teaching us the will of God.

We should pray unselfishly. "For all saints," said the apostle, "and for me."

We should watch. Do not give runaway knocks! Stand at God's door until it opens! Be on the alert! Wait on the watch-tower! Many of God's ships pass in the night, and many of his gifts arrive at the wharf when those to whom they were consigned are asleep or gone.

We should persevere. God keeps us waiting that he may test and humble us, and know what is in our heart. Delays are his winnowing fan, discriminating between the chaff and the wheat. What we asked so vehemently we did not ask wisely. When we pray according to his heart he graciously sustains us. Persevere! You do not know how near you are to the blessing you have sought for years.

## PHILIPPIANS.

**Saturday, 13th. Philippians 1.**

*To you it hath been granted in the behalf of Christ . . . . to suffer* (*29, R. V.*).

The child of God is often called to suffer, because nothing will convince onlookers of the reality and power of true religion as suffering will do when it is borne with Christian resignation and fortitude. And how great the compensations are!

He can keep in such perfect peace. He can make lonely times, when no one is near the couch, to be so full of sweet fellowship and communion. He can put such strong, soft hands under the tired limbs, resting them. He can give refreshment to the spirit when the body is deprived of sleep.

Every one cannot be trusted with suffering. All could not stand the fiery ordeal. They would speak rashly and complainingly. So the Master has to select with careful scrutiny the branches which can stand the knife, the jewels which can bear the wheel. It is given to some to preach, to others to work, but to others to suffer. Accept it as a gift from his hand! Look up and take each throb of pain, each hour of agony, as his gift! Dare to thank him for it! Look inside the envelope of pain for the message it enfolds! It is a rough packing-case, but there is treasure in it.

And can you not minister to other sufferers? Can you not dictate letters of comfort, or pray for them, or devise little alleviations and surprises for those who have not what you have? Suffering is on Christ's behalf. It must, then, be intended as part of that great ministry for the world in which he with his saints is engaged. There is a sense in which all suffering, borne in the spirit of Calvary, helps men, not in the way of atonement or propitiation, of course, but by the exhibition of the power of God's grace in the sufferer.

**Sunday, 14th. Philippians 2.**

*He was full of heaviness because that ye had heard that he had been sick* (*26*).

Some have identified Epaphroditus here with Epaphras in the Epistle to the Colossians. Here he is represented as sorrowful even to agony because his friends had heard of his illness, and he would have wished that no one should be burdened on his account. But in the other epistle he is represented as always striving for the saints in prayer.

It is beautiful to discover his unwillingness to have his sickness published. When we are in trouble it is best not to speak much of it, save to God. Let us anoint the head and wash the face that we may not appear unto men to fast, but to the Father who is in secret; and our Father who seeth in secret will himself reward openly! The Comforter will draw near, will whisper his own consolations, and amid much sorrow we shall be calm and strong.

But with Epaphras there was probably another thought. He knew that the Philippians were bearing a heavy load of sorrow. It was a hard and difficult fight for them, as for him. And with much generosity he was unwilling that the news of his illness should add a featherweight to their grief.

This eagerness to conceal pain lest it should add sorrow to those who already have almost as much as they can bear is characteristic of noble souls. And we may quote here Robert Hall's words, on recovering from a keen paroxysm of anguish: "I have not complained, have I, sir? No, and I will not complain." How much of God's strength and comfort we miss in our incessant endeavor to secure the support which notoriety for pain and privation may bring from our fellows!

**Monday, 15th. Philippians 3.**

*The working whereby he is able even to subject all things unto himself* (*21, R. V.*).

What cannot he do? From the dust of mother earth he was able to build up man in the image of God in the first creation, and from the dust to which death shall again reduce us he will build up again our bodies in the likeness of his resurrection body. The formless clay shall be obliged to yield to his voice, his touch. And if he can do this what can he not do?

There may be sins within your heart that have long resisted control. Do with them as you will, they still defy you. So long have they been entrenched within the citadel of your soul that, like the Jebusites in the days of David, they laugh you to scorn. But if you will hand over the conflict to Jesus he will subdue them, he will bring them under his strong, subjecting hand. Be of good cheer! What you cannot do, he can. Whenever the old temptation arises, directly you are aware of it lift your heart instantly to Jesus, and reckon on him to cope with it in your behalf! The Lord will fight for you, whilst you shall hold your peace.

So with other difficulties in your life. The raising of a noble nature and character within you; the calling of souls by your voice from the death of sin to a life of righteousness; the bringing forth of a fair and well-ordered work from one which seems mere chaos and ruin, all such things are within the scope of this wonderful text. They must be easy to him who from the dust of death can raise a body ethereal enough to be the home and vehicle of the new celestial life, which shall unfold into perfect beauty in his presence. Repeat the words until the rhythm charms away your doubts, "He is able to subject all things unto himself"!

**Tuesday, 16th. Philippians 4.**

*In nothing be anxious!* (*6, R. V.*).

Black care! It has always been among men, and perhaps more so today than ever, when the pressure of life is heavier and the constraint of circumstances more imperious. Are there not hours in which the clouds gather densely over the ark of God, and the stoutest hearts tremble? Is it easy for even the Christian soul to look on a family of little ones, sleeping soundly, and know that they will certainly awake hungry for food, of which the cupboard is bare, and have no tinge of anxiety?

It is at such times that the apostle bids us pray. "Make your requests known unto God!" We have not to agonize before him as though, like the priests of Baal who cried and cut themselves, we shall move him by our anguish. Calmly, quietly, simply, make your requests known! Take your burden into his presence and lay it down there! He is your Father. He who made the body and gave it you will see to the supply of its needs. Your health, your children, the condition of his church, are dear to him who notices a falling sparrow, and by whom the hairs of your head are all numbered.

We shall not escape life's discipline. We may expect to abound here, and to be abased there. But amid all peace, God's white-winged sentinel angel, shall come down to keep the heart with its affections, the mind with its thoughts. Worry, unrest, anxiety, will stand without, as the noise of the street breaks in vain on the double windows of the city counting house, whilst the child of God learns humbly and patiently the lesson of his Father's love. Careful for nothing, prayerful and thankful in everything!

## COLOSSIANS.

**Wednesday, 17th. Colossians 1.**

*The riches of the glory of this mystery, . . . . which is Christ in you, the hope of glory* (*27*).

The only son of a widow runs off to sea when quite a lad. She must needs work for her living, and takes lodgers in her little home. After years have passed a bronzed and bearded sailor comes to her door for accommodation, which she gladly affords at an agreed price. She has no idea who has come to dwell beneath her roof: it is a secret, a mystery.

By and by, one day as they are sitting at the midday meal a remark, a gesture, startles her. She looks hard into the stranger's face, recognizes him, and with a cry rushes into his arms and weeps out on his bosom her joy.

"My son, my son, what deceived my old eyes that I didn't know thee?"

That is the glory of the mystery, which breaks in smiles and kisses.

Then he says: "Mother, how hard life has gone with you! Your hands are hard with toil. But see, I have plenty of money, and you shall go shares in all! I will take a nice little home, and you shall live there, to keep it as long as you live, and never have to do a stroke of hard toil."

That is the riches of the glory of the mystery.

So at your conversion Jesus came into your heart to abide. Too long he has been unrecognized, but of late you have been made aware of the nature and worth of your heavenly friend. The mystery has broken in light. Henceforth, realize that all his riches are yours, to be shared and enjoyed; that all your needs may be fully met, even to the abundance of his unsearchable riches; and that there may be an end forever to all the weary sense of inability and incompetence to meet the inevitable demands of daily living! Christ is in you. Let his life within reach out its hands to the life of glory above!

**Thursday, 18th. Colossians 2.**

*As therefore ye received Christ Jesus the Lord, so walk in him!* (6, R. V.).

When we were first brought to Jesus we received him into our hearts by faith. Throwing open the door, we bade him be welcome, and he came in never to depart again. Though he was viewless as the wind, and silent as light, he came. And there was a perfume as of myrrh, aloes and cassia, like that which fills the ivory palaces of eternity.

Now the apostle says that all our after Christian life is to be lived on the same principle. The holy life is not an attainment, but an attitude. Holiness is not an acquirement of which we may make a boast, but an openness of soul toward the Lord Jesus, as of a window unshuttered and uncurtained to the light. The believer is never independent of Jesus, but at every moment he is receiving out of his fulness, and grace upon grace. He does not receive his qualities and attributes as things apart from the Lord Jesus, but receiving him he obtains them. The holy man is he who has learned the art of receiving Jesus; the holier, he who has a greater capacity, through humility and faith; the holiest, he who can receive most of the life of the Son of God.

Our daily life is here compared to a walk. We cannot choose it. There is no alternative but to take what God has marked out for you: though you may choose your atmosphere, or, to use a modern word, your environment. Every step may be taken in Christ; rooted in him as a tree in rich soil; builded up as a house on a rock; inhaling his breath as the life of life. And whatever the need may be which the exigencies of the path suggest, there is always an abundant supply in the Lord Jesus, in whom all treasures are hid. He teaches us that we may know, he indwells that we may be.

**Friday, 19th. Colossians 3.**

*Let the peace of God rule in your hearts, to the which also ye are called!* (15).

The peace of God is the peace of the divine nature, the tranquillity which prevails in the heart of the God of peace. It was of this that Jesus spoke when he said, "My peace I give unto you"; for his own being was filled and blessed with it during his earthly career. In each of us may be a sea of glass, reflecting on its pellucid and tranquil bosom the untroubled calm and rest which are unspeakable because eternal and divine. "The Lord of peace himself give you peace always!"

There are three things against which we must ever be on our guard, lest they rob us of our peace. First, unconfessed sin; second, worry; third, the permission of an unrebuked selfish principle. As on the sabbath the good Nehemiah carefully excluded the Tyrian fishwives from Jerusalem lest they should mar its spirit of rest by their cries and traffic, so we must preserve an unbroken sabbath-keeping within. "There remaineth therefore a sabbath rest for the people of God."

The apostle says, Let it rule! The Greek word means arbitrate. Whenever there is a doubtful issue to be decided, and by one course your peace may be disturbed whilst by another it may be maintained, choose those things that make for peace, whether for yourselves or others! Let God's peace act as umpire!

At the same time, this does not mean peace at any price. When the cause of truth is assailed, or the rights of others invaded, we must stand up boldly and strongly for righteousness. Then the effect of righteousness will be peace. Melchizedek was first king of righteousness, and after that king of peace.

**Saturday, 20th. Colossians 4.**

*Always striving for you in his prayers, . . . . he hath much labor for you* (12, 13, R. V.).

This is a beautiful epitaph on a good man's life. He had come from Colosse with tidings for the apostle, but amid all the crowding interests of his visit to Rome his

heart was with his friends, and he sought to help them, as we may all help dear ones far away.

He strove for them in prayer. It was no runaway knock that he gave, no light breathing of desire, no formal mention of their names, but it seemed as though he were a wrestler whose muscles stood out like whipcord as he agonized for the prize. He labored. We shall never know till we stand in the clear light of heaven how much has been wrought in the world by prayer. Here, at least, there is mention of a man's labors. Probably the work on the results of which we are wont to pride ourselves is due less to us than we suppose, and more to unrecognized fellow laborers.

There is a pretty legend which tells of the dream of a great preacher who was marvelously used of God and inclined to magnify himself and his gifts, but who was instructed by an angel of God that his success was entirely attributable to a poor widow who sat regularly in the free seats at the foot of his pulpit, and who never ceased to pray for him.

Let us be careful to mingle much intercession with all our prayers, especially on the behalf of missionaries and lonely workers in foreign lands, that they may realize that we are actually working and laboring beside them, though many thousands of miles intervene.

## 1 THESSALONIANS.

### Sunday, 21st. 1 Thessalonians 1.

*To wait for his Son from heaven* (*10*).

O blessed hope! Is it not wonderful that each of the chapters of this epistle brims over with the glad anticipation of the Master's quick return!

We should never lose this spirit of eager longing and waiting. It has the promise of the life that now is, as of that which is to come. It lifts above the darkness of the present age, links the present with the future, comforts us amid bereavement with the hope of speedy reunion, quickens us to watchfulness and consecration by the thought of the shortening of our opportunities, leads us to purify ourselves as he is pure, to gird our loins and trim our lamps.

Notice how closely the apostle combines the service of the living and true God, herein distinguishing him from the dumb, dead stones of heathen idolatries, with this waiting for his Son from heaven. It has been alleged that the hope of the second advent is a dreamy, mystical sentiment which disqualifies one for the active fulfilment of the duties of life. Nothing could be further from the truth. Those who cherish that anticipation, who awake in the morning saying, "Perhaps it will be today"; who go to their sleep whispering to their hearts, "Perchance I shall be changed into his likeness in a moment as I sleep, and wake in my resurrection body,"—these are among the most devoted, strenuous and successful workers of the church. They are not recognized in the daily or religious press, but God knows and honors them.

"O blessed hope! With this elate,
Let not our hearts be desolate,
But strong in faith and patience, wait
Until he come!"

### Monday, 22nd. 1 Thessalonians 2.

*What is our hope, or joy, or crown of glorying? Are not even ye?* (*19*).

The tender heart of the apostle suffered keenly in his enforced absence from these beloved converts. He had cherished them as a nurse her children; he would have gladly imparted to them his own soul. Not once nor twice he had sought to see them again, but had been hindered by malign spiritual forces that were real to him. He found comfort, however, in the thought that at the Lord's coming they and he would be reunited, and that they would be his joy as now they were his hope. Now they lit his hope to an intenser passion: then they would intensify his joy to a more exquisite fulness.

But there is a further thought. The souls whom he had won for Jesus were to constitute his crown. It was as though they would be woven into a wreath like that given to the ancient athlete, and placed on his brow as he emerged from the terrific conflict of his life—not worn there, but cast forthwith at the feet of his Lord. What an incentive was this! Each soul plucked from the enemy would be another jewel for the Master's crown, and herein a fresh source of heavenly blessedness to himself.

I remember Mr. Spurgeon telling of an old Christian woman in his almshouses who persisted in saying loving thoughts about her beloved pastor to his face, at which he greatly demurred. He feared that she was making more of him than of Christ. But she said sweetly:

"It is written in the Song, 'Thou, O Solomon, must have a thousand, and those that keep the fruit two hundred'; so, dear pastor, you must have your two hundred."

Yes, it will be so. We shall partake with Jesus of the fish that we have caught. We shall have fellowship in his exceeding joy over the saved.

### Tuesday, 23rd. 1 Thessalonians 3.

*No man should be moved by these afflictions; for . . . . we are appointed thereunto* (*3*).

We all love the sunshine, but the Arabs have a proverb that "all sunshine makes the desert"; and it is a matter for common observation that the graces of Christian living are more often apparent in the case

of those who have passed through great tribulation. God desires to get as rich crops as possible from the soil of our natures. There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.

We often shrank from the lessons set us at school, and looked out of the windows longing for the hour of release. But now how thankful we are for the tutors and governors appointed by our parents who kept us steadily at our tasks. We feel almost kindly to the schoolmaster or mistress that we dreaded. And similarly one day we shall be glad for those hard lessons acquired from the horn-book of pain. "We have had fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, who chastens for our profit and live?"

The tears of those who suffer according to the will of God are spiritual lenses and windows of agate. As the weights of the clock or the ballast in the vessel are necessary for their right ordering, so is trouble in the soul-life. The sweetest scents are only obtained by tremendous pressure. The fairest flowers grow amid Alpine snow-solitudes. The rarest gems have suffered longest from the lapidary's wheel. The noblest statues have borne most blows of the chisel. All, however, is under law. Nothing happens that has not been appointed with consummate care and foresight.

**Wednesday, 24th. 1 Thessalonians 4.**

*Sorrow not, even as the rest, which have no hope!* (*13, R. V.*).

Nature will have her due. Tears will fall, and hearts seem near to breaking. Nowhere does God chide the tears of natural affection: how could he, since it is written that Jesus wept? But he sets himself to extract their bitterness. Sorrow you may, and must, but not as without hope.

Those who die in Christ are with him. They are said to sleep, not because they are unconscious, but because they are devoid of terror as an infant's slumbers. Believers have all died once in Christ, and it was necessary to find a word which, whilst significant of death, was not death, in order to describe the moment of our farewell to this world and birth into the next. This word was furnished by death's twin sister sleep. The Catacombs are covered with the brief significant sentence, "Obdormivit in Christo" (He slept in Christ). But just as in sleep the spirit is conscious, of which dreams bear witness, so in the last sleep. Absent from the body, we shall be present with the Lord.

Those who die in Christ will come with him. They are now waiting around him till he give the final order for the whole heavenly cortege, which has been collecting for ages, to move. The holy angels will accompany, but the beloved saints shall ride in the chariots of God as the bride beside the bridegroom.

Those who die in Christ shall be forever reunited with us who wait for him and them. They shall come with him. "God will bring them." We, on the other hand, if we are living at that supreme moment, shall be changed and caught up to meet him and them; and then, all one in Christ, we shall be forever with him, to go no more out.

**Thursday, 25. 1 Thessalonians 5.**

*The God of peace himself sanctify you wholly!* (*23, 24, R. V.*).

Our God has set himself the work of our sanctification. As the Greek indicates, he looks upon us as his inheritance, and he will not rest until he has brought every acre of territory under cultivation. It is not enough that briars and thistles should be exterminated: they must be replaced by the rare growth of Christian virtue, which is Christ.

The work of sanctification is quiet and silent. It is wrought by the God of peace. The mightiest forces of nature are stilled; and when God comes with power into the human spirit there is often no hurricane, tempest, fire, or earthquake, but the thrilling whisper of the still, small voice. Do not be afraid, as though God would treat you roughly! So long as peaceful, gentle methods will effect his purpose, he will gladly employ them.

The work is also gradual. We are not made faultless, but preserved blameless; i.e., we are kept from known sin, preserved from incurring perpetual self-reproach. "There is no condemnation." I saw the other day the love-letter of a little boy to his father. It was anything but faultless, but the father, at least, did not count it worthy of blame, since he carried it next his heart. So we are not to be faultless, as judged by God's perfect standard, till we are presented before the presence of his glory; but we may be blameless up to our acquaintance with the divine will.

The work is from within outward. Notice the order,—spirit, soul, body! The shekinah of his presence shines in the holy of holies, and thence pours over into the holy place, and so into the outer court, until the very curtains of the body are irradiated with its light. He will do it!

## 2 THESSALONIANS.

**Friday, 26th. 2 Thessalonians 1.**

*That the name of our Lord Jesus may be glorified in you* (*12, R. V.*).

Will you, dear Christian soul, enter into a solemn compact with the Holy Spirit that you will live for this as your supreme pur-

pose, namely, to glorify the name (i.e., the character) of the Lord Jesus? This is his supreme purpose and aim throughout the present age. He seeks the glory of his Father, and longs for our fellowship and coöperation. Nothing gratifies the Holy Spirit more than to welcome into partnership those who love the Lord Jesus with a consuming passion, and are prepared to glorify him, at whatever cost to themselves.

It has made a great difference to my life since I responded to the call of the Spirit, as though he said directly, as once through his servant, "O magnify the Lord with me, and let us exalt his name together!" One has now a worthy object always in view, whether in speaking or keeping silence, in acting or suffering, in life or death,—that the Lord Jesus may be magnified.

Does this seem too high an aim? Then ponder the gracious assurance that the Lord will fulfil every desire of goodness (11)! He first instils the desire, and then realizes it; first suggests the outline plan, and then fills in the colors. Take your desires for goodness to him, and trust him in all faithfulness to realize and fulfil them! They are like the chalice which the child brings to the lake side; impure, indeed, but capable of being rinsed; and the father, taking it from its hand, plunges it into the pellucid waters that cleanse and fill to the brim. Thank God for every desire of goodness, but be not content till that which you desire is in actual possession: for he who prompts the desire is well able to fulfil it!

**Saturday, 27th. 2 Thessalonians 2.**

*God hath from the beginning chosen you to salvation* (*13*).

From the beginning! Who shall compute the contents of the vast unknown abyss which is comprehended in that phrase? The beginning of creation was preceded by the anticipation of redemption and the love of God to all who were one with Christ.

God's aim and purpose—salvation. Not simply our deliverance from the penalty, but from the power of all besetting sin, so that we may be delivered from the fear of our enemies, and serve him in holiness and righteousness all our days. This he is prepared to give to us, but we must claim it by faith.

God's choice,—whom he did foreknow he also did predestinate. From all eternity he saw those who would be attracted to Jesus by a divine affinity, and these were included in his gift to the Son. "Thine they were, and thou gavest them me, and they have kept thy word." We must not presume on the eternal choice, but we may be grateful that the tendencies emanating from the fall are met, in mid-flow, by the grace and choice of the Almighty.

God's method,—through sanctification of the Spirit. The Holy Ghost sets us apart from sin and consecrates us to God. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." Our sanctification is not the property of our soul, but its possession of the holy One; not an attribute but a person. And belief of the truth. Let the Word of God dwell in you richly! Hide it in your heart, that you may be kept from sin! We are sanctified by the truth in so far as we expose our hearts to its entrance and rule. We are cleansed by the washing of water through the Word.

**Sunday, 28th. 2 Thessalonians 3.**

*The Lord direct your hearts into the love of God and into the patient waiting for Christ!* (*5*).

"Direct" might be rendered "make straight." It is used of the apostle's own coming to these beloved converts in 1 Thessalonians 3. 11. It is as though he asked that their hearts might travel easily and swiftly along the road which leads into the love of God and the patience which, untiring, waits for Christ.

The love of God. We urgently need, for many reasons, to be brought into the love of God. Only so can our selfishness be conquered and expelled. Only so can we become like God in our daily life and conversation. Only this is the complete evidence to the world that our holy religion is true. Only thus shall we have power to influence the lost and fallen. Only so can we know God, "for he that loveth not knoweth not God." But how can we learn to love? God alone can teach us and guide our way into this sacred art. His Holy Spirit must fill our hearts with his love; we must ever claim and receive it as our power for daily self-sacrifice, and we must be prepared to take every opportunity of sharing the love of God in unselfishness and thoughtfulness for those with whom we come in contact.

The patience of Christ. Thus the original might be rendered; and the beloved disciple confesses himself a brother and companion in the patience of Jesus Christ (Revelation 1. 9). We all know something of this,—longing for answers to prayers that are still delayed, yearning for the realization of hopes and ideals of which God's Spirit has spoken to us, waiting for the manifestation of the sons of God. May we be led into something of that sublime faith and patience with which Jesus sits until all things are put under him, and he is satisfied!

## 1 TIMOTHY.

**Monday, 29th. 1 Timothy 1.**

*Sinners, of whom I am chief* (*15*).

If the elephant can go safely over the swaying bridge, the horse and mule can; and

the apostle seems to glory that in the beginning of the progress of the gospel through the world it had laid hold of and converted himself, because if he had been saved any one might be. As men have been brought under conviction in successive ages it has been a profound consolation to learn that the chief of sinners has been in heaven for eighteen hundred years. In him first Jesus Christ showed forth "all longsuffering, for a pattern to them which should hereafter believe."

Without doubt Paul never forgot the excess of his hatred and persecutions of the infant church. But probably he alludes here also to the deepening consciousness of unworthiness and sinfulness which accompanies all progress toward the knowledge and love of God. This phase of experience may be accounted for thus. The true saint of God, though certain of forgiveness, reviews his past sins in the light of that purity of which he is ever obtaining truer perceptions, and thus recognizes shades of evil in them which a slighter knowledge of God had failed to reveal. He also feels himself a greater sinner than others because he supposes that God cannot have treated another with the same forbearance and mercy as have been extended to himself; and the greater the love, the more heinous the transgression. And in addition, as subtler forms of temptation are suggested to him, and to every one, he knows that there are kindred susceptibilities within him, even though they are abhorred and resisted. It is beneath the pressure of such thoughts that he recognizes his uttermost indebtedness to the grace of God.

**Tuesday, 30th. 1 Timothy 2.**

*That supplications, prayers, intercessions, and giving of thanks be made for all men* (1).

A life is revealed here of which many of us know practically nothing. We do not feel the absolute necessity of being much alone in the presence of God, not so much for ourselves as for others; and this sad neglect of intercessory prayer, which we all deplore, really points to a lack of the divine life, since if that were mightily within us we should inevitably feel its throb and pulse in this direction. This comes out clearly in the words that follow.

Intercession is necessary that we may know the secrets of a quiet, peaceable and godly life (2).

Such intercession for others is good and acceptable in the sight of God our Saviour (3). And the word translated good might be rendered beautiful.

It is consonant with the divine purpose, for God wishes to have all men saved (4). If, then, his Spirit is within us, we too shall long that men should be saved and come to the knowledge of the truth. Our hearts will be filled with a divine tenderness of yearning which will find vent in strong cryings and tears. It is only thus we can live in harmony within the divine purpose. One writes: "When I think of this I feel I must pray. Oh, how near it brings to God to pray in the Spirit, and leads me to see that no pressure of duty among men can free us from the absolute need of much prayer!"

Such intercession is in profound union with the mediation of our Lord (5, 6). As the great high priest he ever liveth to intercede; and in our little measure we too as members of a holy priesthood must blend our supplications, prayers, intercessions, and giving of thanks with his (1 Peter 2. 5).

**Wednesday, 31st. 1 Timothy 3.**

*Without controversy great is the mystery of godliness!* (16).

It is more than likely that this is a fragment of one of the earliest hymns of the church. In her hymns and maintenance of the ordinances she thus becomes the pillar and ground of the truth. The words "mystery of godliness" are probably a general heading which is further unfolded and expanded in the six following sentences, which may have been sung antiphonally:

> "God was manifest in the flesh,
> Justified in the spirit.
> Seen of angels,
> Preached unto the Gentiles.
> Believed on in the world,
> Received up into glory."

The extremes of manifestation. The eternal Word was manifested in the flesh. But it was not simply a physical manifestation. We cannot forget the descent of the Holy Spirit at his baptism, or the authentication of his words which the Spirit gave in signs and wonders, and convinced hearts and converted lives.

The extremes of created intelligence. Angels worship him, and Gentiles, sunk in heathen darkness, hear the story of his wondrous love. Jesus is the center of all worlds. From heaven's bright spaces they come to him on the one hand; from earth's dark sins they come on the other. In him meet angels and men.

The extremes of space. Glory is above: "He was received up into glory." The world is but a speck, a mote in the beam of eternity. How great the space between the two! But the feet of our Emmanuel have trodden its low pavement, and he has now taken to himself his former glory. Like Jacob's ladder, he links earth with the throne of God.

(To be continued.)

# Our Book Table

*LEARN AND GROW THROUGH READING!*

## Church Worship.

**Master's Memorial (The): A Manual for the Enrichment of the Communion Service,** edited by Samuel Blair. Cokesbury Press, Nashville, Tenn. 200 pages. $2.

Being a manual, this is a compilation of suggestive material on all parts of the observance of the Lord's Supper. These include the preparatory prayer, musical selections, communion prayer and meditations, and exhortations. Also chapters on the physical setting, and on further ideas and suggestions.

The material has been contributed by a large number of preachers of different denominations, and should prove to be of decided help in the observance of the communion.

**Practice and Experience of Christian Worship (The):** A Study of Biblical and Ecclesiastical Worship Practices with Especial Reference to the Origin and Development of the Worship Service of Episcopal Methodism, by Fitzgerald Sale Parker. Cokesbury Press, Nashville, Tenn. 272 pages. $2.

Recent tendency toward ritual in church worship may account for this study undertaken for the Quillian Lectures for 1929 delivered at Emory University.

Dr. Parker notes that ancient religions had for the most part little or no creed. They consisted almost entirely of practices that the worshiper had to perform. He believes that liturgics have a teaching function in religion, and thinks they have been neglected too much in Protestantism in favor of intellectualism and ethical teaching. What he does in these lectures, then, is to study sacrifice and prayer and musical praise in the Bible. These emerge in Christian worship in the Lord's Supper and the public service, which therefore are studied to see how the present Methodist practices have been developed through Romanist and other practices. Dr. Parker has read widely in search of data, and establishes grounds for his own spiritual experiences promoted by means of ritual properly used.

**Quest for Experience in Worship (The),** by Edwin H. Byington. Doubleday, Doran and Co., Garden City, N. Y. 211 pages. $2 net.

A wise, far-seeing book, valuable alike for its historical survey and for its declaration of present needs and tendencies.

The word "Experience" in the title gives the key to Prof. Byington's study. Worship as an experience, the soul's true quest, in the leading bodies of Christians is his theme: not the history, art, psychology or philosophy of worship.

The contents are divided into "The Liturgical Quest," in which the history of the Eastern, Roman, Lutheran and Anglican churches is surveyed and the characteristics of liturgical worship summarized; and "The Non-Liturgical Quest," in which the same course is pursued for reformed, highly organized and independent churches, with a summary of their characteristics. All this is information which every member of any kind of church should know and digest.

But the remaining chapters will command even closer attention, dealing with "Present Tendencies and Possibilities," with special reference to America. Prof. Byington shows that both liturgical and non-liturgical churches are modifying their worship, approaching each other in many particulars. The great majority of church people want intelligible, progressive, real, spiritual worship, in order that they may have vital experience of God and spiritual things, and vivid experience of unity and fellowship with fellow Christians.

The author shows a firm grasp of the subject, having made personal observation of the liturgies and practices of the churches in this country and abroad. He is the son of an American missionary in Bulgaria and Constantinople.

## Of Missionary Interest.

**Children of the Light in India,** by Mrs. Arthur Parker. Fleming H. Revell Co., New York. 192 pages. $2.

Short biographical sketches of several of the most famous Christians of India. To those who have never read of these able leaders the book will be welcome. The stories of Pandita Ramabai, Chandra Leela, and Moses Walsalam are particularly interesting.

An excellent book for collateral reading in mission study.—F. L. D.

**Missionary Education of Primary Children (The),** by Wilhelmina Stooker. Missionary Education Movement, New York. 182 pages, illustrated. $1.

An expert's manual on training small people by various means,—play contacts, stories, handwork, pictures, etc. The home and the church have their vital place in missionary education.

Wherever you dip into the book you are engaged by the suggestiveness and value of the contents.

**Charles H. Robinson: A Record of Travel and Work,** by Florence Robinson. Society for the Propagation of the Gospel, London. 144 pages, illustrated. 3/6.

A life full of missionary interest and literary activity. His travels included a mis-

sion to Armenia in 1892, and exploration in Central Soudan in 1896; and Nigeria 1900. From 1902 to his death in 1925 Canon Robinson was editorial secretary of the Society for the Propagation of the Gospel, and editor of "The East and the West."

His friends affirm that he was a really great man, and that his many volumes of theological and missionary thought and his personal achievements have not been properly rated. Hence the value of this volume written by his sister.

**Training for World Friendship,** by Ina Corinne Brown. Cokesbury Press, Nashville, Tenn. 203 pages. $1.

A manual in missionary education for leaders of young people.

The author's viewpoint is that we are in a period of transition requiring a complete revaluation of motives, a sympathetic understanding of the present situation, and a rebirth of the passion to share Christ with all men everywhere. Having achieved all this we need new methods in keeping with the enlarging conception of our task.

The book is packed full of facts and arguments and suggestions, with practical directions and applications, and a 12-page Bibliography listing the best books on the topics discussed.

**Two Pioneers: Life Sketches of Thomas and Mark Botham of the China Inland Mission,** by Mrs. Mark Botham. Marshall, Morgan & Scott, London. 168 pages, illustrated. 5/–net.

Thomas Botham was Mark's father. The biography covers his career in inland China until his death in 1878. Mark was greatly moved in behalf of the Moslems of China. He passed away in 1923.

The chief value of this book is in the intimate glimpses it gives of pioneer work in the last century. It is missionaries like these who have won the success of the China Inland Mission.

**Youth and the World Outlook,** by John Leslie Lobingier. Pilgrim Press, Boston. 64 pages. 35 cents.

Thirteen studies for use in a three-months period in a young people's class or society. Its subject is missions, which it presents in a new way by means of discussion, actual cases, questions, and suggested reading. The course deals with convictions and prejudices regarding missions, the peoples of other nations, classes and creeds, and people living under unChristian social and economic conditions. It should prove to be a fine textbook.

## For Workers.

**Christ's Way and Modern Problems,** by F. deW. Lushington. Fleming H. Revell Co., New York. 92 pages. $1.

The problems of the younger generation, of five-talent men and nations, of the home and nations and internationalism are among those related to Christ: whose power and teaching are further discovered in four chapters.

Intense earnestness and serious mysticism distinguish these sermons, which were given during a visit to America a year ago by their English author.

**City's Church (The),** by H. Paul Douglass. Friendship Press, New York. 244 pages. 75 cents and $1.

The author is an expert research specialist, with several published surveys to his credit. Here he examines the church in the city in prosperity and adversity, its status and prospects and allies, etc. He has ideas and figures at his finger's ends. A closing chapter on "The Well-Churched City" is constructive in its suggestions, and is well worth study. Cities of various sizes are in mind throughout the book, and churches of all types.

**Concerning the Collection: A Manual for Christian Stewardship,** by Monroe E. Dodd. Fleming H. Revell Co., New York. 191 pages. $1.50.

Dr. Dodd believes that the stewardship idea can be made more vital by the unique plan of giving a little talk before the collection than by occasional sermons on stewardship. So here he presents for every Sunday in the year a Scripture text, a brief homily, a story and a prayer. In the Preface he acknowledges contributions from a number of others.

Even if one does not follow the whole plan one can gather much usable material from this book.

**How to Improve a Young People's Program,** by Harry Thomas Stock. Pilgrim Press, Boston. 43 pages. 35 cents.

Wise and practical suggestions, presented in six chapters on the aims of young people's work, building a program, the meetings, worship, missions, and organization. This covers about all that one needs to consider in order to do effective work with young people.

**How to Tell Bible Stories,** by Louise Seymour Houghton. Charles Scribner's Sons, New York. 295 pages. $2.

Second edition, printed from the old plates, of a book copyrighted back in 1903. Mrs. Houghton may have the gift of story-telling, but her object here is to teach adults what the stories mean so that they can pass on her ideas to children. As her ideas play skittles with the Bible narrative we ask to be excused.

**Modern Evangelism: A Practical Course in Effective Methods,** by Raymond W. Cooper. Fleming H. Revell Co., New York. 192 pages. $1.75.

By modern evangelism is meant specifically visitation evangelism, or evangelistic visita-

tion, which is recognized as being old as our Lord, but reborn of late years.

The author has been successful in organizing such work, and here he gives an orderly succession of suggestions as to how to carry it to genuine results. Bible example and exhortation are studied, the needs and reasons for lay evangelism set forth, also the How and What of the campaign, decision and the culture of converts, and a typical visitation is related. All is written in a bright, readable way, which evidently springs out of personal efficiency and enthusiasm on the author's part.

**New Story Talks to Boys and Girls,** by Howard J. Chidley. Doubleday, Doran & Co., Garden City, N. Y. 111 pages. $1.25.

**Simplified Truth for Young and Old,** by Richard W. Lewis. Hamilton Brothers, Boston. 234 pages. $1.50.

We like much this new book of stories by Dr. Chidley. They walk with their feet on the ground, and though their heads are rightly in the heavens they are not so high but that boys and girls can see them.

The stories by Dr. Lewis are so-called illustrated sermons. I wish we could speak as well of them as concerning those by Dr. Chidley, but they are familiar to the point of irreverence and everywhere suggest that he is "adapting" himself to children: and that is the one thing that children do not like.—H. P.

**Poster-Making for the Amateur,** by Anne Woodrow Van Devanter. National Publishing Co., Philadelphia. 52 pages, illustrated.

A complete course, giving plain instruction as to spacing, margin, lettering (printed, paper, colored, etc.). Also ideas for posters, and specimens, and a list of where to get accessories for poster-making.

The numerous illustrations depict each step in the instruction.

**Pulpit Dramas: A Series of Dramatizations for Church, Pulpit or Parish House Use,** by Phillips Endicott Osgood. Harper Bros., New York. 191 pages, illustrated. $1.25.

A "Prefatory Apologium" and "A Drama Project for Young People" express the author's views and suggestions on the subject of church dramatics.

In the Apology he advances the idea of the value of an occasional substitute or variant for the sermon, when the preacher should use other means to carry his message than the direct sermon. A drama achieves this purpose by stimulating the audience to do some thinking on their own part. And since the dramatic urge is at its maximum of interest and possibility with young people the author would utilize them not merely in the cast, but also to collaborate in composing the dialogue and make-up of the drama. In other words, he would introduce the project method, which is just now in the forefront in educational methods, into dramatics and secure the coöperative thinking and activity of the people.

The book contains nine dramas based on Bible material. The author holds that the best plan is to take minor characters of the Bible and make something out of them: the major characters are too great to exploit. So the nine he prints concern Belshazzar, the centurion of Capernaum, the keeper of the synagogue at Nazareth, two disciples of John the Baptist, Zaccheus, Lazarus after his reanimation, Judas, Pontius Pilate and his wife Procula, Barabbas, Simon of Cyrene, Mary of Magdala after the resurrection. The Bible student will see at once how each of these characters can be used to develop important Scripture facts and teachings.

The illustrations are from photos of the different dramatizations. Instructions are also given as to simple devices for settings, etc.

**Special Day Program Book, No. 1.** Gospel Trumpet Co., Anderson, Ind. 96 pages.

Poems, stories, short plays, and a few music pieces intended for use on the special days observed in Sunday schools and young people's gatherings, and other such occasions. There is a good deal of matter new or not widely known.

### Missionary Studies for 1929-30.

**From Jerusalem to Jerusalem,** by Helen Barrett Montgomery. 240 pages, illustrated. 50 and 75 cents.

**Going to Jerusalem,** by Margaret T. Applegarth. 127 pages, illustrated. 50 and 75 cents.

**Little Lord Jesus,** by Lucy W. Peabody. 57 pages, illustrated, decorated cover.

The first two are the volumes published by the Central Committee on the United Study of Foreign Missions (Box 4, North Cambridge, Mass.) for use in women's societies this year.

They cover the same general theme, one for seniors and the second for juniors,—the work of Christ and his missionary commission realized in ever-expanding circles in the different continents and in the islands of the seas, reaching an epochal demonstration in the Jerusalem conference of a year ago. Mrs. Montgomery elaborates the theme in more detail, but Miss Applegarth's recital will give juniors a vivid grasp of church expansion down the centuries.

Each book has about 25 full-page illustrations, mostly photographs taken in Palestine.

"Little Lord Jesus" is a medley of brief descriptive articles and poems, with numerous illustrations and drawings in colors that make the booklet more attractive to young people.

### Protestantism.

**Pioneers of Protestantism,** by James Johnston. Marshall Bros., London. 320 pages. 6/–.

A book containing the essential facts in the history of Christianity in the British Isles from the earliest times to the present. The title indicates the emphasis placed upon persons rather than upon events. The struggle for freedom, political as well as spiritual, is told in an interesting way.—F. L. D.

**Protestantism in the United States,** by Archer B. Bass. Thomas Y. Crowell Co., New York. 364 pages. $3.

In this day of search for greater church unity there is need for just such a book as this. In compact form there is here set forth the history of church divisions, the resultant activity of each new denomination, its expansion here and abroad, and the slowly appearing and ever-growing tendency to a return to unity.

The author summarizes his findings with these words:

"The will to unity among the denominations of American Protestantism needs a ministry trained more with that end in view than is true at the present time. For not until ministers are so trained will they to any great extent be ready to teach the people and lead them into interdenominational co-operation."—F. L. D.

### Biblical Themes.

**Critical and Exegetical Commentary on the Gospel According to St. John (A),** by J. H. Bernard. Charles Scribner's Sons, New York. Two volumes, 290 and 450 pages. $9 for the two.

The appearance of a new number in the International Critical Commentary is an event. This volume by Dr. Bernard was completed in manuscript before his lamented death in 1927, and has been edited by Dr. A. H. McNeile.

A 125-page Introduction affords a critical discussion of the text, author, relation to the synoptists, Christology, doctrines, and similar introductory topics. Dr. Bernard gives the views of other scholars, but exercises his own judgment. He holds that the Gospel and epistles were written by John the presbyter, the Apocalypse by John the apostle.

Notes on the Greek text occupy over 700 pages, and are followed by indexes of authors and writings, Greek words, and a general Index.

**Speaker's Bible (The): St. Mark, Volume I,** edited by James Hastings. W. P. Blessing Co., Chicago. 256 pages. $3.50 net.

We speak a good word for this new volume, comprising the first nine chapters of Mark. The plan of the earlier volumes is maintained. The matter is all homiletic cream, and the Index of commentaries and of separate sermons to be found in magazines and volumes of sermons makes available a great deal more material.

This is the 17th volume in the series.

### Religious Education Texts for Vacation Schools.

The United Lutheran Publication House, Philadelphia, sends specimen copies of the following vacation school material, all by Maud Junkin Baldwin:

**Stories of Early Christian Heroes.** Sixth Book, Junior, Third Year. 189 pages. $1.25.

Complete daily programs for four weeks. The Scripture lessons are from Acts, with stories, hymns and all the other features of vacation schools.

**The Same—Memory Work.** 14 pages. $1 a dozen.

**The Same—Pupil's Picture Folder.** 50 cents a dozen.

**Jesus and His Followers.** Third Book, Primary, Third Year. 175 pages. $1.25.

The Gospels and Acts furnish the Scripture lesson portions.

**The Same—Memory Work.** 13 pages. $1 a dozen.

**The Same—Large Colored Pictures.** $1 the set.

### Various Themes.

**Anthology of Recent Philosophy (An),** by Daniel Sommer Robinson. Thomas Y. Crowell Co., New York. 674 pages. $4.

Teachers of philosophy have long been looking for a book like this. Source-books dealing with the classical philosophers have indeed been issued, but this volume assembles quotations from the writings of noted thinkers of the last two decades, although the list, as the author regretfully admits, is incomplete. Each selection is preceded by a penetrating analysis of its argument, written in clear language and with impartiality of treatment. An interesting addendum is presented in the form of brief biographical sketches of the authors quoted, and there is besides a glossarial index. Questions for discussion are judiciously provided for beginners.

There are some instructors in philosophy who are rather critical of the anthology method, since so much in a book of this kind must perforce be omitted that would be needed to round out the system of any author quoted. But some philosophers have no "system," and are as good (or bad) in one place as in another, so that almost any cross-section of their writings will do to give an impression of their views. Moreover, many students will never find time to make an exhaustive examination of any particular philosophers, yet do desire to obtain a general knowledge of modern attitudes. This well printed and substantial

book will be of great practical assistance to the student whose call is philosophy, and to readers of keen intelligence who wish to inform themselves as to the curious ways in which some modern thinkers (largely under the influence of mathematical physics,) are expressing themselves.

After four sections of dealing with ten thinkers are presented as an "Orientation," the chief philosophical standpoints are discussed under the heads of Idealism, Realism and Pragmatism, many representive interpreters of these views being cited. A few sections are added as to other types, which, however, are not so much schools of thought as attitudes or tendencies,—as positivism, mechanism, vitalism, and agnosticism.

It may be added that the author, Daniel S. Robinson, is a graduate of Yale Divinity School, a Ph. D. of Harvard, and professor of philosophy in Miami University. He has had a broad training and experience, and possesses a thorough knowledge of the literature of contemporary philosophy. One of the interesting and sane selections is a paper by Dr. E. S. Brightman of Boston University, giving some account of Dr. B. P. Bowne's Personalism.

Anyone who should try to agree with all the views here presented would have a severe headache, or mental dyspepsia.

This Anthology by no means provides a final settlement for all problems, but read with discrimination, held for further judgment, and criticized from the standpoint of an intelligent and inquiring spirit, it will help not only to an orientation but also an orchestration of human life.—C. A. S. D.

**Cambridge Shorter Bible (The),** arranged by A. Nairne, T. R. Glover and A. Quiller-Couch. Macmillan Co., New York. 891 pages. $3.

An advisory committee of the Cambridgeshire Education Committee (England) on the teaching of Religion and the Bible brought in a report that suggested a "Little Children's Bible" intended primarily for children five to seven years old, and a "Children's Bible" for those seven to eleven years old. This volume is in a sense a sequel to these.

Note that this is not a Cambridge University product, though it is printed in England by the University Press and taken in hand by Cambridge University men!

The idea has been to retain everything in the Bible of value for use in schools, but to omit legislation, pedigrees, duplications, prophetic writings in part, and so on. Yet wherever any of this kind of matter has become familiar through usage it is retained.

The text is the Authorized Version, except Job, Psalms and a few isolated passages, where the Revised Version is used. It is printed without chapter and verse divisions, but references are given at the top of each page. There is also a running title at the top of each page.

It is a good sign of genuine interest in the Bible that it is being published in so many forms today. While the King James has had a sanctity and awe that may have served a useful purpose, there is no question but that issues such as this make the Bible text more readable and understandable, especially by the young. If it loses in magical suggestion it gains in reality.

**Coming Revival of Religion (The),** by Allyn K. Foster. Judson Press, Philadelphia. 146 pages. $1.50 net.

All the critics agree that the heart of mankind needs renewal, and above all else religion. Scientists, philosophers and all the other wise men say the world has soul trouble. The diagnosis of the disease and the remedy are accurately sensed, according to the writer, by Shaw, Wells and scores of other so-called prophets of our time, and "diagnosis is three-fourths of the cure."

This is not an irreligious but a bewildered age, and "the church has not helped the situation by its fierce discussion of theological tenets." The stage is all set, the writer thinks, for the greatest revival of interest in personal religion, and "if we can release the religion of Jesus" the fruit will be a hundredfold.

"The New Evangelism" is discussed and defined "in terms of that commitment to Christ which expresses itself in Christlikeness of living rather than in the tortuous language of theology."

"The Heralds of the New Reformation" are enumerated, and the writer holds that "the outstanding herald is the teacher, particularly the teacher of science." The gospel of the new renascence will be indorsed by a spiritual interpretation of the facts of science.

Dr. Foster concludes with an experience of Robert Browning's, "who was but a poetic evangelist of Jesus Christ."—T. C.

**Cosmic Ray in Literature (The),** by Lewis Thurber Guild. Cokesbury Press, Nashville, Tenn. 245 pages. $2.

Incisive interpretations of some seven literary classics, phrased in forceful language and moving swiftly in its thoughts. The characters considered are Jean Valjean, Hamlet, Macbeth, Othello, King Lear, The Raven, and Gomer in the prophecy of Hosea. Each stands for some special idea. Thus Gomer is "The Tragedy of the Broken Home"; the Raven "The Tragedy of Youth and the Wrong Trail."

The author has complete mastery of his successive subjects, and has given a volume that instructs while it interests. The title is borrowed from Prof. Milliken's cosmic ray which penetrates several feet of lead.

**Society and Its Problems: An Introduction to the Principles of Sociology,** by Grove Samuel Dow. Thomas Y. Crowell Co., New York. 707 pages. $3.

Third edition of a textbook that has proved

its worth, with much new material added. Its aim is to give a general idea of the whole science of sociology, and it is written in language that the ordinary reader can enjoy. Divisions of the subject include questions of population—migration, immigration, race problems; the evolution of social institutions—family, state, religion and ethics, education; society—interests, organization, control, etc.; poverty, crime, immorality and other problems.

Prof. Dow shows that our handling of all these problems is constantly on a higher and more enlightened plane. Hence he is optimistic regarding social progress.

An Index of 24 pages indicates the thoroughness of the study. "Reading References" appended to every chapter also aid one who seeks fuller information.

**Storing Up Triple Reserves,** by Roger W. Babson. Macmillan Co., New York. 364 pages. $2.

Mr. Babson has come to see a direct relationship between true success and one's reserves. Not what a man earns, but what he saves and invests. Not what a man eats, but what benefits are conserved. Such reserves can be called on to get by emergencies.

The triple reserves he considers are I—Financial, II—Physical. These sections embrace the usual material, including under the latter heredity, habit, marriage and other problems. The third is Intangible Reserves, which include such matters as prayer, school, church and social problems; temperament, intellect, culture and eternal life problems.

It is a larger volume than Mr. Babson usually writes, but even at that he touches upon the multifarious topics only briefly.

**Tongues of Fire: A Bible of Sacred Scriptures of the Pagan World,** compiled by Grace H. Turnbull. Macmillan Co., New York. 416 pages. $3.50.

A confusing collection of what the compiler regards as informing or uplifting passages in the religious writings of all time, excepting Jewish and Christian writings.

**Unravelling the Book of Books:** Being the Story of How the Puzzles of the Bible were Solved and Its Documents Unravelled, by Ernest R. Trattner. Charles Scribner's Sons, New York. 325 pages, illustrated. $2.50.

Undeniably a clever recital of the extreme rationalist view of the Bible as a book. It is written in newsy style, and presents its facts and findings in dramatic fashion, so that one reads on with unflagging interest and curiosity, however much one believes it essentially misleading.

The Old Testament is taken first, in 212 pages. The investigations of Spinoza, Simon, Astruc, Ilgen, Hupfeld, Geddes and De Wette are recounted in order to give the story of the rise of "scientific Biblical thought." Having divided the text among alleged documents the author next shows how they were woven together into the Pentateuch. How further writings were added until the rabbis stopped the growth of their Bible concludes what purports to be the origin of the Old Testament canon.

What happened to the New Testament when the "searchlight of scientific investigation" was turned on it receives less than a hundred pages, but summarizes the consideration of New Testament documents, the "collapse of supernaturalism" and view of the Bible as a human production, the higher criticism, and emergence of the canon.

The skill and confidence with which the author tells his story will receive the unbounded plaudits of rationalists and infidels. Only a thoughtful reader will ask if the book is true.

## ALSO RECEIVED.

**Science of Creation,** by Newton D. Riddell. Vital Christianity Publishers, Des Moines, Ia. 27 pages. 25 cents.

The author has evolved some new ideas explaining God and the spiritual universe, the creation of nature and man. Apparently he does not aim to displace Biblical teaching.

**Old Doors to New Tasks:** 94th Annual Report of the Punjab Mission of the Presbyterian Church for the Year 1928.

A substantial volume of 121 pages, giving condensed reports by stations of the multitudinous activities carried on. Almost every form of missionary activity is to be found in some part of the field.

The reports read well, and are for the most part indicative of advance. Deepened spiritual results are often testified to.

The title signifies that to the casual onlooker the open door to India may look much as always, but to one who passes through the door a new life appears. Even the missionary of a generation ago would find startling changes.

There are numerous reproductions of most interesting photos. We hope to reproduce some of them in this magazine from time to time.

## AMONG NEW BOOKS.

**Christian Motive and Method in Stewardship,** by Henry Burton Trimble. Cokesbury Press, Nashville, Tenn. 227 pages. $1.

**Dilemma of Protestantism (The),** by William E. Hammond. Harper and Brothers, New York. 150 pages. $2.

**Human Needs and World Christianity,** by Francis John McConnell. Friendship Press, New York. 230 pages. 75 cents and $1.50.

**Nature of the Physical World (The),** by A. S. Eddington. Macmillan Co., Boston, Mass. 361 pages. $3.75.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 | August, 1929 | Number 8

*The angel of Jehovah encampeth round about them that fear him, and delivereth them! Psalm 34. 7.*

## Religious Thought and Activity: At Home and Abroad

"I decided God should have all there was of William Booth" is the formula General Booth once gave when asked for the secret of his success.

**A forward movement** has been launched by the China Inland Mission, for which they appeal for 200 men and women to advance into unevangelized areas in China in the next two years.

**The right to evangelize in Russia** is threatened to be taken from evangelical Christians by the Soviet government. On the other hand, special privileges and rights are said to be granted to anti-religious propaganda.

This situation may be brought to the consideration of the League of Nations, with which the Soviet government is associated.

**The Lutheran church** with 81,023,180 adherents is the largest Protestant body in the world, according to statistics published in "Das Evangelische Deutschland." Next come the Methodists with 28,287,207 members, and the other denominations follow in this order: Anglicans, Baptists, Presbyterians and Congregationalists. The total strength is 174,837,327.

**Mound Bayou in Mississippi** is peopled exclusively by Negroes. It was recently reported in the press that the local jail was going to be discontinued for the reason that there had been no inmates for two years. The mayor of the town is quoted as saying:

"We live in a town that loves peace and has satisfaction in respecting the laws. . . . . What happens is that the people go to church instead of going to jail."

**The name Protestant** was derived from the words of the protesting princes at the Diet of Spires in 526, when they presented their case saying:

"We protest that God speaking in his Word, and not Rome speaking through her priest, is the one supreme law of the human race."

It has been observed that historically, therefore, the word Protestant has an affirmative rather than a negative significance.

**The influences leading to a decision** among young people for life service on the mission field have been made the subject of an investigation which has brought out the fact that of 100 young people in colleges and graduate schools who expect to become foreign missionaries upon completion of their preparation only one made a decision for this work due to influences during college life. The decisions of the others all dated back to influences in the home, to parents who had been eager to go to the field, ministers in the home churches, Sunday school teachers, missionaries at home on furlough, and other forces of pre-college life.

**A full-length portrait of Charles A. Lindbergh** is shown in one of the stained-glass windows of a new Methodist Gothic

church in Springfield, Mass. Lindbergh is in aviator's costume. The word "Goodwill," expressive of the reason for his being chosen for this honor, is prominent. In a panel at the base of the window is a representation of the signing of the Kellogg Pact of Paris. Over Lindbergh's head is a "lone eagle" with outstretched wings, at its right a globe, and at its left a corresponding circular piece showing an aeroplane in flight casting the shadow of a cross on the ground.

**The United Evangelical church in the Philippine Islands** held a successful general assembly recently. This is an independent church that comprises all the churches organized by the Congregational, Presbyterian and United Brethren missions: over 200 churches in all, in 35 provinces, and with a combined membership of about 35,000. It also has training schools, hospitals, and other institutions under its control.

The leadership of this body is mostly Filipino, and native laymen are taking a prominent part in the deliberations and activities.

**The father of a French missionary,** says "Évangile et Liberté," received this letter from a German pastor:

"May I ask a service of you? One of my parishioners, when he was a soldier, took away a box of silver spoons from an evacuated French village. He has forgotten which village, but he would like to restore the spoons. As the owners are unknown I advised him to give them to a French missionary society, which would sell them and use the proceeds. Would you be an intermediary?"

The box of spoons was dispatched to France and sold according to the wish of the German soldier.

**One exceedingly encouraging item** in the discussions of the year in India has been the acceptance, theoretically at least, by Hindu and Mohammedan alike of the principle of full religious liberty in the proposed Constitution for India which has been put forward by an Indian committee. This Constitution provides among other things that:

"There shall be no state religion for the Commonwealth of India or for any province of the Commonwealth, nor shall the state either directly or indirectly endow any religion, or give any preference or impose any disability on account of religious belief or religious status. No person shall by reason of his religion, caste or creed be prejudiced in any way in regard to public employment, office or power or honor, and the exercise of any trade or calling."

**Have you ever considered** the sad plight of scores of thousands of tubercular patients now segregated in TB sanatoria in every state? They have left all that life holds dear in order to grasp, if possible, the one remaining chance for life. In one Arizona city alone are said to be 30,000 of these patients.

The majority of these unfortunate victims of the white plague are incurable. With a great many it is only a question of a few short weeks or months until they must succumb to the inevitable. How imperative it is that these souls so soon to slip into eternity should be given now the message of life! Would you not like to feel that some will receive the soul-saving and satisfying truths because you made it possible?

**June 30,** the date on which Near East Relief ceased to ask the American public to contribute campaign funds, marked the culmination of an enterprise that has saved the lives of 1,500,000 people, 132,552 of whom were little children; that has fed 12,500,000 persons during famine periods, and given medical aid to 6,000,000; that has interested the American people in investing $108,000,000 in a program that started as a war emergency relief for suffering people, but which evolved into the impressive job of preparing a generation of children to meet adult life as a positive force in reconstruction of their war-battered countries, so that for the last five years its activities have not been concerned in any way with emergency work, but have confined themselves wholly to educational and reconstructive measures.

**Encouraged by the success** of the pilgrimage of the English Congregationalists last year, when 1200 people came to America in the "Celtic," landing at Boston, visiting Plymouth Rock as the prime object of the pilgrimage, and sailing home from New York, another pilgrimage has taken place this summer. On the invitation of the United church of Canada some 1055 persons

came over in the "Doric," landing in Montreal. The pilgrims were guests of the United church at their annual assembly at Toronto in June. Ottawa, Quebec and other points were also visited.

The "Doric" pilgrims were from all the Free churches of England and Scotland. They hoped to receive inspiration and suggestion from personal observation of the United church of Canada which may lead toward closer union among the Free churches of Great Britain.

**The "Allahabad Farmer"** is a periodical "published occasionally" by the staff and students of the Allahabad Agricultural Institute, India. A copy of the March issue, which is serially No. 2, Volume 3, has reached us.

It contains 33 pages the size of this magazine. Leading articles in this issue, which are characteristics of the usual contents, are:

The Cattle-Breeding Problem in India,
How to Feed India's Cattle Economically,
Methods of Handling Market Milk,
Why Should Milk be Used?
The A. B. C. of Vitamins, and
The Peasant and His Finances.

Most of the matter is original, but some of the articles are reprinted from other sources. The work of the school must be extended widely by these thoughtful and practical articles.

**The matter of a fixed date for Easter** does not seem to have been settled in England by the action of Parliament some time ago. Sir William Joynson-Hicks, home secretary in the late Conservative ministry, had this to say in answer to a question:

"I am sorry to tell you that the matter is not going well. The Act of Parliament fixing the date of Easter was passed last year, but does not come into operation until an Order in Council is made. The Act provides that before an Order is made regard shall be had to the opinion of the several churches. It is, of course no use making an Order for a fixed Easter unless all the principal countries of the world join in. I have got the consent of most of the religious bodies in this country, but unfortunately the Roman Catholic church so far will not agree. I cannot say more at the moment."

American Jews are also opposed to a fixed date.

### For Summer Conferences.

O God, the strength of all who trust in thee and the joy of all who serve, look with favor, we beseech thee, upon our summer schools and conferences! Vouchsafe to us the sure guidance of thy Holy Spirit, and grant to us a fresh vision of the meaning of life, and of stewardship: that all we have and are, being consecrated to thee, may be instruments in thy hand for the advancement of thy kingdom, through Jesus Christ our Lord! Amen.

—"Spirit of Missions."

**In line with the growing recognition of Geneva** as an international center, the World's Committee, the international organization of the Young Women's Christian Association, will soon move its offices from London to Geneva. The International Missionary Council, the Young Men's Christian Association, the International Christian Conference on Life and Work, and the World Student Christian Federation are among the organizations with offices there. It is hoped that these organizations may maintain social and library facilities open to all of them.

"Our move to Geneva is a symbol of the increasing importance of our movement as an international force," said Miss Anna V. Rice, general secretary of the National Board of the Y. W. C. A. "I believe the decade ahead of us will be one in which there will be large developments of the international phases of our work. This development will not only be in Europe and the United States, but also in Latin America and the Orient."

**Enlarged and established religious freedom in Italy** is understood to be granted by the precise terms of the recent agreement between Italy and the pope.

The "Christian Advocate" quotes from a statement concerning the new laws by Rev. E. J. Bradford, chairman of the Italian district of the (English) Wesleyan Methodist church, who resides in Rome. Among the points he makes are that non-Romanist cults are now "admitted," not simply tolerated, under due government authorization; difference of cult does not create an obstacle to the enjoyment of civil and political rights; discussion of religion is entirely free; parents or guardians may withdraw their

children from Romanist religious instruction in the schools; non-Romanist ministers are authorized to celebrate matrimony the same as Romanist priests.

Mr. Bradford expresses "the highest praise and profoundest gratitude" for the courage and force of Mussolini and Facismo for thus securing religious liberty for individuals and societies.

**A conference** was held in Havana, Cuba, last month of all the evangelical Christian elements dedicated to the betterment of the moral and spiritual conditions of the nations comprised in the area of the Caribbean Sea, Central America and Mexico. In addition, attention was given to the Latin interests of the Spanish-speaking sections in the United States.

This Havana congress is a logical sequence of the Panama congress in 1916 and that in Montevideo in 1926. The following countries sent delegates from the Caribbean Sea area: Cuba, Mexico, Porto Rico, Domingo, Haiti, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, Salvador, Guatemala, also Spanish-speaking churches scattered throughout North America, the United States and Spain. About forty delegates went from the United States. These were largely board secretaries and specialists.

Thirteen papers were presented for discussion. These came under four major divisions: Evangelical Solidarity, Education, Social Activities, Literature. Careful attention was given to the basic subject of religious education.

The general sessions of the Congress were held in Candler College, and many of the delegates were entertained in the dormitories of that institution.

**At the annual meeting** of the Bible Institute Colportage Association, recently held in Chicago, the secretary reported that there had been an encouraging increase in the ministry of the Missionary Book Funds. 2217 more shipments of literature were made than during the year before. The principal advances were made in the Hospital and Mountain Funds. It was estimated that 138,000 hospital patients were given messages of life during the year. Through this Fund there were 97,668 more pieces of gospel literature distributed than in the previous year. In the Mountain Fund the increase was 20,498. Beside the adults reached, 35,000 mountain boys and girls were given Bible portions and gospel books. More than 4700 of these earned Gospels and Testaments by memorizing choice Scripture passages.

During the year a number of shipments were made to Italy, where there has been a gratifying interest manifested in D. L. Moody's sermons by the Waldensian pastors especially. Other calls came from Central Europe for gospel books for distribution among the Russians, Germans and German-speaking Slavs.

Missionaries in nearly all of the Spanish-speaking countries have been urgently calling for large quantities of the Association's Spanish publications. A larger demand is expected from these countries in the near future. Additional funds are needed to enable the Association to meet these pressing demands.

Since this Association was founded by D. L. Moody in 1894 nearly ten millions of the Colportage Library series have been issued.

### Where was Ophir?

Has the Biblical Ophir been located in Western Rhodesia?

"In the heart of Rhodesia," we read in a "Literary Digest" article taken from a German source, "buried under the tropical jungle and overgrown by century-old gigantic trees, lie the ruins of the city of Zimbabwe. The solid construction of the towers and bastions convinces us that they served as strongholds, in which also were stored the treasures of gold that were to be transported to the ancient port of Sofala, a distance of 200 miles, and then shipped."

The object sought by explorers, engineers and archeologists who have examined these ruins is to determine if Zimbabwe is the Biblical Ophir from which King Solomon may have derived the enormous quantities of gold that we read of in Scripture. Some deny it and ascribe an age of but 600 to 800 years to Zimbabwe, but the majority find numerous distinct traces of Phœnician and Hebrew workmanship and customs, etc. These set an age of 3000 to 3500 years on the ruins.

There are ruins of other cities and forts, abandoned but completely worked gold

*Photo taken at a three-day conference held by the European Christian Mission in an Esthonian village.*

mines, and various other traces of an ancient civilization in the heart of Africa thereabout, all of which are considered to support the Ophir theory.

### What Does the Modern Girl Want to Know about Marriage?

The Charm School classes in developing charm and personality, originated by the Chicago Y. W. C. A., have been "best sellers" in Associations throughout the country for the past several years. And now they have lighted on another course that has gained immediate popularity among young women.

The whole question of marriage, from how to make men friends to the care of the baby and living on a budget, has been the subject of a recent ten-weeks lecture course in the Y. W. C. A. of Chicago. Two hundred young people, including men friends of members, enrolled. Two physicians, a judge, a child psychologist, and a professor of sociology, both married and unmarried, were among the discussion leaders. Frank comment was encouraged from the young people, who helped to make out the topics to be covered in the course. Among those chosen were the psychological adjustments of marriage, mating, a man's ideas about a home, careers after marriage, and the care and training of children.

"The interest aroused proves that young men and women are doing more these days than romantically day-dreaming about marriage," says Miss Gladys Jenkins in the "Womans Press," the national magazine of the Y. W. C. A., "and that they are giving it serious thought is in itself hopeful and significant. The atmosphere was not one of restraint. It was one of a search for knowledge through frank questions and equally frank answers and discussions."

Due to the success of the series it is probable that Associations in other cities may give similar courses.

### Persian Christians Give Thanks.

The scene is the home of a Presbyterian missionary in far-off Meshed, Persia. Outside the rain descends in torrents, blown about by angry gusts of wind. Persian Christians are assembling, the wind having blown the rain in their faces and drenched their clothes, soaking the more thinly clad to the skin. Few have rubbers, and the effect of the rain and mud are plainly visible on the rugs and floor.

Hot tea, necessary in hospitable Persia, is served. About fifty have braved the weather to talk and to pray at a Christmas vesper service.

The missionary asked them at the start of the meeting to tell why they are glad Christ came into the world. Listen to the response from a few!

One unlettered woman who had seen no joy in her life while she was a Mohammedan said: "I see only darkness every way I look except when I look at Christ."

A school teacher said: "I am glad that Christ came because he showed us how one could live a pure life. All the prophets sinned, but Christ offered us a perfect example, and it is possible for us to be pure."

A young woman school teacher offered: "I am glad that Christ came, for he showed us a higher plane for womanhood. Now we know that it is possible for women to be something except slaves."

Another who had been "made perfect through sufferings" said: "When trouble or sorrow comes, and my heart aches, I think of Christ, and then I am happy, whereever I am."

Other testimonies were given one after another till the missionary felt that meeting alone was answer enough for those who wonder whether or not missions pay.

"I am sure if you had seen the shining faces and heard the note of faith and assurance in the voices that day your own faith would have been strengthened, and you would have had a new vision of what your work and prayers are doing for Persia," writes the missionary.

### A Contrast in the Women of Korea and China.

Rev. Charles Ernest Scott, D. D.,
Shantung.

We are thankful to God that before returning to our own field in China he gave us to see some results of our gospel seed-sowing among the Chinese in Korea. After traveling around the Korean peninsula, East and West, South and North, it became evident that there were large colonies of Chinese untouched by the gospel. An investigation of Northern Korea revealed that we could establish a preaching circuit in these places for these Chinese, who, whenever given a chance under any stable government, always make a good living.

It was important to find a suitable center for this work. Pyeng Yang, the ancient capital of Korea, and a large and flourishing city of 100,000, seemed to be the logical place in which to establish a chapel from which to work out into the whole northern region. An excellent site was found in the heart of the city, and with subscriptions from Americans, Koreans and Chinese we purchased a yard and building, renovating and remodeling the plant to suit our purposes.

The next important step was to secure a suitable Chinese evangelist to head up the work. This was not easy. But one of the Shantung pastors who came over to Korea last spring with our preaching band was Rev. Liu Yen Ting, formerly a professor in our large and flourishing theological seminary in Tenghsien, Shantung: an able and conservative man, trained in the evangelical faith, a pleasant-faced and winsome-mannered man, much experienced in the world, a good mixer with men, an able preacher, evangelistic-spirited, and skilled in adapting the truth to every kind of an audience. In pastoral calling with him I found him ever ready, even keen, to do personal work, a faithful under-shepherd.

Several times he went with me on the circuit, and I was increasingly pleased with his spirit and methods. We had been friends for years, and through that friendship I was able to persuade him, the best Chinese evangelist who had ever been in Korea, to remain and carry on this work.

Before we left Korea Mrs. Scott was able to call with Mrs. Liu and introduce her to the women in their homes. Although some of the Chinese women have lived from ten to twenty years in Korea they have learned not a word of Korean, and, following Chinese custom at home, do not appear on the streets. It was amazing to us to see the freedom of the Korean women, fully as many on the streets as men, babes strapped on their backs and heavy jars or baskets of provisions on their heads. This freedom accounts in part measure for the presence of the women in the Korean churches and for the popularity of the ten days' Bible study classes. We attended an evening women's missionary meeting one cold, rainy night at the large Central Church on a hilltop, reached by a muddy alley over a slippery path. There were at least 1200 women present to listen to the report of a Korean

missionary pastor working for the Chinese in Shantung Province, China, and home on furlough after seven years of service in the foreign field.

If only we could get the Chinese women out like that! They do no calling or shopping even, and do not know the other Chinese women in town. How the work of teaching them would be simplified if only we could get them to attend classes in large numbers as in the case of the Korean women! Those who are now faithful attendants at the Sunday services began to come out only after they had been visited again and again in their homes, and had been taught to read the Catechism (they had not known any characters before this). Sometimes the women themselves expressed eagerness to come, but their husbands would not allow them, or as in the case of three young women whose father keeps the largest general store in town, and patronized by all the American missionaries. Up to date the father has flatly refused to let his daughters come out to the church services.

"Not Chinese custom!" he said: though he was willing for Mrs. Scott to call on them as often as she pleased.

If only we had three or four more Bible women to visit in their homes here! Living the isolated lives they do, and in a foreign land, they eagerly welcome anyone who can speak their own language, and listen attentively to the gospel.

## CHURCH UNION.

**Church union in Great Britain** has passed some definite stages this year, not, however, among different denominations but only among separated branches of larger communions.

In Scotland the Church of Scotland and the United Free church, both Presbyterian, have given final approval to a merger. The original disruption occurred in 1843. The Church of Scotland, which has been the state church, freed itself in 1921 and 1925 from state control and has been unanimous in favor of union,—only three adverse votes in 700. The United Frees contain a small minority that holds out against the merger, the actual voting being 63 presbyteries for union and none opposed, 1302 kirk sessions for and 91 against, and 1320 congregations for and 104 against. The united church will be known as the Church of Scotland.

In England an act of Parliament has been passed facilitating the union in 1931 of the Wesleyan, Primitive Wesleyan and United Methodist bodies, provided 75 per cent in each church favors the proposal. This merger will constitute a denomination with 15,367 churches and mission halls, 4541 ordained ministers, 37,090 local preachers, 1,649,065 Sunday school teachers and scholars, and 4,300,000 members.

In each case the ends sought have been executive, not doctrinal, namely, to prevent overlapping in small communities and to secure economy and efficiency in the management of the church boards and institutions. The old causes of division have faded away with the passing of time. Synthesis is in the air. The welding of riven denominations into one logically precedes the union of differing denominations.

**A summer gathering** with a new and definite objective held its first session in June. It is called the "Christian Herald" Institute of Religion, and met in Buck Hill Falls, Pa.

Since the "Christian Herald" secured Dr. Dan Poling of New York as its editor it has had a marked revival as a magazine and as a religious factor in other directions. Mr. J. C. Penney, the nationally known chain department store owner, is now president of the "Christian Herald" company and throws himself heartily into its activities. Other prominent men have also been drawn into coöperation.

This Institute of Religion had for its theme the subject of church union. The intention was to provide a common meeting ground for all churches with a view to a universal church. The atmosphere was lay rather than clerical, though representative church leaders were on the program as well as prominent laymen. The chairman of the Institute was Fred W. Ramsey, Cleveland business man who succeeded Dr. John R. Mott as secretary of the Y. M. C. A.

Five reasons were given in the findings of a committee for the unification of the churches, as follows:

The need of the world for a forceful and united witness to the great moral and religious verities of our Christian faith;

The need of our children and young people for an intelligent and effective Christian education;

The wastefulness of our present organization with its needless duplication of machinery and its unChristian rivalry and competition;

The call of the countryside with its many struggling and competing churches and great areas utterly neglected; and

The challenge of our cities with their teeming populations, the multitude of them wholly out of touch with the work and life of the church.

The following recommendations were made by the committee regarding what the institute considered obstacles to unity:

Denominations of similar type should be encouraged and urged to continue their present efforts of union;

Existing agencies of coöperation be strengthened to the point where they not only become consultative but administrative, doing for all the churches the things that can best be done together;

The boards of foreign missions of the various churches immediately consider methods of furthering the unification of their work, which has already reached an advanced stage in many lands;

We urge upon those denominations whose view of the church prevents immediate organic union, the continuation of conferences on the points which divide them and the largest possible coöperation in these practical methods which do not involve the theory of the church.

## PERSONALIA.

**Sadhu Sundar Singh of India** is not a fanatic. Everything he possesses he ascribes to Christ, and Christ alone. He belongs to no sect and is not a member of any order. By example and exhortation he calls the people of India back to simplicity, self-sacrifice and a pure whole-hearted devotion to Christ.

The sadhu by birth is a Sikh, a nation which for various reasons is of peculiar interest. Arising first as a religious sect resolved to reform abuses and to lead men back to simpler, purer worship, it eventually developed into an organized military power determined to avenge its wrongs and persecutions. Through centuries its history knew many bitter experiences, but pride of race, love of arms, and a stiff clinging to their religious doctrines have held the Sikh nation together.

The sadhu is a true Christian mystic. So closely has he studied the life of Christ as it is written in the New Testment, so constantly has he imitated his example, that he naturally experiences a faith only now and then enjoyed by extraordinary Christians. The things of the spiritual world are more real to him than those of the temporal. When in his own experience some unusual event has come to pass he simply believes that God cares enough for the individual soul to interpose in its behalf.

The physical disabilities of the sadhu have prevented him from roaming through India and Tibet as of old, but since his partial recovery he employs his time and available strength in writing. The latest book he has written is "With and Without Christ" (Harper). It has created a new interest in the sadhu in America. He tells of non-Christians he has known whose experience lacks the peace and beauty he has found in Christ. He also recounts stories of Christians, both "with and without" Christ, who are realizing or failing to find a workable religious faith.

### Forty Years in the Ministry.

Dr. J. D. Jones of England, well known at the Northfield Conferences and in the pages of this magazine, has just completed forty years in the ministry. "They have," he says in his "Richmond Hill Magazine," "been wonderful years! Wonderful, to begin with, in the matter of health, for in the whole forty years I have not been out of the pulpit more than three Sundays on account of illness. And they have been wonderful in their happiness. I have had my own deep personal sorrows, but I shouldn't think that anyone in the ministry has had happier pastorates than I. I had a happy nine and a quarter years at Lincoln. . . . . And since then I have had these wonderful thirty years at Bournemouth, and have been the recipient of a wealth of affection and love, for which I am unutterably grateful. That is what Dr. Jowett said when looking back: 'I have had a good innings!' I have had a longer innings than he, but I

*Dr. J. D. Jones of England.*

too can say of it, 'It has been a good innings.' How long the innings is yet to continue none of us know, but so long as it does continue it will be the same gospel I shall preach.

"Things have changed," continues Dr. Jones, "since I began my ministry, vastly changed! In some respects things are more difficult for the Christian minister, in others they are easier. From the purely intellectual point of view things are easier, for science has ceased to be antagonistic. From the practical point of view they are harder, for there is a spirit of revolt abroad which reveals itself in the growing neglect of public worship. But in spite of all the change I have a stronger faith in the Christian gospel than I had forty years ago. I believe it is the one hope of our stricken world. And so, facing this new time, so different from the time when I stood up to preach in Lincoln for the first time in 1889, I can declare, in the words of the text of my first sermon, that 'In Him was Yea,'—in Christ we find the one satisfying answer to the wants and needs of the world and of the individual soul."

---

## "THE KILLER."

A. F. Ragatz, D. D.

They called him "The Killer" in the detention ward of the hospital where an armed guard watched him day and night. He was in serious condition from gunshot wounds received from an officer, whom he had shot down in cold blood after committing a daring holdup.

Believing his wounds would prove fatal, they had suggested spiritual consolation; but when the clergyman arrived he was derided, cursed at, and commanded to go to a place where the temperature is supposed to be decidedly hot.

For more than two months this incorrigible young criminal kept the ward in a state of constant turmoil by his profanity against the guard in particular and against the law and society in general.

As soon as his condition permitted, still under guard, he was moved to the convalescing ward, where our Bible woman first met him. He was reading a detective magazine when this woman greeted him with, "I wonder if you would not like to read this," and laid a Gospel on his bed. He glanced at it and threw it away with the sarcastic remark, "Oh, yes, I expect I need that stuff!" and immediately resumed his reading.

The woman knew nothing of this man's history, but instantly realized that here was a desperate case. Her prayer was that God would give her the right approach. She said to him:

"You remind me of my own boy. How old are you?"

"Twenty-two," came the prompt answer.

"Why," said the woman, "that was my boy's age when he died two years ago!"

"What did he die of?" asked the man. And, thank God, she had gained his attention and aroused his interest in the story of her own boy!

Simply and feelingly she told the story of a son far from home, fatally ill, calling for his mother, and then telling her that if God spared his life he would dedicate it to his service; and if not, begging her to promise that she would take up some line of distinctive Christian service in his stead.

"This," she said, "is why I am here trying to help you."

"You talk like my mother," the man replied.

"Have you a mother?" she inquired.

"Yes, and this will break her heart, for she taught me the right way, but I refused to listen to her. I chose evil companions, and this is where it has brought me. I

wonder, lady, would you mind handing me that Gospel I threw away?"

The woman suggested that since he was so weak and could read but little each day she mark certain helpful passages in a Testament and leave it for him to read as strength permitted. To this he heartily agreed, and the Testament was left.

His improvement was interrupted by complications which for a time threatened to prove fatal. When the worker was again permitted to see him she found a greatly changed man. He had read his Testament, the Word had found lodgment in his heart, and he was genuinely converted.

"I've thought it all over," he said, "and I can see that if I'd have gotten away this time I would have followed a life of crime. I wanted to be a criminal; not just an ordinary crook, but a regular desperado,—a killer! I'm glad now that it happened this way. Being shot I was brought here, and being here I met you and you gave me this book through which I have been saved."

The day of his trial came. Spurning the plea of "Not Guilty," he confessed his crime and was sentenced to the penitentiary for twenty-five years. After this he said:

"This mess that I'm in has led to something, because my wife and I have become reconciled, and I've found God and have been reformed. When I get out I'm going to try to be an evangelist and raise my boy so that he'll be a lot better than his father."
—"American Bible Society Record."

## CURRENT THOUGHT.

**No one** by scientific researching can find out God.—Prof. J. Arthur Thomson.

**Spiritually regarded,** many professing Christians make their weak-ends out of their week-ends.

**Think what you will of the church,** but remember one thing: the best people in the community have always been in the church, and always will be!—Dr. Giddings.

**Don't trust to the Spirit** to give you utterance in the pulpit after you have neglected by careful preparation to seek his inspiration in the study!—Leyton Richards.

**The minister today** has chosen the desk and the swivel chair in preference to the pulpit. Efficiency has entered the portals of the church, and preachers have become executives.—Dr. E. P. Pfatteicher.

**The Bible remains intact** in the passage of time. It has survived suppression and neglect, it has survived centuries of controversy, and it has survived the most dangerous thing of all,—idolatry.—John Buchan.

**Just as no nation** would expect its soldiers to provide their own ammunition, so we believe that the missionaries in all lands should be bountifully provided with gospel literature. The missionaries understand that we are here to serve them, and that they are welcome to the literature. They need it, and are glad to have it. The demand always exceeds the supply.—Bible House of Los Angeles.

**It requires a Pentecost** to make human energy keen for the summons to soul-winning. We United Brethren declare with a bit of inward pride that we were born in a revival; but just what searching efficiencies in soul-winning are called for as we make the statement? Holding the heights of origin days is not at all easy.

Since we were born in a revival our inquiry needs to be whether we are abiding in the revival atmosphere that characterized our birth. If not, what have we substituted for this original enduement and quality? We hear in these days that changes have taken place, but exactly what do we mean by the statement? Our fathers believed in both the mass revival and personal work. We shall refuse to abandon either method. Both methods call for work of a higher grade, but not abandonment of either method is to be considered at all. Our revival theology must continue to stress conversion, notable and sudden conversion. Not violent in demonstration, or merely emotional, but deep and powerful in character transformation. Interesting preludes lead up to conversion, but the transforming crisis of a Pauline type of conversion is in keeping with sound psychology, and will never be out of date. There are no once-born Christians. With joy write it across the sky that all persons may be twice-born! Let us magnify this glorious and enriching evangel!

Speaking of this spiritual crisis a Scotch clergyman declares:

*First Sunday school held by the Inland South America Missionary Union in Puerta Suarez, Bolivia.*

"The boy must halt on the Zion road along which his steps have been moving from childhood, even as Paul halted on the Damascus road, and face his Lord, and seal his submission to him, and be sealed by him. With multitudes of young people the occasion called confirmation may be quite likely identified with conversion, but there must be about it the same isolation of the soul with the Saviour and the same decisiveness and the same personal surrender as marked the covenant of Paul with Christ."—From the Quadrennial Address of the bishops of the United Brethren in Christ.

### A Gospel of Song "In Spite Of."

Referring to the singing of a Negro quartette at a great missionary convention in Memphis, Tenn., Dr. E. Stanley Jones of India, the distinguished missionary and author, said in one of his addresses:

"We are beginning to recognize now that it would be a loss if we could Anglo-Saxonize the world; that every nation has its part to contribute to the collective life of our race; that it takes all colors to make a rainbow and different notes to bring forth a symphony.

"The Anglo-Saxon will contribute his note, his love of truth and frankness. The Latin will contribute his note of love of beauty and art. The Negro will contribute his note,—and I have been trying to analyze what it is that gets me so deeply in these Negro spirituals. I have come to the conclusion that it is this: that the Negro people are teaching us how to sing 'in spite of.' Now the cross of Jesus is a gospel of 'in spite of,' seldom 'on account of,' and the Negroes are teaching the race how to sing 'in spite of' their disabilities and their sorrows. They have turned their pains into pæans. Hence their songs spring out of spirituality, and deep speaks unto deep. It is worth living for and dying for, to teach the race how to sing 'in spite of.'

"Hence I can think of them no longer as being on the border line of civilization, but deeply in it and contributing to it. For the race needs to know how to sing 'in spite of,' and needs to know that 'Trouble won't last always.'"

### From A Spurgeon Bible.

After the death of the great London preacher Charles H. Spurgeon Mrs. Spurgeon made a duplicate of the study Bible in which he noted in the margin the texts on which he preached, and gave this to D. L. Moody. On a blank page in the front Mr. Spurgeon had made these notations:

"C. H. Spurgeon, 1856.

The lamp of my study.

"The light is as bright as ever, 1861.

"O that mine eyes were more opened! 1864.

"Being worn to pieces rebound 1870. The lantern mended and the light as joyous to mine eyes as ever."

# A Vision of the Night.

Do let me tell you of yet another trophy of the brand-plucking and transforming power of God! 'Tis an old enthroner this time. True, could you but see his one-eyed, pock-marked face you might at first be repelled, but a closer look, and you would be fascinated by the sparkling humorous twinkle of his remaining eye.

'Twas a vision of the night that brought him back to God. You may be sceptical, but I haven't the least doubt that here in these primitive lands God still employs dreams to arouse individuals. As the vision, however, was the last thing God used, let me begin where my old friend did as he counted off on his fingers before me three great deliverances!

While but a boy a terrible famine ravaged the land, and the natives, he said, died in "milwi ne milwi," heaps and heaps, till only the villages remained. He, however, managed by searching for roots in the forest to eke out a miserable existence. When the year of plenty came he built a miniature hut to his guardian spirit, gratefully placing therein oblations of food and drink.

Some years later while cooking fish under a tree some hungry Yeke men (whose tribal taboo is fish,) entered the village. Delighted to see food cooking, they made a dash for it. Bah! It was only loathsome fish,—and they dashed the earthenware pot to the ground.

Enraged at the loss of his supper and broken pot, he seized his bow and arrows and shot at them, but was quickly overpowered. While being beaten he escaped, and with a running leap and a splash he was in the lake. But his bow hampered his swimming, so he drew near again to the land to throw it ashore.

While doing so his left arm was caught in a submerged tree. Trying to disentangle it—O horrors!—he saw it was in a crocodile's mouth! Alas! Struggle and fight his best he couldn't withdraw it from that terrible vise of sharp teeth, and he was gradually drawn down to the lake's bottom. From there he was taken by the croc, who thought he was now well drowned, and laid upon the trampled-down reeds at the entrance to a hippo's tunneled landing. (Possibly also the croc's dining table!) As in a dream the dazed young man saw the blue sky above and the reeds and lapping waves around him, and close by the wicked eyes of a croc watching him. Lying motionless he saw the croc swim off a little, then return to satisfy itself that its prey was really dead. Then off it went, crying, "Ndu-ndu-ndu-u-u-mfyo-mfyo-mfyo-o," and splashing on the water with its tail to summons the whole croc tribe to the feast.

The noise served to arouse the young man. "Why lie I here dreaming?" he cried. Gathering together what little strength he had, he managed to drag himself on to firm ground. But only just in time, for his movements were heard by the crocs, and looking back he saw a whole battalion darting to the spot.

Emerging from the tunnel on to a green sward he examined himself for broken bones, but only found deep teeth wounds. On these healing he again rendered thanks to his guardian spirit.

When grown to manhood a fearful scourge of smallpox swept through the district. So many died it became impossible to count them all. He was early attacked with the confluent variety, and his face became covered as with a mask. When the crusts separated they left extensive cicatrices, causing great disfigurement. Again he attributed his recovery to the spirit's intervention and special favor.

Then a new thing came into his life. 'Twas a white man from across the mountain range. The call went out:

"Come, O ye people, see a muyeka! (a being of angelic rank). Behold, he hath no toes, but goeth on nkonkoto! (that is, stilts, namely, his long treking boots). Observe ye also how he scratcheth on leaves! (writing). Of what order can he be?"

"Verily," said the enthroner, "how strange were his ways, this Konga Vantu! (The gatherer of the people, Mr. Crawford's name.) How entrancing, too, were his words as he told us of God! But why, O why, his yearning desire that we should worship with him this ancestor of the white man's land? He apparently had died for their tribe, but that was no concern of ours, —how could it affect us? But give it time, it would die out!"

Presently, however, the community was

startled by some declaring that they believed in this religion, for it had power to make new men of them.

"Oho!" taunted the villagers. "What is this ye are aiming at? Desire ye to become as the white man that perchance ye may go to his land?"

Nevertheless the natives continued to gather, and were taught all agape of the baneful influence of the devil and of necessity for separation from sin.

Then again "Oho!" from the people. "What now? Observe ye these believers? No longer call they in the witch doctor to consult the oracle, neither offer they oblations to the spirits, nor do they revere the customs of our forefathers."

And the whole countryside made a dead set to drag them back.

But as the years passed they saw that the Word of the Lord was prevailing slowly, s-l-o-w-l-y, everywhere.

"Ah!" said they, "now know we of a surety that it is the living God they worship, not the ancestral rites of the white man as we first thought."

Many more were added to the little company, and the enthroner himself made a profession.

Soon after his two wives died. Announcing their death in their village, he was seized and beaten, while the mothers screamed:

"Thy belief is a demon within thee! Behold how it killeth!"

This so impressed and alarmed him (and perhaps the beating too!) that he lapsed back into drunken heathenism. Indeed, such a brawler did he become, and so often with gusto disturbed the little church meetings, that when one day he begged for salt at my house I went out to reprimand him. But his weary pock-marked, sin-worn face arrested me. A big lump came into my throat, and I could only lament:

"Alas! Alas! How miserable sin has made you!"

Then a beseeching little prayer for restoration, to which he added a husky "Amen," and he was gone.

That week to his tumbledown hut the vision came. 'Twas a wonderful white bird from heaven, which alighting on his head folded its long glistening wings all about him in a close embrace. Springing up he cried:

"Wherefore comest thou? I beseech thee, let me go!"

Oh, what was it? Had he been sleeping only? But extreme fear beset him. At dawn he aroused the Christians and quakingly told them.

"You have been visited of God," they said, "and that in love."

Meditating all day on the meaning of it, suddenly in one vivid flash he saw it all. "It is God who holdeth me! Yea verily, his love is great! See I not now that his hold was around me those three times,—during the famine, in the jaws of the croc, and when smitten with smallpox? And now he still holdeth me back from my evil life, worthless though I be!"

Deep contrition followed, and calling in the Christians he confessed all his sins. Oh, what prayers went up,—and then the joy in heaven for the wanderer restored overflowed and flooded that little mud hut, making it a palace of praise!

Let us join in too, and shout aloud for very joy, "Jesus saves!" Oh that his glorious power thus manifested might fire us afresh to seek the lost! Would that we could realize that we are not doing our part to brother man unless striving to our utmost ability to reach him, be he black, or yellow, or white!

A pit had caved in, entombing some people. A man stood looking on as men shoveled out the earth as rapidly as possible, until a woman rushed up to the idle one, frantically crying:

"Jim! Jim! Your brother is down there!"

Instantly off was ripped his jacket, and he dug for dear life, cursing himself for loss of precious time.

Oh to do all we can NOW, counting no sacrifice too great, to help in the rescue of the unreached tribes dying TODAY in the horrible pit of heathenism!

Yours in the love that holds, and will not let us go,

(Signed)

Grace Crawford.

(Mrs. Dan Crawford).

# William Booth—1829-1912:

## A Character Study Inspired by the Centenary of His Birth.

Harold Begbie.

Born eight years before Queen Victoria came to the throne and dying only two years before the outbreak of the Great War, William Booth made himself, for a considerable part of that long stretch of time, the Big Noise of religion.

I suppose that no Christian ever more deeply shocked, horrified and outraged so vast a host of devout people, or made so many of the enemies of God rejoice by the character of his proselytism. I doubt, too, whether any man of serious purpose ever so completely exposed himself to intellectual contempt and popular ridicule,—perhaps the two deadliest weapons with which mankind defends itself against the innovator. And yet this passionate youth from a provincial slum and a suburban pawnbroker's shop, with no powerful friends to help him, overcame the opposition of the world, established a most powerful religious organization, and when he came to die, old, broken, and blind, had the nations of the earth as his pall-bearers and humanity itself as his chief mourner.

It is a life so extraordinary, considering the time in which it was lived, that no man in his senses would seek to explain it; but at this cool distance from his tempestuous career, and with all the documents he left behind him open for our inspection, there are certain conclusions we may fairly draw from his record which help us to understand at least something of the man's spirit.

### His Tenderness.

The quality of that spirit which most strikingly surprises the student of his life is, I think, its tenderness.

To the majority of his contemporaries William Booth was a rough and insensitive tub-thumper, who succeeded in attracting the mob's attention only by the violence of his demagogic methods; but in truth that apparent insensitiveness, that tremendous violence done to his natural feelings, was a witness to the driving power of God's will in his life. It proved, more than any other demonstration of his activity, how complete was the miracle of his conversion.

For he was almost feminine in his nature. He shrank as a youth from preaching a sermon even in a slum cottage. He shrank, too, from acknowledging a trivial wrong he had done to some youthful friends. It was only after the most bitter struggle with himself that he could muster courage to confess that fault, and only after the repeated urgings of a revivalist preacher that he could summon up sufficient boldness to speak in public. Reticent, timid and effeminate, but tormented by a conscience that would give him no rest from the thought of God, he would gladly have found the center of his life in his mother's love, and worked for her comfort as the sole end of his duty.

And even when the rejoicing liberation which the miracle of conversion brought to his soul had worked him up to a strong enthusiasm, so that he was determined "to go in for God with all his might," he remained in many ways essentially feminine. He craved for love, for sympathy, for support. He could not bear the sight of pain. Brutality, even in the least aggressive of its forms, filled him with horror. Dirt had such a repulsion for him that it induced a condition of nausea. The thought of suffering children wrung his heart. Every instinct of his nature urged him to fly from the miseries of mankind and the hideous desolations of industrialism. He was made, it would seem, for just such a comfortable sect of respectable people as that in which his wife, Catherine Mumford, shone like a pale suburban star till collision with him caused her to blaze with light which streamed into the far corners of the world.

### His Desperate Courage.

But this tenderness of his nature, which made him so great a lover and so adorable a father to his small children, drove him into the darkest of London slums, which were then direful places, and compelled him to confront the blackest miseries and the most heartbreaking brutalities of the underworld. He had to go there, even if the experience broke his heart, because his burning compassion would not let him go anywhere else. It is true that he was uplifted and excited by the immense conflict before him, but the slums never ceased to be a terrible offence to his soul and a most exacting trial to his fastidious feelings about personal cleanliness.

He went there with a desperate courage, and he went there to proclaim religion as a power that made for happiness, and to insist that conversion brings joy and gladness; but he returned to his villa home so full of sorrow and compassion that he would weep like a child over the cruelties he had witnessed and the sufferings he had failed to abate.

To the end of his days this profound tenderness continued, and almost his last words were a beseeching plea to his son Bramwell that he would never forget the homeless and friendless. Moreover, even in the years when he appeared to be absorbed into the mechanism of the Salvation Army, and had become a popular figure in many countries, his letters home continually cry out for love,—love for himself, the sweet, intimate, and cozy love of the domestic circle. More than once he complains in his letters that he does not get love enough to keep him going. News of the Army is well enough, but for pity's sake let them tell him that he is missed, that they long for his return, that they love him! His almost wild love for his daughter Eva was inspired by her genius for affection. His letters to her have the character of a rhapsody. She not only loved him, but told him so with a veritable abandonment of feeling.

### The Comradeship of Love.

It was this disposition in his nature, I think, which gave to the Salvation Army a characteristic of the most powerful order in its appeal to mankind. William Booth knew that the heart is the loneliest part of human nature. He knew that it is full of unrest and twilight. He knew how easily it can be hurt, how deeply it can be wounded, and how pathetically it longs for the consolations of love. And so he sought to inspire his followers with this really great and noble idea, that they should go into the saddest places of the world with flags flying and with brass music sounding songs of triumph, proclaiming Christ as the lover of mankind; and that when a convert was made he should be drawn into a warm and cheerful comradeship of love, and should be convinced that those who have saved him by the power of God were his friends for life.

All his shortcomings seem to me to sink into the palest insignificance when we consider the brilliance of this central illumination of his soul. Nor do I think that we are likely to derive any great benefit from striving to comprehend the many perplexities and contradictions of his extraordinary character. Wiser for us, if we would lend a hand in the work of the world, to concentrate our attention on this central illumination of his soul, until we realize that love is indeed the one and only solution of our sorrows and troubles!

### Husband and Wife.

How perfectly William Booth completed Catherine Mumford, and how perfectly she completed him, is one of the beautiful mysteries of that perfect union which brought the Salvation Army into existence. But for her he must have broken his head against many brick walls, and but for him she might never have emerged from a narrowness of mind not unthreatened by self-righteousness. Together they threw the world aside, took the plunge into utter self-abnegation, gave themselves up to the services of the lowliest and lost, and, always haunted by the whisper of a holiness deeper than the fighting warrior can ever know, left themselves and the fortunes of their family entirely in the hands of God.

No man and woman of that period brought more joy to unhappy people, no man and woman of that period made a deeper impression on the social conscience of mankind, and no man and woman of that period left behind them so powerful an inspiration in the lives of other people. And yet when these two people first met, William Booth was a pawnbroker's assistant in Walworth who preached in his spare time to small and rather scandalized Methodist congregations, and who was pitifully daunted by his lack of intelligent culture; while Catherine Mumford, an invalid on a sofa, was wont to startle a little circle of religious friends in Brixton by her views on Napoleon Bonaparte and total abstinence. Nothing, I think, can explain their achievement if we rule out invisible forces; but something of their power over other people may be understood if we remind ourselves that both of them were tortured by an extreme of tenderness, and that both of them consecrated and showered upon mankind that wonderful capacity for love which made them so consummately happy as man and wife.—"British Weekly."

# The Work of an Apostle.

Rev. Prof. Charles R. Erdman, D. D., Princeton Theological Seminary.

It may aid us in our Christian tasks if we review again the story of Peter the apostle.

None of us claims a literal apostolic succession, yet all of us understand that our work as followers of Christ is one with that of the apostolic band inasmuch as we are concerned with the establishment and the extension of the Christian church. In spite of all its faults and its obvious defects the church is the most important, the most significant, the most glorious institution in the world. It was founded by Peter. We should not deny to him that credit. Of course the one foundation is Jesus Christ, but the first great leader in the organized work of the church was Peter. Some have disputed this right in order to advance the claims of Paul. The great work achieved by the latter is not to be questioned, but it must be remembered that Paul began his public career as a persecutor of the church, which church Peter had founded. Undoubtedly Peter was the chief of the apostles, yet he is not to be assigned the place of an infallible, autocratic "prince of the church" which is given to him by Rome.

Surely his appearance is humble enough when the story opens. He is in the upper room kneeling in prayer with the other apostles, and with Mary the Virgin, and with more than a hundred disciples. As he rises he gives as his advice that the group should choose one of their number to take the place of Judas. Peter does not make the appointment, but he does render one great service: he gives the qualification of an apostle as consisting in the ability to testify to the resurrection of Christ. It is that great fact which Peter preached and as a result of which the Christian church was established. The church can only be extended today when that same essential doctrine is proclaimed. It is difficult to understand how some in this modern day can claim apostolic succession and still believe that the body of Christ fell on corruption in some unknown Syrian grave.

On the day of Pentecost Peter is the outstanding figure. The coming of the Holy Spirit did not mean that the third person of the adorable Trinity then first manifested his presence in the world and among men, but that a new manifestation had been made possible because of the atoning work of the crucified, risen and ascended Christ. With this truth as an instrument the Holy Spirit moved mightily on the hearts of men. The transformation in the case of Peter was startling. In place of cowardly fear he now shows the most striking courage. This is no more remarkable than the consummate skill in argument which he exhibits in his first great sermon. Of equal significance is the power of that sermon which resulted in the conversion of three thousand souls. More surprising, however, than all these manifestations was the love which was revealed in the lives of the converts. Under the influence of the Holy Spirit they were bound together into one body of believers. It became the birthday of the Christian church.

At the beautiful gate of the Temple a notable miracle was wrought by Peter in healing a man who had been lame from his birth. The incident formed a picture of what the church of Christ has ever done in giving men the power to stand, in restoring men to moral and spiritual health. It is well to give alms. That will always be necessary, and the church through all the ages has been the chief and most cheerful dispenser of charities. But there is something even better than the bestowal of gifts upon the poor and helpless. It is the transforming of character, whereby the poor are able to better their own condition and the helpless are made strong and enabled to take their places among the workers and the worshipers of the world. Not merely social service but the transforming work of proclaiming the gospel is the chief task of the church.

As Peter delivers his second sermon, and this in the presence of the crowd who have been attracted by the miracle wrought, Peter again proclaims Christ as the only Saviour. But he lays great stress upon the promise of the return of Christ, and of the consequent blessing which will come to the whole world.

He shows that Christ is the only and the sufficient Saviour for all men. Not in political readjustments, not in educational advance, not in better economic theories lies the hope for mankind, but in the reign of the divine and living Christ. It is the task of the church both to proclaim and to hasten his return.

When Peter has been arrested for such testimony to his risen lord, and as he stands before the rulers, he not only reveals a boldness which fills his judges with surprise, but he makes a declaration which is in effect the Magna Charta of Christian liberty. He declares the Christian church to be independent of the Jewish state. It is to the representatives of that state that he addresses his historic remark, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye!" The relation of church and state is still an intricate and difficult problem. Most of us feel that John Calvin and Henry the Eighth were guilty of somewhat the same error as that of the Roman popes. Most of us are deeply convinced that church and state should be kept distinct. We are not willing that any church should interfere with national politics or that any government should seek to control the churches of our land. Our ideal is that of a free church in a free state.

The story of Ananias and Sapphira is full of immediate and personal instruction. It is of course a rebuke to liars and to all hypocrites. God mercifully refrains from visiting such sudden punishment on those of the present day who may be equally at fault. Such a condign visitation upon those early offenders was intended to show that the church is a holy body and is not to be desecrated by those who are sinful and insincere. This view of the church should be emphasized in the present day.

Persecution naturally follows the success of the work of the apostles. They are not only arrested and imprisoned, but now they are cruelly beaten for their loyalty to Christ. Such persecution is to be expected, it is even endured in the present day. One must be sure, however, that he is suffering for righteousness' sake. Some Christians who are guilty of folly in their words and acts imagine that they are suffering for righteousness' sake when, as has been said, they are really "suffering for foolishness' sake." If,

*Dr. Charles R. Erdman of Princeton.*

however, we do suffer as Christians we need not despair. This was the word of the Master, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake! Rejoice, and be exceeding glad: for great is your reward in heaven!" The church is still and during the present age ever will be a suffering church.

It was a wise plan adopted by the apostles under the leadership of Peter which led the church to select certain officers who could relieve the ordained leaders of secular duties so that these leaders could have sufficient opportunity for preaching and for prayer. The church should be thus organized today, and its activities should be thus conducted. All realize the invaluable results achieved by the efforts of Christian laymen. Without them the work of the church could not be conducted with success.

The unity of the church was strongly emphasized when Peter and John paid their historic visit to Samaria. In this city a revival had broken out under the leadership of Philip the Evangelist. In order to authenti-

cate the character of his work, but particularly to show that all believers in Christ belong to one body, the church in Jerusalem sent their leading representatives to investigate the work and to set upon it the seal of their sanction and approval. This was manifested when Peter and John laid their hands upon the converts and prayed, and when the ascended Christ bestowed upon these new believers the same spiritual gifts which he had granted to those in Jerusalem. This unity of the church, a spiritual and abiding unity, should be emphasized today.

When Peter raised Dorcas from the dead he performed the most surprising miracle which so far had marked his career, but an achievement even more notable followed. It was in the home of the Roman centurion Cornelius, when Peter opened the gates of the kingdom of heaven to Gentile believers. Peter needed special preparation for this task. On the housetop in Cæsarea, by the vision of the sheet let down from heaven, he learned that God was able to "make clean" men of all races and nations. Peter learned that through faith in Christ even Gentiles could become members of the Christian body. In modern days there are those upon whom this same lesson should be impressed. Some fail to understand that the gospel of Christ is adapted and intended for men of every clime and country and creed. As Peter declared concerning the Saviour, "through his name whosoever believeth in him shall receive remission of sins."

When imprisoned by the Roman rulers Peter is miraculously delivered; and the interesting and dramatic story emphasizes the truth that whatever opposition or persecution the church might suffer, it is ever under the protection of a divine Lord. It is his church, and the gates of hell cannot prevail against it.

In the Acts of the Apostles Peter makes his last appearance at the great council of Jerusalem. The representatives of the church are gathered to determine finally the ground and the way of salvation. Peter is the first speaker, and he shows with clearness and with force that one is saved by grace through faith in Christ, by grace and not by works, either works of the moral law or works of the ceremonial law. The decision of that council in which Peter was the first and most prominent speaker determined for ever the true doctrine of the Christian church. It is pathetic to see how far the church of Rome has failed to follow in the steps of Peter, and how far rites and ceremonies have been introduced as necessary means of salvation. Nor yet has Protestantism escaped the peril. Here too there is danger of believing that the acceptance of a creed or the observance of a sacrament can save a soul. It is well to remember the words of Peter, "We believe that through the grace of the Lord Jesus Christ we shall be saved."

There is a sad picture of Peter sketched for us by the pen of the apostle Paul. It seems that during a sojourn in Antioch poor Peter fell into the sin of pretence and duplicity, so that it was necessary for him to be rebuked by Paul before the whole church. It is an incident in the life of the apostle upon which we do not gladly dwell, but it is a startling illustration of the peril, to which we all are exposed, of doing the thing which Peter did, namely, of turning away from the very principle which he had defended at Jerusalem and of believing that there is some other ground of salvation other than that of faith in our divine Lord.

It is more delightful to picture to ourselves other scenes, and to remember that the New Testament contains epistles the authorship of which is assigned to Peter, and to recall the story which comes to us from the early traditions of the church. Peter is in Rome. He is threatened with martyrdom. He is fleeing from the city, when he meets his Lord, and asks him whither he is going. The reply is given that the Master is going into the city to die in the place of Peter, who is deserting the post of duty and is shrinking from a martyr's death. Then we are told the aged apostle retraces his steps and willingly lays down his life in loyal testimony to the Master who had loved him and had given himself for him.

It was a noble life, the life of Peter, and one full of distinguished achievement. He was used by his Master in founding and upbuilding the church which is called the New Jerusalem, the City of God, in the light of which all the world will some day rejoice. On the foundations of the walls of that city are written the names of the twelve apostles of the Lamb, and the first of these is Simon, whose name is Peter.

# Is It Wrong to Doubt?

## Rev. George A. Buttrick, D. D.

*Lord, I believe: help thou mine unbelief! Mark 9. 24.*

Jesus came down from the Mount of Transfiguration and found an epileptic boy whom the disciples had vainly tried to heal. It was one of those vivid contrasts such as were common in the Master's life. A few moments ago the mystic radiance of that hilltop with its awful sense of a divine presence: now this child's misery and this father's helpless grief!

The father evidently did not expect that Jesus could help the case.

"If thou canst do anything," he pleaded.

Repeated disappointments had almost slain his hopes, but his love still lived.

"If thou canst do anything, have compassion on us!"

"If I can do anything," Jesus echoed the words,—"if I can do anything! Everything is possible to one who believes."

Hope was reborn on the instant. If only he could believe! Quickly he cried with tears:

"Lord, I do believe!"

Then as the doubts came streaming back he added,—with what humanness, with what stark honesty and pitiable sincerity!—

"Help thou mine unbelief! Heal my son even though it is unfaith as much as faith that asks it!"

So we are confronted with the question of our doubts.

Is it wrong to doubt?

Some doubts are wrong because they are not honestly acquired.

If we sell out to riotous living or to miserly living the sour stream of conduct will curdle our thoughts. If a man runs foul of his conscience he cannot expect that recreancy in his life to leave his outlook unaffected. Some doubts are simply the scum of unworthy conduct.

A man of that inconsistency came to a wise minister with the complaint that he was in great mental difficulty about religion.

"Such as?" he was asked.

"Oh well, about the deity of Jesus!"

The answer was sharp: "But are you not a little weak also on the Ten Commandments?"

Many so-called doubts would vanish if we would earnestly strive to fulfil the duty concerning which we have no doubts.

Then, again, there is a form of doubt which is really intellectual conceit.

Many people raise questions about religion who are not deeply serious. They may be eager to parade a certain mental smartness. They are in search not of a faith, but of an argument. Nothing can be done with such people until the providence of heaven brings some crisis or calamity upon them by which they become serious not about a debate, but about God.

Jesus never took a doubter more seriously than he took himself. If a doubter came to lay a trap Jesus snared that man in his own trap. There are numerous incidents of such a kind in the Gospels. But if Jesus found a doubter who was not flippant or cynical or shallow in intellectual pride; if he found a man who, like Nicodemus, wished in very conscience to find God and could not find God, Jesus would spend all night with that man until truth came upon his questing spirit.

We are speaking, then, about honest doubt. Is it wrong?

You know Tennyson's retort to someone who told him doubt was "devil-born." "I know not," he said,

"I know not. One indeed I knew
In many a subtle question versed
Who touched a jarring harp at first,
But ever strove to make it true:

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds!"

I am sure Tennyson was nearer to the mind of Jesus than the man who roundly condemned all doubt as devil-born.

We are destined to doubts as the sparks fly upward. There may be those who have no doubts. A woman once told me she never had a doubt concerning religion in all her life. Perhaps my wonder was unjust, but I did wonder if she had any faith worth calling a faith. I know one minister who is not immune from sceptic

moods. Browning has described his experience:

"With me, belief means
Perpetual unbelief kept quiet,
Like the snake 'neath Michael's heel
Who stands calm just because he feels it writhe."

Browning stood calm. It can be said of him as he said of one of his characters: "He, at least, believed in soul, was very sure of God," but underneath that conviction there was the writhing insinuation that his faith might be false. The faith of the disciples was so dim and variable that Jesus exclaimed of them, "O ye of little faith!" Thomas would not accept proof of the resurrection of Jesus until he had thrust his finger into the print of Calvary's nails. And Jesus himself—it would seem as if he suffered a momentary despair of God: "My God, why hast thou forsaken me?"

We are agreed that there is no value in goodness which is not voted for, chosen, clung to, in face of evil. Perhaps there is no value in a faith which is not voted for, chosen, clung to, in face of the onslaughts of doubt. If faith had no odds to meet it would have scant virtue. If faith were all as clear and simple as two and two make four, it would be as challenging, as inspiring as two and two make four! However that may be, doubts come to us all. At times God seems to be Nothing dwelling in Nowhere. At times prayer seems no better than a futile crying to the sky with no answer but an echo. At times Jesus seems a magnificent but mistaken idealist, offering us impossible counsels of perfection. At times immortality seems an incredible dream vainly trying to gainsay the cold, real, stubborn fact of death. Is not this father's prayer yours and mine and all men's?—"Lord, I believe: help thou mine unbelief!"

### We All Have Faith.

But if we all have doubts let this be clear: We all have faith.

I do not mean that we are all able to pledge allegiance to one or other of the historic creeds. Faith goes far deeper than verbal or mental assent to a set of theological propositions. Faith is an instinct born in us, and we can no more live without faith than we can live without breathing.

The farmer has a kind of faith as he casts seed into the ground,—faith in the faithfulness of the returning seasons. The business man has a kind of faith as he makes his investments,—faith in the common toil and common honesty of mankind which in the last resort are the only guarantee of investments. The scientists have an amazing kind of faith. They believe that this universe is orderly, that it and the mind are so much akin that the mind can reach understanding of the universe. The scientist cannot prove that his mind and the outer world swim in a common medium. He must assume it. It is gigantic venture of faith. We live by faith. We are compelled so to live.

So in the realm which we call religion. We all have faith.

This does not mean that faith will be according to the schoolboy's definition:

"Faith is believing something which you know is not true."

That kind of faith—and there has been sadly too much of it,—is not religion. It is blind credulity, self-deception, superstition, black magic,—anything but religion. True faith is unafraid of reason. It takes reason as its comrade,—but it ventures where reason may not go. It has a certain courage which is beyond reason.

There was nothing very reasonable in the voyage of the "Mayflower." Its wisdom could not have been demonstrated to sound, practical minds. But those who made up that precious human cargo had a faith, a blind courage if you will, that God is, that conscience must be honored, that a righteous witness must prevail; and they put their faith to the test of deeds.

We all have this courageous inborn "credo" which is faith. There are times when we do believe in God, or the name would never have been found on human lips. There are times when Jesus constrains us and becomes "the way, the truth and the life." There are times when we are sure that personality is indestructible. We quietly thrill to the touch of the eternal.

That instinct seems to be a universal birthright. For instance, a society of atheists at Venice sent an address to their king congratulating him on the escape of his son and daughter from assassination. Forgetting they were atheists they thanked divine providence for protecting mercy.

Robert Ingersoll, even he uttered his faith. Standing by his brother's grave he said:

"In the night of death hope sees a star and listening love can hear the rustle of a wing."

Robert Browning shows Bishop Blougram talking to one who derided his profession of religion. The bishop says wisely to his critic:

"All right! Let's resolve not to believe anything! The world is without God and without hope. Jesus is a delusion. Prayer is a futility. Let's dismiss the whole realm of religion!"

What happens? Why, faith comes back! Now the problem is how to guard our unbelief, for belief comes back to shake us by fits and starts. And (you recall the lovely words!) just when we are most fixed in our unfaith,—

Just when we're safest there's a sunset touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in our soul,
Take hands and dance there, a fantastic ring,
Round the ancient idol, on his base again,
The Grand Perhaps!

If we cast God to the void a shudder passes through us—the shudder of faith!—and the old questions arise and beg for answer. Faith at times seems to have nothing to which to cling.

To be mauled to the earth and arise,
And contend for the shade of a word,
And a thing not seen with the eyes:
With half of a broken hope for a pillow at night
That somehow the right is the right,
And the smooth shall bloom from the rough:
Lord, if that were enough?

Even when faith has reached that extremity it still has strength left to hold on to "a thing not seen with the eyes." We all have doubts. We all have faith.

### Practical Guidance.

What, then, are we to do? Are there practical guidances which we may follow? Yes!

First, we must be honest with our doubts. We must look at them frankly.

If they are buried they become like poison. They are like the measles: health is served if they "come out." The only sure way to avoid impure air is to quit breathing. Perhaps the only sure way to avoid doubts is to quit thinking. In both cases the price is too high.

*Dr. George A. Buttrick of New York.*

Doubts may sometimes be the sign of intellectual vigor. I am afraid of the college boy, for instance, who has no doubts.

A wise father was asked how his son was getting along at Yale.

"Splendidly," he replied; "he's an atheist just now."

Justice Coleridge once admitted that he was sorely perplexed on the subject of inspiration, whereupon some zealous but mistaken minister took him to task. Most men, he said, who had such difficulties were too wicked "to be reasoned with." But Jesus never said anything so wrong. He was marvelously patient with Nicodemus. He healed the son of this doubting father. He let Thomas put his hands in the nail-prints. Jesus always respected honest doubt.

A Sunday school teacher was wont to tell his class that whenever he found scepticism creeping in on him, he would cry, "I believe! I believe! I believe!" until he had flogged his unwilling mind back to acquiescence. I can recall that even to our small-boyish minds there seemed to be something dishonorable about such a method. We looked on him as one who practised an unworthy self-hypnotism. There is no need to foist our doubts on other people, but we must frankly face them for ourselves. Jesus deals tenderly and understandingly with an honest mind.

Second, we must remember that religious

**Evening Prayer.**

*Be present, O merciful God, and protect us through the silent hours of this night, so that we who are fatigued by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through the everlasting Christ our Lord! Amen.*

faith cannot in the nature of things be proved in the same way as a fact of science.

How can you tell that a potato is good? Peel it, weigh it, cut it, eat it! But how do you tell if a poem is good? Do you peel it, weigh it, cut it, eat it? No: those tests do not apply! There are other tests. Does it move with the rhythm of the worlds? Has it loveliness, like the tracery of winter trees? Does it kindle our finest motive? Does it impel us to the rhythm and loveliness of noble living? If so, it is a good poem. Religion is much more akin to a poem than to a potato, and its tests are much more akin to poem-tests. Human love is not proved in a test tube. It proves itself, its witness is within. The love of God is not proved in a test tube. It also is its own best evidence. The tests of faith are after this order: Is my faith clearest to me in my best moments? Is it at least consistent with honest thinking in other realms? Does it inspire me to finer conduct? Does it make for the creation of a better world? If the answer is "Yes" then faith is good, and it will be verified in the living!

Once more, if we have both faith and doubt let us cleave to our faith!

All people believe and all people disbelieve, but there is a great difference among people, just the same. Some make their faith the determining fact, though they have doubts. Others make their doubts the determining fact, though they have faith.

Notice the prayer of this father: "Lord, I believe!" That was the uppermost thing. The other was secondary, and to be conquered: "Help thou mine unbelief!"

Horace Bushnell was once so plunged in perplexities that he lost every conviction except the faith that somehow right is right. That was not much of a God, but he worshiped that God. Instead of wandering round a squirrel-cage of intellectual subtleties he resolved to cling to the measure of faith he possessed. He knelt and prayed to the abstract principle of right. "A dreary prayer," he admitted, but it was positive, it was honest, and he emerged into light.

There was another who prayed in like fashion: "O God, if there is a God, save my soul, if I am a soul!" That was an interrogation rather than a prayer, but it was a positive interrogation.

If we have both faith and doubt, let us cleave to the positive within us and courageously carry it to the test of life! Life will not fail us!

For nothing worthy proving can be proven,
Nor yet disproven. Wherefore be thou wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith!
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night.

And a final word: There is Jesus! He is always the final word!

He is the final word in this matter of faith and doubt. Is your deepest instinct to believe in God the Father?—to believe that unselfish love is your duty and your enrichment?—that beyond this bourne of time and place the Divine Righteousness endures? Is this your faith, even though it may often swim in doubt? Well, there is Jesus! In him your instincts are made flesh, your hopes take life. He is no mere hope. He is there, set in the midst of years, never to be moved! Does he mean nothing for your inborn faith? Surely he shelters faith, like the shadow of a rock! Surely he causes faith to triumph, like an army with banners! Surely he is heaven's sign and promise that our faith is true!

Thanks be to God who gives our doubts the lie in him! "Lord, I believe: help thou mine unbelief!"

---

Take a music bath once or twice a week for a few seasons! You will find it is to the soul what a water bath is to the body. It elevates and tends to maintain tone to one's mind. Seek, therefore, every clean opportunity for hearing it! Purchase some kind of instrument for the home and see that its beneficent harmonies are often heard! Let music be as much a part of a day's routine as eating or reading or working.—Oliver Wendell Holmes.

---

A medical missionary is a missionary and a half, or rather I should say, a double missionary.—Robert Moffat.

# The Value of Faith.

Rev. Paul Scherer, D. D., New York City.

*O woman, great is thy faith! Matthew 15. 28.*

Jesus meant that this woman who had come to him had a good deal of faith: but is faith a great thing to have? I am not so sure you would find this modern world of ours voting with any unanimity in the affirmative on that score. Many of us are too well decided that one can have a superabundance of faith, one can make oneself ridiculous, one can be too trustful.

I remember getting through the mail not long ago a large sum of money. It was really a large sum,—not only a large sum to me,—and it was all in cash, and there was nothing but a two-cent stamp on the envelope. I remember what I said when I opened that letter. I leaned back in my chair,—and I gave what I hope is the most foolish definition of faith I shall ever give, —I said:

"Well, that's faith for you!"

Now it wasn't faith, it was foolishness. Nobody even in jest has any right to confuse the two. A great many people are doing it in dead earnest. Faith in the popular mind is too frequently a synonym for foolishness. Trustful folks are supposed to be gullible souls, and that is what a good many cynical folk think all Christians are. "Talk about being saved by faith! The chances are it is ruining you, it is robbing you of everything. You first trust away your intelligence and action to something you can't understand, and then you surrender your will to someone whose existence you can't prove, and then you wait for him to do things for you. Why call it great?"

Jesus may have meant to compliment this woman when he said: "Great is thy faith." Was it a compliment?

We are all pretty well agreed that this faith of Jesus Christ is a great thing to die by. Be a pagan all through life, but in the end have something to bear you up! It isn't argument we want then: what we want is something that will carry us through.

Robert Ingersoll could say that the men who have felled the forests, spanned the rivers, explored the heavens, the great poets, painters, composers, orators, these are Christ's saints and apostles; and the force that is in everything that lives and moves, this force is the only possible God. But then his brother died, and he found another doctrine stirring his heart.

"In the night of death hope sees a star, and listening love seems to hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death, whispered with his latest breath, 'I am better now.' Let us believe," said Ingersoll, "in spite of all doubts and dogmas, in the face of all tears and fears, let us believe that these words are true of all the countless dead!"

No, I think we are running no danger of contradiction when we say quite pointedly and with much soberness that this oft maligned faith of Jesus Christ is a good thing to die by. There is no other message then. But is it a good thing to live by?

Now men actually are giving the answer to that question by either their lack of faith or their possession of it. And I suggest that here at the outset we run over one or two answers that men are giving. Let us think of some of the substitutes they make or attempt to make for the faith of Christ Jesus!

### Substitutes for Faith in Christ.

One of the most popular of all of them is the cult of self-expression.

Men try to live by that. Says the apostle Paul, "The life which I now live in the flesh I live by the faith of the Son of God." Say these men, "The life I live now in the flesh I live with the conviction that I must express myself." I say that is perhaps one of the most popular of the substitutes.

They give it the polite name of self-expression. Really, you know, it was born in the gutter. It is the cult of all those people who make a religion of doing as they please, from drunkenness to the well-dressed indecencies of a drawing room. They call it being natural, casting aside convention, a kind of freedom which is above right and wrong, modesty and faithfulness. That is the doctrine. Are you and I going to allow ourselves to be deceived by it, when with a few fine phrases somebody calls wrong right?

St. Paul tells us that Satan himself is transformed into an angel of light. It is

an ancient pastime, this making the worst seem the better part, and it was never more openly done than now by magazines, lectures, comedies, tragedies, stories, and essays. Shall we worship ourselves?

There is another cult, the cult of knowledge. Men try to live by that.

It is infinitely higher than the other. It is the religion of the scientists and philosophers.

There is much to be said for it. It is worth a good deal to know how much is due to environment, heredity, training, mechanical action. Melancholy has its physical aspects,—it is well to know it. License is not necessarily the sign of moral delinquency,—it may be spring fever. Crime simply reveals a disturbance in the tissues of the brain.

Maybe, but I submit to you as a practical proposition that no matter how much people profess to live by knowledge they don't do it! We want to know all it is possible for us to know, but when we have gathered together every bit of psychology we still have to deal with the human life where people will not do what they know. There isn't much the matter with your training, not much that is discoverable, and yet it is folk like us who get the business of living tangled up. We need more than knowledge to live by.

There is the cult of beauty. Men try to live by that, and they have invented the worship of loveliness.

One of the foremost preachers in our country threw down this challenge:

"If you will not lead a godly life because it is godly, lead a godly life because it is beautiful!"

Now you know what he meant, and I know. The life that Jesus Christ wants you and me to live has not only a moral appeal, but an esthetic appeal. My only point is that of itself beauty is not enough. The trouble is with a man's sense of beauty. In the moral world as well as in the esthetic world a man's sense of beauty has to be cultivated before he can rely on it. We need more than a quality to redeem human life. It takes a loving soul to do that.

Well, these are certain substitutes for faith. I want to turn from them now and ask what really constitutes the greatness of faith as a thing to live by.

Phillips Brooks calls our attention to the fact that achievement must be measured on the basis of the faculty it calls for. For instance, we say that you paint a picture, if it is the right kind of picture and not a monstrosity. Painting the right kind of a picture is better than painting a wall, because it calls for higher talents. Being the right kind of a bank president is better than being a cashier. Being the right kind of mayor is better than being a street cleaner. All public servants, but the fields of service differ, and they call for different gifts.

### Faith to Live by.

Rate faith upon the basis of the faculties it involves and calls for, and I submit to you that the ability to believe in God and Jesus Christ involves and calls for the exercise of the highest faculties of which human life is capable! Examine that statement!

First of all, it does call for the ability to appreciate the good, the true, the beautiful. It results in faith only when it is the highest —the good, the true, the beautiful,—in that Saviour which draws men to him. And the ability they have to be attracted by him is primarily through the kind of person he was, and can prove himself to be still. It is the strength and the beauty, the compassion, the faithfulness of that spirit that brings men to his feet and instills the faint motions of faith in their heart. It is a God-given capacity we have for appreciating that kind of life and understanding it.

It wasn't any sort of philosophy, it was the Master himself, which was all the apostles had when they threw down their nets and linked their life with Christ. They could not help giving themselves away to such a man, and all that he said was an added inducement to them. They knew that the words he spoke were true,—unavoidably, eternally true. There was that in them which, when confronted with this, understood that the search was at an end, and they bent their knees and bowed their head.

Don't tell me that this power to appreciate, understand, love Jesus Christ isn't the summit of all your powers when they are at their best! It is some manner of response to that which is higher than art, greater than the beauty of all souls,—the purest, truest soul of Jesus Christ,—humanity at its best, the eternal at its best.

Faith, then, is a great thing to have. Is it a sign of strength or weakness to be drawn by that best?

But there is another faculty faith calls for, —the ability purposely and hopefully to recognize your own need.

The best life of mankind has thrown in its lot with Jesus, but because it was constantly aware of its own tragic failure to realize in itself the possibilities it was bound to love. When men make any kind of spiritual progress they become more and more keenly alive to the fact that things as they are both inside and out are not as they should be, and every step forward they take they become conscious of the infinite distance they have to travel, and it is that sense of need keeps them up and keeps them moving.

You come across it in David and Isaiah, in Paul and Augustine, in the prayers of Luther and John Wesley, Washington at Valley Forge and Lincoln at Gettysburg, of Moody in Europe and America: all of them conscious of tasks too great for them, and yet hearing a voice that did not stand or let them wait, a voice that kept calling. When men have come to Jesus Christ that has been one of the reasons. I willingly leave it to you whether it is a sign of weakness or strength. Is it one of the soul's shining dignities to be conscious that that need can be met in Jesus Christ as it can be met nowhere else?

It has brought men out of savagery into civilization, out of superstition into religion, out of weakness into the power they have. The struggle has driven them to God, to faith and victory. And some of us are in doubt whether or not it is a great thing to have this faith and live by it!

"O woman, great is thy faith!" I wonder if that begins to look a little more like a compliment.

### The Greatest Act of the Human Soul.

I believe that faith in Jesus is the greatest act of the human soul. First, because of the faculties it involves, that ability of yours to respond to the best, that ability to recognize your own need; and second, because faith in Jesus Christ, when it is real, turns out a product you can't improve on. For the first issue of a faith that is real is a moral commitment of the whole

*Dr. Paul Scherer of New York.*

life to the truth and beauty it has seen. There is more than appreciation, there is a definite surrender, there is an inward resolve that sets the will moving in the direction of the Nazarene.

You are not capable of anything higher than that. The whole human race is not capable of anything higher.

When a man commits himself physically to the improvement of life he does a great and noble work. The laborer who builds bridges, who bores dark tunnels, who builds huge canals, that man is doing a noble work. He committed himself physically to the betterment of life.

The man who commits his mind to the improvement of life does a nobler work. The engineer in whose mind those bridges first took shape, in whose mind those tunnels were planned, that man does a nobler work. He has committed his mind to the betterment of life.

But nobler than any of them is the work of a man who commits his whole soul, his whole self,—body, mind, and spirit,—to the truth that he has heard and the beauty he has seen. Faith in Jesus can, when it means anything at all, result in such a commitment. It is a thing that launches the soul on its voyage to God. It is a thing that sets the

best in man moving on its outward, upward journey to the best that is in God. Sometimes it happens within the hour.

I would give anything to have been that messenger whom Moody once heard. These were the words, "The world has yet to see what God can do with a man who is wholly surrendered to him." Moody made up his mind to be that man. And I have thought as I read his life that his great turning point was not the day when he gave his assent to the truth, it was not when he gave his talents to the ministry: it was the day when he committed himself open-handed, free-minded, full-souled to the Christ of the gospel and said, "I will try my utmost to be that man."

The miracle which was wrought through him is waiting this night to be wrought through you, waiting for that intent in your heart, waiting for those words from your lips. Tell me, do you think such a faith is a great thing to have? Measure it by the issue and the character it calls for, by the kind of life to which forever it commits a man, and then turn in your judgment! And when you are framing that judgment frame it in view of this last fact, that faith conveys the power to live the kind of life it commits you to.

It results not only in a great decision, it results in great equipment. To me the most interesting thing about it is the fact that nobody who has ever tried it has been disappointed.

A firm in New York advertises that they have never lost a cent in any investment they have made for their customers. That counts considerably. Satisfied customers are a pretty convincing argument. Aren't we to attach importance to them in this matter of religion?

Suppose we take one and ask him what his faith has done! His name is Peter. There was a day when he denied the best. Later on we find him writing of what returns his faith had brought him at the last. "His divine power has given us all things. . . . . The Lord knoweth how to deliver the godly. . . . ." He was cutting a few coupons on that faith of his since that night he wept bitterly.

Then we read of Paul, how he was beaten, stoned, shipwrecked: and this is his testimony, "God is faithful." He could do all things through Christ. At last he sings his Doxology. Does it sound real to you? Shall we smile at an investment which earns such returns?

Let us come nearer our own day! Here is John Milton facing his blindness. "While the Lord God looks out for me I shall willingly have given my eyes their long holiday." General Booth, the founder of the Salvation Army, had that same experience. His son came into his room and told him falteringly that the father would never see again. Was it accepted that way? No.

The father said: "Well, Bramwell, I have served God and the people with my eyes. If it be his will now I will serve God and the people without my eyes!"

Shall we come to the day when a friend said to Mr. Moody: "You should not undertake to do any platform speaking: you don't use good grammar," and balance it with the day when that man, so moved with his Lord's tender compassion, pleaded for that Lord with pathos, until at last he cried:

"Let those who will accept the invitation say, 'I will!' "

And from every part of the great hall immediately the cry of a multitude went up:

"I will!"

He had been cutting some coupons on that faith of his since the day when he confessed:

"I know I make mistakes, but I am doing the best I can with what I have."

God had not forsaken or failed him. "God has been far better to me," so runs his testimony, "than I have ever been to him."

Tell me now, what do you think of faith? Is it a sign of strength or a sign of weakness? Is it something to be smiled at tolerantly, or is it something to get down on your knees for with bated breath? It is only the faith that isn't faith, which is nothing but a creed, which ought to be sneered out of existence. That kind of faith the world has no use for. The faith which drives you to his feet in knowledge of your own need, the faith that commits you to that Saviour's kind of life, that faith is the fullest, noblest, most godly faculty of which your soul is capable. And I say to you tonight, pray God for it, and when you have it, thank God for it, and in the face of life and in the face of death hold fast to it!

# Vital Principles of the Northfield Schools.

## Given at the Fiftieth Anniversary of Northfield Seminary by President James L. McConaughy of Wesleyan University.

Count Kirshner, the international critic, when he recently left our land after a brief visit, made this caustic comment in regard to America. He said:

"In America the men are slaves and the women are queens."

If that is true it is a regal audience I am facing this morning!

One of the privileges of my boyhood was acquaintance with the founder of these schools. I had the opportunity of spending one year of my early boyhood in his home here while he was abroad, and I knew many men and women who were his colleagues in those earlier days. And I have known those who in the days since his coronation have carried on so splendidly the work of Northfield Seminary. It is a great list of names, those whose lives have gone into the making of this school and the one across the river.

It is a trait of human nature, particularly of people who have the pioneer spirit in them, to like to locate in river valleys. I think the whole history of civilization might be written in the way it has pushed up and down the great river valleys of the world from the day of Abraham. You sing at Northfield of this glorious river on whose banks these two schools were providentially located. This river is one interwoven with the finest traits of American pioneer history.

Almost all great educational institutions have been located by rivers. But of all the rivers ever heard of I know of none as distinguished as this Connecticut River of ours. Trace it from its mouth to its source, and never before in history has any one river nurtured as many splendid educational institutions as this Connecticut.

Down at the mouth, at New Haven, years ago men went to establish a new colony, and from that Yale grew. A few miles further north was where the institution I have the privilege of serving was established a hundred years ago. At Hartford that school of the Episcopal church, Trinity College, is located just a few miles further north. At Springfield there is the college for the training of physical and spiritual leaders under the auspices of the Young Men's Christian Association. Then a few miles further north that unusual combination of colleges: Smith, with which Northfield has many ties; Mount Holyoke; and just across the valley Amherst and Massachusetts Agricultural College. Where will you find in the space of a few miles so many splendid advantages for increasing and ennobling the life of youth?

Then past Northfield, and on up to that fine pioneer institution where Elisha Wheelock went to take ideas of education to the Indians,—Dartmouth. By the banks of this river are two other institutions, Norwich and New Hampshire University.

I challenge you to find anywhere a river that has so contributed to educational advantages as this one has. And so as we of Northfield and Hermon press our claims to be two of the finest institutions to be found on the banks of this noble stream, we may well pause this morning to take an account of stock, to ask what Northfield has given that others have not.

If you look in Westminister Abbey for the monument of Sir Christopher Wren you will be told the way to see his monument is to look around. If one asked to see the monument of the founder of these schools he might be told to look around. Not so much to the thousands of dollars' worth of equipment, but to the men and women gathered here today for this celebration, and to the thousands unable to gather here. I am reminded of the statement Mr. Moody made, saying that when he was gone he would leave some grand men and women behind.

The 50th Anniversary is two-faced, looking backward and looking forward: looking backward to see what we have as a heritage of the past and looking forward to see what we should carry on as the principles upon which we should build tomorrow.

A famous Belgian educator came to visit American colleges a few years ago. When he returned he said in his own country that the thing that struck him most about American schools and colleges was the degree to which students entered into what he called the corporate consciousness of the college.

I am sure that the assets of Northfield Seminary are not all to be appraised in an auditor's account, but they are to be found also in the degree in which students enter into the corporate consciousness of the ideals for which this institution was founded, and stands today.

There are those who go, I suppose, to even as unique and fine schools, and never enter into the corporate consciousness and ideals of the institutions. There was Adams who went to Harvard and got nothing. Then on the other side there are men like Gladstone who said to his dying day that he was stung with the splendor of Oxford and what it meant for him. Men and women who reach for ideals have almost all of them been stung with the splendor of the ideals and convictions upon which these schools were built and are carried on today.

What are they? Three, at least.

### Faith.

In the first place, Northfield Seminary stands supremely for faith.

That may seem like a platitude, yet I think it is a bit unique here. Every establishment, educational or otherwise, has to be based upon the faith of the founder; and certain elements of faith in the man who founded this school, and the way in which he carried it on, stung many with the splendor of it. Those who have entered into its corporate consciousness are people for whom faith will be a large part of their equipment for the battle of life.

When Mr. Moody bought these fields I imagine he had little idea of what it would grow into. But like the pioneers and men of faith he went step by step, and after he found a need he had faith to go ahead and try to meet it. So these institutions have, first of all, the faith of the pioneer who was willing to go forward on uncharted seas.

I don't suppose in all American educational history there has been another man like Mr. Moody to establish schools. He was uneducated almost. He knew nothing about the technique of education. He had never been a teacher except in Sunday school. He knew nothing at all technically from experience as a student or leader, yet he attempted and succeeded in doing a great work.

The ten thousand women who have gone from this school have to a large degree carried that faith of a pioneer. They have been willing to do tasks that perhaps they were often untrained for. As they girdle the globe—you can find them in missionary outposts in all parts of the world as well as in quiet homes in this land of ours,—they have been willing to turn their hands to any task that needed to be done, even if they had a lack of practical training for it.

I am sure there also was in Mr. Moody, and should be in us, the faith of an idealist.

Mr. Moody always saw the best in other people. I suppose I heard him preach a good many sermons, but I do not remember any of them. But I remember every single time I saw him he had a smile on his face. His character made it easier for men and women to show their best when he was with them, because he was looking for the best within them.

I remember seeing him on the athletic field at Hermon. What a joy he used to have in all forms of competition! The boys over there ran just a little bit harder, faster, and better because he was watching them. In this day of cynicism, in this day of debunking our heroes, of trying to take away all the glamor and uniqueness from other people, it is a rather precious heritage that we who had personal contact with Mr. Moody can still have an appreciation of the best in other people.

There are countless boys and girls who seemed to have little promise, but because he saw capacity for service in them they went out and have ennobled themselves. He saw something more than a crude boy or girl in them.

He had the faith of an internationalist.

There has never been a color line in these schools. The doors have always been open to all races. He never had the feeling that we are the superior nation of the world, and should look down on other people. And in this day when the hopes of the world depend on the appreciation of other people, and seeing the best in them, there is a need for saying that we have a heritage in the ideal of a man who believed that not alone here at home but the world around men and women are worthwhile.

Mr. Moody had the faith of an educator.

He is largely known today because of his

*Northfield Seminary Buildings and Grounds. (From a drawing.)*

willingness to give a large part of his effort to the establishment of educational institutions. He gave a large part of his life to work among college students. He urged boys to go on and get their education. In this day some people have been worried whether a person can be educated and be a Christian. I believe Mr. Moody was far in advance of his generation in saying that a trained intelligence would open a man's mind to God rather than close it. He was not afraid that training the mind would wreck a man's faith. He gloried in seeing his students go on. There was nothing in that intellectual training that made them less useful to the cause of Jesus Christ. He knew it could be of far more use to the kingdom of God than lack of it.

He had the faith of a pioneer, the faith of a man who understood other people, the faith of an internationalist, the faith of an educator, and the faith of a Christian.

He did not believe as some people do today that we are nothing but a clod of earth, and that we can duplicate a man by the expenditure of a dollar for certain chemicals; that we are automatons who are going to be absolutely hopeless in the hands of others. By the aid of almighty God men and women, as far as ability and promise went, might live lives of great usefulness and service.

There is nothing more tragic in the present day than the suicide of college students by the scores and hundreds in Europe and here in our finest colleges. What can be more tragic than for a boy or girl who is getting an educational training to become so pessimistic as to think life futile, with no glamor, no opportunity to live beyond the rather drab vision of today! If there is any heritage Mr. Moody gave to us it was a belief, an all-abiding faith, in something grander further on.

He gave his life for the welfare of mankind, and every girl and boy should have a bit of that character of faith which he gave to these institutions.

### The Dignity of Work.

In the second place, he gave not alone his faith, but also a great belief in the dignity of work.

He was a poor boy, and he knew the worthwhileness of work, and one of the things he preached in these schools was that good hard intellectual and physical labor was character-forming. He said to the boys at Hermon that he wanted to develop a boy who could eat soup with a one-tined fork. He was suggesting figuratively that he wanted boys who would not be stumped by things hard. Not alone their work in the kitchen and dining room, but he also referred to their work in the classroom. He did not want it made easy and sugar-coated, as they are doing in many phases of modern education.

One educator has said: "Task is a word which should never be mentioned in the modern school." If that be true, thank God that the schoolrooms at Northfield and Mount Hermon are not modern!

I think every boy and girl who had contact with him went out just a little bit more willing to say:

"If it is impossible I am going to take my coat off and do it!"

That is a lesson and standard Mr. Moody gave here 50 years ago.

He would have approved of the epitaph that you can find in a little Vermont cemetery. It is the epitah of a Vermont farmer, and the epitaph was written by his cold British brother-in-law, Rudyard Kipling:

"Here lies one who did his work, and held his peace, and had no fear to die."

### Character.

Last of all, these schools gave us all the feeling that trained heads are not enough. Mr. Moody said that character is the thing that counts.

He would have despised the boy who could boast he got 98 in his Ethics course, but was dismissed for cheating. People of high intellectual training and capacity, who are morons as far as character goes, are handicaps to civilization and progress.

There is a mid-Victorian word which is not popular today, and yet I am sure Mr. Moody believed in it and handed it on as a benediction. That word is duty. Professor Briggs of Harvard was quite right when he said a man's greatest freedom consisted in binding himself to certain ideals and to carry them out in his own life.

I glory in the fact that the supreme contribution these schools give boys and girls on both sides of the river is bound up in that idea of responsibility.

The speaker at our college chapel the other Sunday said that the greatest problem today was the wizened conscience of the modern age. I don't believe many of those who have felt the influence of these schools have allowed their consciences to shrivel up. The boys and girls have gone out with broadened, widened consciences, willing to assume responsibility.

The fifty years past of Northfield Seminary are glorious in their accomplishments and ideals. What the next fifty years are going to give I do not know. I only know it will be noble, great, in keeping with the fundamental principles of him who founded the institution, modified as may be needed to meet the demands of the age. I have a great confidence that this institution and Mount Hermon will continue to be places of faith, and appreciation of the dignity of labor, and of the worthwhileness of Christian character. If these things are the vital principles for the next fifty years I have an abiding confidence that these schools shall take triumphant wings to ever grander achievements!

## The Gospel according to D. L. Moody.

### Baccalaureate Sermon at Northfield Seminary by

### Rev. Alexander McGaffin, D. D., Cleveland, O.

*He being dead yet speaketh! Hebrews 11. 4.*

One night in May I finished the rereading of Mr. William R. Moody's "Life" of his father, and I am not ashamed to confess that my eyes were moist and there was a choking in my throat as I read again those last scences in the earthly life of the founder of these schools. Some of you may think it strange that I should have been so moved. You would not think it strange if you had known him even the little that I knew him. There would have been a tear or two in your eyes also.

It all came back to me across 30 years. I do not remember a single word that was said on that sad occasion in December 1899, but I do remember distinctly how I felt. I felt it was impossible that the world should go on without D. L. Moody. He was such a force in it, he was so loved, and he was so needed; and the world of some of us would stop for the moment, its machinery paralyzed, the heart of it gone out of it. I feel that the world needs him now. I feel it needed him never more than now.

In his analysis of the character and career of Mr. Moody, Gamaliel Bradford says that no one need stands out more patent in the life of America today than the need of God. Fixed and intricate mechanism we have. Doctrinal zeal we have. Beautiful and

abundant works of charity we have. But the sense of God and spiritual devotion are far from being what they might be in the life of America today.

"And," says Gamaliel Bradford, "a generation ago D. L. Moody was an immense agency for bringing men to God."

Would that we had him now,—his voice, his message, his devotion to Christ, his passion for humanity! We have not had his like since. We do not have his like now. We probably shall never have the like of D. L. Moody for some hundreds of years.

I remember well when he made a visit to Princeton in my freshman year. I remem- President Patton saying:

"God fits out a man like Moody only about once in three or four hundred years."

Many now living, many young people who have gone through these schools, do not realize what an extraordinary man, what a great man he was.

No less a person than Professor Henry Drummond, a scientist, a man accustomed to measure his words, wrote while Mr. Moody was still alive: "America at this moment possesses a no more extraordinary personage, not even among her most brilliant sons." He said he was the biggest human he ever met.

I wonder if the boys and girls who have been and are in these schools today realize that such a man was he who founded these schools in the love and sympathy of his heart for those who had been wanting in the advantages of life, and who maintained these schools by the sweat of his spirit?

In that same visit to Princeton when I called upon him at the house of the president he said to me among other things:

"Many a night I have walked the floor over those schools!"

He meant in his concern for their maintenance and their management.

My friends, for every good thing that human life knows, somebody paid! For every good thing that human life knows somebody sweats: sweats in Gethsemane or somewhere for every good thing that blesses the world.

### The Gospel of Redeeming Love.

Now I ask what made Mr. Moody so great, so loved, so missed? Well, a number of things I cannot now go into, but supremely the gospel made him.

Mind you, Mr. D. L. Moody would have made his mark in this world in any case! If he had remained in commercial life, upon which he had entered as a youth, unquestionably his name would have appeared among the names of the money kings of America. I think there can be no doubt about that, but he never would have made the mark he actually did make without his gospel. It is, as Henry Drummond called it, "that ineffaceable moral mark" which he put upon his time and upon a multitude of human lives.

It is that gospel according to D. L. Moody that I wish to celebrate. It is a beautiful gospel; a beautiful, generous, tender, sweet and lovely gospel; for a world that is very sinful, very pitiful, very tragic; a gospel that molded his own character, energized his life, and was the inspiration of all his manifold works.

Being dead, he still speaks in many ways. He speaks through these schools, of course. Every stone of them, every timber in them is his voice. Young women, he is educating you today! He speaks through a personality that these schools have marked and sent out to the world. He speaks in the hymns,—hymns of salvation, of faith, of hope, of eternal life, that he taught two continents to sing. He speaks in his undying influence in the souls of multitudes who have transmitted and who will continue to transmit that influence till time shall be no more.

He speaks in many ways, but the gospel was the energy back of all his ways of speaking. The gospel and his own unsurpassed manner of preaching it are why he lives on in this undying way. He poured the gospel of redeeming love into more human ears and hearts than any man in modern times. He was born to preach such a gospel. As President Patton said, he was fitted out to preach just such a sublime and beautiful gospel as the gospel of redeeming love. That is the answer to the question what made him the extraordinary preacher of the gospel that he was.

Some may say his greatness and preaching are to be accounted for by the fact that he preached in the power of the Holy Spirit. Yes, but other men have done that, but with-

out the amazing results which he produced. Mr. Moody was born with a nature just fitted both to impress and to preach the gospel of the love of God in Christ.

For one thing, he had a native eloquence. He had a flair for the imaginative and musical use of words, which was a gift from God implanted in his nature. Take an illustration! He is telling of his terrible fear of death when he was a boy, before the gospel of life and immortality delivered him from that fear, and in telling it he speaks of "the cold hand of death feeling for the cords of life." There is imagination, and music like strains of a solemn funeral march! Artificial oratory he abhorred. He had none of it. But he had by nature the magic of words.

Another thing, he preached his gospel with a restrained tenderness and pathos that beautifully matched his message of redeeming love, and was, I assure you as one who heard him, profoundly moved himself.

I will never forget hearing him once preach upon the loneliness of Christ from the text, "There was no room in the inn." He described his own feelings in Boston when he went there as a boy of 17 looking for a job. He told how it seemed to him there was room for everybody, but no room for him in Boston. So he thought the Son of God felt when he was down here upon earth. He wanted to help men, and they did not want to be helped. He wanted to lift them up, and they would not be lifted up. He wanted to give them eternal life, and they did not want it. As he discussed it the effect was indescribable! If you had ever been lonely yourself all the loneliness came back into your heart. As he talked a desolating surge fell on you like a thick mist. It came down like a chill. You felt for the lonely Son of God, and you wanted to help him, to make room for him, you wanted to let him in. It was not only that you needed Christ, but Christ needed you, and you must go to him at once.

It was all very simple, all very tender, all very beautiful.

### Humanity.

Now this tenderness was the absolutely spontaneous expression of the vast humanity of the great evangelist.

Dr. F. B. Meyer of London said: "If it be asked what was the secret of his power the answer must certainly be found in the tenderness and compassion of his nature which trembled in his voice and moved vast audiences to tears."

"Tears start to the eyes of those who knew Mr. Moody, and at the thought of the absolutely inexhaustible depths of his love for all living things in the realm of human life. His love of all classes was a master passion," says another.

My friends, only such a nature can apprehend or preach the gospel of God's love! No niggard-minded or small-hearted person can apprehend or preach the gospel as it is revealed in Christ. Mr. Moody, like his Lord, loved greatly, loved little children, he loved the world.

This humanity of his was not only a great power of tender feeling, but was also a great power of understanding. Many a man knows men, but Mr. Moody knew man, which is another thing. He knew what was in man, and often people, total strangers, got angry and accused him of being personal in his preaching, and of directing his truths right at them. So could he read out of his own humanity what was in their life!

I remember a conversation I heard at the foot of the stairs in the old house. The person with him in the library said:

"You don't believe in hell, do you?"

He said: "Yes, I do believe in hell."

"Well, you don't preach it!"

"No, I preach the love of God," he said.

He preached the clean, sweet, lovely gospel that God is the lover of the world. He loves not some but all; he loves the worst as well as the best; the bad, the sinful, the lost.

Two astounding statements were made in the last 18 months. One of them by a minister in New York City who said, "We are now watching the death-throes of Christianity." And another said, "We need a greater religion than the religion of the love of God in Christ."

It were a sad outlook for the world if that gospel were in its death-throes, if Christ were receding into the pallid significance that he has in the belief of some. A religion greater than the religion of love, the revelation of God in Christ, there never will be.

It were well to get the love of God applied in human affairs before we undertake

to introduce a new religion dug up out of the subliminal consciousness of somebody: a religion without Christ and without an objective revelation of God.

And this gospel is not only that God loves all people in the mass, with a general beneficence. This gospel is that God loves singly, separately, individually,—loves you, loves me.

It was said of a certain minister that he liked people in crowds, but he was not interested in individuals. Now according to Mr. Moody's gospel God is exactly not that way. He is interested in individuals,—my Father, your Father, as well as our Father and the Father of all. He misses me when I go astray. This gospel Mr. Moody had sung in that immortal hymn "The Ninety and Nine."

Mr. Moody said that before he became fully conscious of the gospel he used to preach that God was behind the sinner with a double-edged sword ready to hew him down. He preached later that he was behind him with love, but the sinner was running away from God's love.

He preached his gospel into hundreds of thousands of hearts, a host that only God himself can count. This gospel, this love of God he declared is in Jesus Christ, and there only; hence his passionate devotion to Jesus. He loved the Christ who was the revelation of God, who was a friend of the sinner, who loved little children, who brought life immortal, and who gave victory over death and the grave.

We walk by faith. We have to trust because we cannot see. Looking elsewhere than to Christ we are perplexed, perturbed, troubled. We know not what to answer when they say, Where is thy God? Looking unto Jesus we look upon the full shining of the sun. Looking unto Jesus the clouds of darkness disappear, the mists of doubt dissolve, we are confronting the eternal goodness himself, and we say, If this is God, then God is love!

My friends, I have tried to tell you the gospel according to D. L. Moody. It was his passion, and drove him to great activities promoting it. It was for Christ's sake and the gospel that he did everything. He founded this school and the one across the river that the education given here might be instinct with the gospel he preached. It was for young men and women inspired by the gospel to preach, live and teach it, and promote it whatever else they did and wherever they were.

All of us who are responsible for these schools should follow anew and far more earnestly than ever the distinctive character which the beloved founder gave them when he started them in profound devotion to the revelation of God in Jesus.

*Aeroplane view of Northfield Seminary grounds and buildings.*

# Promised Lands.

## Commencement Address at Northfield Seminary by Rev. Boynton Merrill, West Newton, Mass.

The story of mankind is the story of horizons dreamed of, glimpsed, sought after, reached,—and then left behind. We are a pilgrim people, a restless race. We are ever on the march.

The word "Adventure" stands boldly written across all the doings of our kind. It makes no difference where one looks, we are fronted with this fact that man is always dreaming of new hills for his climbing, new plains for his planting, new cities in which to dwell.

If we turn to the story of the development of reasoned human thought we will find something neither dry nor unromantic, but rather the story of new and amazing worlds emerging. Philosophy is simply the mind pioneering. It is the mind, mysteriously commanded, moving out to blaze trails across the dark continents of truth as surely as Livingstone blazed them across Africa. It is the mind discovering and naming great mountain peaks, and from these peaks the race "marching on through the rocks of the world" has taken its bearings. Philosophy's task is to trace the streams that give life meaning and beauty and power back toward their high and hidden sources. The story of human thinking dull? No, it is one of the boldest imaginable!

One cannot stand in the presence of the three or four great epics that recount the migrations of ancient peoples and the beginnings of great civilizations without being instantly aware that in them there is being recorded something profoundly significant.

Behind these records, legendary, fanciful, shadowy, there stands the indisputable fact that the men of whom they tell were dreaming of and searching for lands where they might dwell in safety, build their homes in peace, and worship according to the dictates of conscience.

"I sing of arms and of a man," said Virgil, "who, driven by fate from Trojan shores and much tossed upon the great deep, came at last to the shores of Italy that he might found a city and thither bear his gods."

Here is its parallel in the early annals of Israel: "And Abraham went out not knowing whither he went, and he sojourned in a strange country, dwelling in tents, looking for a city which hath foundations, whose builder and maker is God."

There is a later chapter in that same story, and I want to make it the basis for our thought this morning.

The descendants of this same Abraham had been, like him, sojourning in tents. They were wanderers for years through a desert waste, seeking to come to their dreamed-of Promised Land. At last they stand upon its borders, and while the travel-weary tribes rest twelve picked men creep stealthily forward to spy out the land. On their return, forty days later, they are of one mind regarding two things. First, the land is rich, beauteous, desirable. Upon that they are agreed. But they are also agreed that fair and fertile though it is, to make it theirs is going to be a costly and a difficult enterprise.

Desirable? Yes. Dangerous? Yes. But here their unanimity ends, here their company splits, ten to two. Ten rise up to say, "We are not able"; two rise up to say, "We are well able."

"We are not able! The cities are great, but they are exceedingly high-walled. The valleys are fertile, the mountains are beautiful, a land flowing with milk and honey, but those who dwell therein are many, well armed, and of great stature. We were in our own sight as grasshoppers. We will all be slain with the sword. Would God we had died in Egypt! We are not able!"

"We are well able! Fear them not! The Lord who delivered us from bondage and has led us to the borders of this land, promised to our fathers and to us, is with us yet. Let us go up! We are well able!"

It is a perfect parable of life. Here is simply an historic instance of a perpetual fact. We are always, both as individuals and as a race, standing on the borders of dreamed-of, desired, better lands. Man is a perennial pilgrim. God has made him such. The spirit of man will not stay dungeoned. It is not content to remain bound in a cave watching mysterious shadows

marching across the walls of time. It wants light, more light. In the words of the dying Goethe, "Truth, more truth!" The spirit of man is the wildest, freest thing in all God's great creation. It cannot, it will not suffer bolts and bars: it is instinct with desire. The one great treason is for a man or an institution to refuse to take risks and to march. We are recreant to our heritage and false to our blood unless restlessly eager we push on, unless unafraid we continue to write the word "Adventure" boldly across all our thinking, all our doing.

I want, now, my young friends, to suggest three of the Promised Lands upon the borders of which you are now standing. Their cities are great. Their mountains look out across wide and fertile and beautiful valleys. These lands are infinitely worth your entry, and although their possession is certain to cost mightily in the coin of enterprise and endurance, of inner warfares and outer conflicts, I believe that you have here been given such a glimpse of your own inner resources and of the Great Resource that you will be found not in the company of those who say, "We are not able," but in the ranks of those who say, rather, "We are well able."

### Character.

There is the great realm of character.

You are standing upon the borderland of maturity, upon the threshold of responsible living, and increasingly in the years to come you are going to realize that inner integrity is as essential for responsible living as a core of granite is essential that these great hills shall stand unmoved and serene, and that not only is inner integrity imperative for strength but that it is also a primary requisite for moral beauty.

The realm of character—how near at hand! How worth possessing! And yet how few of us really own any wide stretches of territory there, are really masters in that strange domain that is our own spirit!

All of us should be better human beings than we are, but to enter into and to possess the land of moral victories, of honest judgments, of fearless self-denials, of soul strength and sweetness, is no easy task. Nor is it a brief one. The campaign to win character is as long as life itself. There are no short term enlistments here, and the conflict is unceasing. Not a few great engagements, but an unremitting engagement. The work, the opportunities, the threats of the swift and changing days met, all of them, in the light of our noblest knowledge and utmost endeavor.

Sixteen waking hours to do with as we please! A score, a hundred contacts with human beings! Our own souls, our own hopes! There is the battlefield, and there you will win your victories and meet your defeats.

Your banners? Refusal to temporize with wrong; bold defence of that which you know to be the highest good; courtesy; patience; simple thoughtfulness; the deliberate giving of yourself to some ideal enterprise!

It is thus that character is won. You have some pet fault, your own special weakness that trips you? Well, that is your high-walled city. Besiege it! That is your giant foe. Assail it!

We all know how trackless and ghastly are the deserts of moral defeat. We are here upon the threshold of a new day, a day of widening visions and high resolves. The Promised Land of character lies out there for your taking. "We are not able!" It is a counsel of cowardice and of despair. Before it no walls will fall, no vineyards rise, no shining cities stand. "We are well able!" It is a counsel of courage, and in the light and the might of it there is no limit to what can be done.

### Love.

There is another great realm, the realm of love.

I am thinking of love between men and women, of that mutual affection and kindling that is one of the chiefest joys of life's morning, and on which, too, homes are founded, and without which the children of men walk lonely, grow sick at heart, and without which civilization as we know it is troubled and perhaps even must crumble into ashes.

It is a great spiritual experience to "fall in love." We smile at those who do,—and there's no great harm in that! A certain type of so-called humorous magazine puts preposterously clever utterances on the lips

of the omnipresent small brother, and there's no harm in that either.

Many of our modern social observers, shaken by the facts that none of us may blink and driven to pessimism, seem to fear that love has fled the world. But back of the laughter and back of the pessimism rises one of the sovereign and sacred, one of the most beautiful and mysterious facts of our humanity, the fact of love. Life calls to life, heart answers to heart.

I have just been rereading the letters of Elizabeth Barrett and Robert Browning written prior to their meeting, and then prior to their marriage. This correspondence is the record of something as delicate and lovely as the coming of dawn, as natural as the advent of spring. "My dear Miss Barrett, My dear Mr. Browning," give way to "My dear, My dearest friend," and then for a considerable period the letters start abruptly, for there seems to be no word of endearment, no phrase able to bear the weight of affection they would send, each to the other; and it is worth noting, in this same period, the letters on either side end with swiftly breathed prayers that God will safely keep and richly bless the loved one.

But those letters are only the record of a lovely dawn. Lovelier far was the day that came after. The love-letters are justified and their significance emerges only when you learn of the love-life of fifteen years that crowned them. Romantic glamors fade, but a glory that is steadier than glamor and a surety that is richer than romance come. The flaming colors of dawn die out, and our recompense for the death of dawn is this, that the gray, unlighted vault of central heaven takes on, from rim to rim and pole to pole, a matchless blue that falls away into and declares the infinite. It is a great thing to "fall in love,"—and it is a far greater thing to remain and to grow in love.

This is a realm that waits, but like the kingdom of God itself only the pure in heart can see it, much less enter in. And purity of heart costs. We are not able? We are well able!

### God.

There is another realm that looms higher and fairer even than these. There is a Promised Land whose peaks and streams defy speech and final thought, and yet it is the land that has most lured and that men have most longed to possess. "Our souls, O God, are restless till they rest in thee!"

Men have ever claimed to have caught glimpses of the eternal, to have been vouchsafed compelling hints of the creative spirit and power that we in our tongue call God. And these glimpses recorded and these hints reported have entered into the heart of the race. To discover and to lay hold upon him who looms the ultimate reality behind all things, seen and unseen alike, has been the major hunger of men's hearts. There, if anywhere, is the word "Adventure" writ large, and the race has moved under the leadership of great-souled men and women out into ever larger visions of his infinite power and love.

Michael Pupin, surely one of the greatest of living scientists, lay as a boy dreaming in the pasture lands up back of his native village. Through the night he tended his herd even as centuries before on the far-off Palestinian plains another boy, who was to be one of the greatest of singers, watched his sheep. He lay there under the trees and his eager soul was stirred by the sight of the stars, those mysterious lanterns of the sky. And when there came floating up to him across the morning mists the sound of the church bells in the village far below, calling the devout peasants to prayer, again his soul was stirred within him. And he set himself in after years to a lifelong study of those marvelous commonplaces, light and sound. Now from the profundity of his knowledge and from the height of his maturity and fame he tells us that light and sound—and I quote him exactly,—are like the vesper bells of his native village, messengers of God calling us to his altar to praise his everlasting glory.

The poets, of course, from time immemorial have been God-conscious, God-hungry men. Bliss Carman writes, not greatly perhaps, but typically:

> I took a day to search for God,
> And found him not. But as I trod
> By rocky ledge, through woods untamed,
> Just where one scarlet lily flamed
> I saw his footprint in the sod!
>
> At last with evening as I turned
> Homeward, and thought what I had learned,
> And all that there was still to probe,
> I caught the glory of his robe
> Where the last fires of sunset burned!

Now hints of God are one thing, but God himself is quite another. We need somehow to reach through lilies and sunsets, through sights and sounds to the informing spirit, to the calm soul of all things that lies within. We need to have actual commerce taking place between our soul and our soul's maker. We need more than hints of the eternal. We need to strike hands with him in a valid and vital fellowship.

Whittier did it, and his life proves it.

I see the wrong that round me lies,
I feel the guilt within,
I hear with groan and travail-cries
The world confess its sin:
Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings,
I know that God is good!

Paul, the great apostle did it. "I am persuaded that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord!"

Jesus Christ did it, supremely! And there are scores within sound of my voice who have the eternal a sustaining reality, a present help.

The world in which your lives are to be lived is what it is because those who have gone on before you have glimpsed the moral splendor that is character and have set themselves steadfastly to attain it, because they have clasped hands with one another in kindling and loving comradeships that have sustained them and have transfigured the level, dusty days, and because they have fought through to and have laid hold upon the eternal.

And these great realms—character, love, and God,—lie out before you.

Now, in closing let me remind you again that the capture of these high realms will not be easy. Their cities are great, but they are high-walled. Their fields are fertile, but many a dreary waste lies in between. There are many enemies, foes gigantic and well armed, within and without, to dispute your entrance and to deny your possession.

Desirable? Yes. Difficult? Yes. Dangerous? Again, yes.

But you do not move alone. There is an ally who waits to march with you, one mightier than all armies and all enemies.

I charge you to strike hands with the eternal!

I charge you to make the choice of courage!

I charge you to be from this hour forward pilgrims unafraid!

We are not able? No!

We are well able! The Lord is with us!

# The Northfield of Tomorrow.

## Given at the Fiftieth Anniversary of Northfield Seminary by President Elliott Speer.

However long the list of characteristics of Northfield that one might make, one stands out supreme. Northfield is the shrine of D. L. Moody. The Northfield Schools have always rendered a needed and genuine service to boys and girls. They have pioneered in the recognition of the value of physical work in education. But though these have won a degree of fame for Northfield, it is slight compared to the recognition Northfield has won by her religious character. This school was founded by Mr. D. L. Moody with an earnest Christian purpose "to help girls into lives that will count the most for the cause of Christ."

In fifty years many changes have taken place. No longer is it possible for girls to sit in a hillside farmhouse longing for an education that is too costly for them. Four miles from where the Sykes sisters braided hats on the doorstep of their home there is now a public high school, and school busses daily scour the countryside bringing girls and boys to school. Nowadays they do not sit at home and long for school. They have to go to school!

There have been changes, but there is no real change in the need for the Christian influences for which Northfield has always stood. Yet even in this there has been a change. Today the need is greater!

As Northfield faces the future there is this one thing of which we can be certain: her greatest field of service is the religious

field, the continued demonstration of the part Christianity plays in the development of character.

Character-education is much discussed today. Schools and colleges are increasingly interested in it. But the modern emphasis is all on activity and experience: learning by doing. Theology, church doctrines, belief, are ignored. Christianity is represented as a way of life. Nobody learns the catechism any more. Many repeat, but few strive to understand the creed.

One may agree with much of this modern attitude and still feel that it is neglecting some essentials. It is not surprising, with all the confusion of belief in the churches.

Let me ask you, What influences you? The experience and built-up tendencies of your own life? Yes. But what else, what external influences? Huxley said, "Whatever practical people may say, this world is, after all, absolutely governed by ideas."

In this modern neglect of theology or doctrine, of catechism and belief, we are the losers. For all those words are names for formulations of ideas. Doctrine is a synonym for idea.

Give a person a new, a truer, a personal, a real idea of God,—his presence, his reality, his power,—and you will see life and character changed!

Give a person an idea of the possible new world which Jesus pictured in the kingdom of heaven, instead of the idea given by the history of war and conflict, and you see life with a new meaning!

As H. G. Wells points out: "The new and simple and profound doctrine which Jesus brought—the universal loving fatherhood of God and the coming of the kingdom of heaven,—is one of the most revolutionary doctrines that has ever stirred and changed human thought." According to Benjamin Kidd, "Every phase of the progressive political movements in our civilization has centered for the last two centuries" around the idea of man, his worth as an individual, as taught by Jesus.

These ideas are elementary ones of Christianity. One could point out the power of other ideas developed in the Gospels, the new idea of life's purpose and meaning suggested by Christ's suffering on the cross and by his resurrection. Such ideas, or doctrines, are the dynamic of Christianity. They possess a transforming power that precepts and commandments utterly lack.

Christian education should set forth these

*Mrs. Dan Crawford's home,—see next page.*

great ideas of its faith. They alone give the impetus to obey its ethical teaching, its Golden Rule and great commandments.

This is the service I should most like to see Northfield continue to render in the days to come,—to set forth clearly and boldly, in language our age will understand, the great ideas of our religion, the doctrines that change life, that make it more abundant.

Then may the power of God, whom we know in Christ, be as evident in the Northfield of tomorrow as it has been in the Northfield of the past!

---

## EDITOR'S CORRESPONDENCE.

Luanza Mission,
Congo Belge.

Dear Mr. Moody,

I have this week received the sum of $203 from your readers of the **RECORD**. How much I thank each and all, and how precious is their sacrificing help! . . . .

I had a hurried run down to Johannesburg for fresh eyeglasses and other errands just before Christmas. I did not take kindly to the hyper-civilization, and was truly thankful to get back to my darkies.

But on returning I found my dear old home of such sacred and loving memories falling. 'Tis a sore trial to me! But really it is wonderful it has stood so long, over 27 years, being only a native-built house of mud and reeds. So now I am reluctantly faced with the big work of building myself a new home: and it ought to be brick, for mud houses are no longer thought to be economical in the long run. Hence, if the Lord enables me to build this dry season I have a lively time ahead of me, brick-making, brick-laying, house-roofing, house-thatching, ground-flooring, etc. I'll just have to cling on to the promise, "As thy day . . . . so thy strength!" He won't fail me. He never has. Last year he abundantly supplied all the needs of my hundreds of pastors and evangelists and Bible schools. Praise his name! God reigneth!

With greetings to all interested friends,

Yours in our Saviour's love,

(Signed) GRACE CRAWFORD.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year but any sum, small or large, will be welcome.

21356.....$ 2 00 21357.....$10 00

Bible Institute Colportage Society, Chicago.
21355.....$ 1 05

# Prophetic Teaching and Leadership of Judah:

## The Exile and the Restoration.

**August 4, 1929.**

**Belshazzar's Feast.**

Daniel 5.

A page in the history of Babylon is unfolded in this chapter.

Visualize an Oriental despot giving a banquet to his princes and lords, his consorts and concubines! Carried away by wine, he is guilty of a most impious act,—he orders the gold and silver vessels which his ancestor King Nebuchadnezzar had carried away from the Temple in Jerusalem—a list of them is given in Ezra 1. 7-11,—to be brought so that the assembled company might drink out of them. Not only so, but as they drink they praise their own idol gods. (1-4).

Would God let such insult and challenge pass unnoticed? No! That very hour the fingers of a man's hand appear and write on the wall. Consternation seizes the king and his guests. The wise men are hastily summoned to read and interpret the writing, but not one can do it. (5-9.)

So great is the excitement and alarm that the queen-mother hears of it and comes to the banquet hall. She may have been Nebuchadnezzar's queen. At any rate the passing of the years has not dimmed her remembrance of Daniel. What a grand character she gives him, and how confident she is of his ability to interpret the writing! Daniel had not been invited to the feast, but he is brought out of retirement into the presence of the king, who apparently does not know him, but who offers him great rewards if he can read the mysterious writing. (10-16.)

*Daniel's message to King Belshazzar, 17-24.*

Daniel is now an old man, but he has not lost his loyalty to God, his courage, his dignity, his prophetic discernment. Before he reads the message on the wall he will pronounce the judgment of God, he will tell

the king the causes that have brought it to pass.

He glances back to King Nebuchadnezzar. According to Daniel's philosophy of history GOD rules over all the world. It was God who gave King Nebuchadnezzar his kingdom and glory, and when he became proud and defiant God set him aside until he repented.

King Belshazzar knew all this, says Daniel, but he did not profit by it. He did not humble himself. Rather, he lifted himself up against God in that sacrilegious use of the Temple vessels in his drunken debauch and in praising his idol gods. Analyze verse 23 and see the flock of sins that are the cause of his doom!

*The inscription and its meaning, 25-28.*

The inscription as Daniel gives it consists of three Aramaic words meaning "numbered," "weighed," "divided." The difficulty was what they signified. Daniel alone is able to fill out the meaning and application as given in the text.

The accuracy of his declaration is swiftly verified by the death of the king and the capture of his kingdom by the Medes and Persians.

Liquor destroys a man's self-control and balance, and may lead him beyond intemperance to impiety, desecration, pride, and other sins against God and man.

Who but feels that in God's balances he would be found wanting? But Christ Jesus can make up the weight.

*Golden Memory Text—Be not drunk with wine, wherein is riot! Ephesians 5. 18.*

---

### August 11, 1929.

### Daniel among the Lions.

Daniel 6.

Daniel is in high office again, one of a cabinet of three who are placed over the 120 provincial governors of the kingdom, and so highly esteemed because of his ability and spirit that King Darius thinks of setting him over the whole kingdom (1-3).

For reasons not stated the other officials want to get rid of Daniel. Was it a matter of race prejudice? or of Daniel's incorruptible integrity in office? or of plain jealousy? They devise a clever plan, to which King Darius falls a victim. Note their testimony that they would be able to find no occasion to accuse Daniel or to trap him "unless it was in connection with the law of his god"! They know of his consistent prayer life, and there they plan to catch him (4-9).

*Daniel at prayer, 10, 11.*

The private religious life of prominent people is always a matter of interest. Daniel had the affairs of state to look after, and besides—as D. L. Moody used to say,—those 122 rascally politicians, yet he found time to pray thrice daily in his chamber, kneeling down and facing toward the Holy City 500 miles away. These were attitudes significant of reverence and single-hearted worship of the God of his fathers: perhaps we may say also of patriotism and faith in God's promises that Judah should one day be gathered home from exile.

Daniel knows about the king's decree, and does not compromise one whit in his prayer habits, but is ready to take the consequences. Doubtless it only made him more earnest in his dependence upon God. He would not offer worship to any one but God. It does make a difference to whom we pray.

*Daniel in the lions' den, 16-23.*

King Darius' declaration or wish that God would deliver Daniel is one more testimony to his sterling religious character.

It was true. The dastardly plot fails. Next morning when the sleepless king comes to see what has happened Daniel is ready with his testimony to God's care. The secret is in the words: "Because he had trusted in his God." Praying got him into the lions' den; trust in God got him out alive and unhurt.

Make a list of elements of Daniel's character and reputation as found in this chapter: his ability and integrity as a statesman; his unsullied public record; the steadfastness of his religious character, even in the face of known danger; his spirit of prayer and praise; unflinching courage; innocency; trust in God.

The path of obedience to God may lead through a lions' den. But Daniel's God is our God. He is still able to keep and deliver.

What are the prayer habits of your scholars? of yourself?

*Golden Memory Text—The angel of Jehovah encampeth round about them that fear him, and delivereth them! Psalm 34. 7.*

---

### August 18, 1929.

### The Return from Captivity.

Ezra 1; Psalm 126.

We are now at a turning point in Israel's history, comparable in some ways to the Exodus from Egypt: for if this return had not taken place Judah might have disappeared as fully as the Ten Tribes. For the next seven Sundays the lessons deal with the restored remnant in the Holy Land.

The order of the expeditions was:

(1) Under Zerubbabel and Jeshua, 536 B. C., as told in Ezra 1 to 6, Haggai and Zechariah;

(2) Under Ezra, 458 B. C., as told in Ezra 7 to 10;

(3) Under Nehemiah, 444 B. C.

The activities of Zionism today may help us to appreciate various aspects of the old-time return to the homeland of the race.

*Proclamation of King Cyrus, Ezra 1. 1-4.*

Note his recognition of the Lord God of

*Daniel in the lions' den.*

heaven as the source of his power, and the identity of this God with the Lord God of Israel;

His own charge to build God a house in Jerusalem;

His call for volunteers among the captive Jews, "all his people" in all the empire, to undertake the task;

His call to those who should not go for help and freewill offerings for the Temple.

The object was specific,—to build the Temple and restore the worship of Jehovah there. So the object was religious, not political or economic. Judea was merely a province under Gentile dominion.

*Preparations for return, Ezra 1. 5-11.*

Note the different classes who responded to King Cyrus' call: see also chapter 2;

The prompt and generous help afforded by neighbors;

The restoration of the Temple vessels looted by King Nebuchadnezzar,—a fact of deep religious significance, and testifying to Cyrus' sincerity.

Only some 50,000 joined this first expedition, for then as today not all the Jews returned to the homeland when they had the chance. They became the Jews of the Dispersion.

*The word of the Lord fulfilled.*

The key to this movement, the most important fact to observe, is in the words, "That the word of the Lord by the mouth of Jeremiah might be fulfilled" (1). Turn to Jeremiah 29. 10-14!

Turn also to Isaiah 44. 28, where Cyrus was named 200 years before the event as God's agent through whom the return should come about!

In the fulness of time God himself brought to pass the exact and literal fulfilment of these prophecies, furnishing divine initiative to carry out the divine schedule. First he "stirred up the spirit of Cyrus" (1) to issue the needed proclamation, then he "raised" the spirit of volunteers to join the expedition (5).

Fulfilled prophecy is proof of the supernatural character of the Bible, as well as of divine interposition in human affairs.

A cylinder containing an inscription of Cyrus has been brought to light by archeologists. Another containing the decree of this lesson may one day be unearthed!

*Golden Memory Text—Jehovah hath done great things for us, whereof we are glad! Psalm 126. 3.*

---

### August 25, 1929.
### Rebuilding the Temple.

**Ezra 3 to 6; Psalm 84. Lesson portion—Ezra 3. 10-13; 6. 14-16; Psalm 84. 1-4.**

The teacher must read the whole passage in Ezra to be able to give meaning to the lesson portions. Churches are so common in our land that we can hardly conceive what the building of a new Temple meant to these Israelites. King Solomon's Temple had been looted and burnt and destroyed by

King Nebuchadnezzar. Make this vivid to your scholars, and remember that the restoration of the worship of Jehovah was the prime object of their return! Who would like to live in a city without a church?

They did not wait for the new building before engaging in public worship. One of their earliest acts was to gather together as one man to Jerusalem out of the villages where they had gone to live, for a great religious service (3. 1-6). And first of all they built an altar, as their ancestor Abraham had done in his day (Genesis 12. 7, 8). They resumed the Mosaic sacrifices and feasts, from which they had been cut off in Babylon. Worship was important, and was independent of the house in which it would center.

This is the history of many a church today. The Christian people among the pioneers, or the band of converts among the heathen, worshiped God with the facilities they could muster before ever a church was erected; but where there is zeal and consecration the building comes in time.

*The foundation of Zerubbabel's Temple laid, 3, 10-13.*

Preparations had already been made for the erection of the Temple by assembling mechanics and material (7). Operations began seven months later, the following spring (April-May). A building committee was appointed, and soon the foundation was laid.

It was a religious undertaking, marked by religious exercises. The Jewish religion is a religion of praise. Under David especially had vocal and instrumental music been organized and elaborated. Here the religious leaders set the keynote of praise to the observances. Praise is the outflow of a thankful heart. Many a year had passed since those hills and valleys had heard the voice of singing.

Christianity is still more a singing religion,—in contrast with atheism, which is not singable. Make much of singing in the Sunday school! Can we join in that praise to God, saying, "He is good, for his loving-kindness endureth forever toward (us)"?

The feelings awakened by these proceedings were twofold. Floods of religious emotions were loosed in true Oriental fashion. The older people who remembered Solomon's Temple, even in its latter years when it had often been desecrated, wept: but were they tears of sorrow over the contrast with the past, or tears of joy at the revival of religion? The others shouted with joy and hope, shouted so that they could be heard miles away!

Unhappily the shout of joy has died out of our worship nowadays. A loud "Amen" or "Hallelujah!" would make the average audience jump. The emotions must be suppressed!

*The Temple completed, 6. 14-16.*

Over twenty years elapse. Hindrances and intrigues without (c. 4), and perhaps indifference within, cause delay and cessation of work, until the prophets Haggai and Zechariah stir the conscience of the people (c. 5), and the building is resumed and finished and dedicated with joy, even though the ark was gone, the Holy of Holies was empty. Read the messages of these prophets to get their viewpoint! God's people need prophets every now and then to stir them from lethargy.

All this fulfilled God's word by Jeremiah, —see Jeremiah 33. 10, 11.

The church is now the outward symbol of Christianity, of the worship of God in Christ Jesus. As such it should enjoy our love and loyalty. Most of us have church buildings. A run-down church signifies a run-down spirit. If your church is run-down, either physically or spiritually, take the cue from this lesson, and by united effort among believers restore God's house and worship and work, and enjoy a period of revival!

This portion of Bible history can be related to high school studies by looking up the Babylonian and Persian empires in any "Ancient History." The names of Cyrus, Darius, Artaxerxes, will be found there. This Darius is the invader whom the Greeks defeated at Marathon, 490 B. C. This is real history that we are studying.

Every believer is a temple of God (1 Corinthians 3. 16, 17).

*Golden Memory Text—I was glad when they said unto me, Let us go into the house of Jehovah! Psalm 122. 1.*

## Mrs. Ida Q. Moulton.

### Jesus' Teaching on God's Loving Care.

Matthew 6. 26-32. August 4, 1929.

A constant reader of newspapers, when questioned as to this habit, replied:

"I read the daily papers because I like to know how God has cared for the world since yesterday."

Bishop Whipple said something like this: "No man has ever written his name indelibly in the history of the American nation

who has denied the existence of God or scoffed at religion."

God is before me, and so he will guide;
God is behind me, no ill can betide;
God is beside me, to comfort and cheer;
God is around me, so why should I fear?

* * * * *

"Hold on, hold on!" cried the captain of a lifeboat full of passengers which was rolling and pitching in a terrific storm.

"Aye, aye, sir!" came the response from all except a little girl who cried out:

"I have nothing to hold on to!"

The captain seized the little outstretched hand and threw his strong arm around her, and she felt safe.

"I the Lord thy God will hold thy right hand, saying, Fear not, I will help thee!"

* * * * *

Who sent that copy of the Pushtoo Bible to Afghanistan, where it was kept for 30 years, so that when it was decided to reprint the Serampore version this copy was the only one that could be found?

Who guided that copy of the Japanese New Testament floating in one of the harbors of that empire into hands where it was mightily blessed of God?

Who sent through shipwreck and loss that ruined merchant to Mr. Ross of Manchuria when he was at a loss to find one competent to assist him in translating the New Testament into Korean?

There is but one answer,—God!

* * * * *

Mrs. Forbes in her "Secret of the Sahara" tells how in one place they came perilously near the end of their resources and their powers of endurance. The going was arduous, and they were weary with the length of their way. Yet there seemed no end to the desert sands. "Then," she says, as they crossed a low range of hills, "we almost fell over the last black cliff into the soft pale sand of the oasis before we realized it was there."

One commenting on this incident says:

"This happens in more places than the Sahara. Under every desert God has vast underground supplies, and we never know just where they may find their way to the surface to minister to our need."

## God's Goodness Revealed in Nature's Laws.

**Psalm 104. 10-18. August 11, 1929.**

Coming home from Leipsic in the autumn season Luther once broke forth in wonder at the fields of corn in these words:

"How it stands there, erect on its beautiful tapering stem and bending its beautiful golden head with bread in it, the bread for man sent to him for another year!"

We must heed nature's laws if we would eat our bread in peace. The corn is but one wonderful example of the provision God has made for us through his natural laws. What infinite wisdom he shows!

* * * * *

"I have been a botanist for 54 years," said a professor to his class one morning. "When I was a boy I believed implicitly in God. I prayed to him, having a vision of him before my eyes. As I grew older I dismissed him from the universe. I concluded there was no law. I believed only in what I could see, hear or feel. I talked about nature and reality. But now it seems to me there is nothing but God!"

"Whose hand holds the laws of every living thing? Ask now the beasts of the field, and they shall teach thee; or the fowls of the air, and they shall tell thee; speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee!" (Job).

* * * * *

A minister asked his old colored servant his reasons for believing in God. He replied:

"Sir, I have been here going on 50 years. Every day I have seen the sun rise in the East and set in the West. The north star stands where it did the first time I ever saw it. The seven stars and Job's coffin keep on the same path in the sky and never turn out. It ain't so with man's works. He makes clocks and watches. They may run well for a time, but they get out of fix and stand stock still. But the sun and moon and stars keep on their way all the time."

One questions, If we could not be sure of the course of nature and its laws, who would ever plant a field?

* * * * *

The patriarchs were right in ascribing all things in nature to God. Yet there live many who cannot see.

"Show me your God!" the doubter cries.
I point him out the smiling skies,
I show him all the woodland greens,
I show him peaceful sylvan scenes,
I show him winter snows and frost,
I show him waters tempest-tossed,
I show him hills rock-ribbed and strong,
I bid him hear the thrush's song,
I show him flowers in the close,—
The lily, violet and rose,
I show him rivers, babbling streams,
I show him youthful hopes and dreams,
I show him stars, the moon, the sun,
. . . . . .
And still he holds his doubting tone
And faithless goes his way, for he
Is blind of soul and cannot see!

## Making the Best Use of Nature's Laws.

**Galatians 6. 7; Matthew 13. 8; Mark 4. 28. August 18, 1929.**

The late Russell Conwell said:

"When Professor Agassiz, the great naturalist, was about to take us students of Harvard College out into the country to

show us the marvels of creation we were advised to stay with our professor. 'Stay with him,' they said; 'he has much to tell you. He will show you something beautiful every minute. Stay with him! Do not wander from him!'"

Even so would we say, Stay with God if you want to know how to make the best use of nature's laws! Love him, and nature will compass you about with a cloud of witnesses! You will see him everywhere.

* * * * *

The laws of air transportation for man and merchandise were there before flying machines were thought of, as were the laws which bring entrancing music into our homes before the radio was dreamed of. The law of gravitation was in nature waiting for a Newton to discover it, and the laws of electricity waiting for an Edison to harness it.

It is predicted that in time man will learn other laws that will bend nature to the welfare of mankind.

If we would think God's thoughts after him we must know him, for he is the God of nature.

* * * * *

**N**—ature means necessity, and necessity seeks principles, and principles mean laws;

**A**—rguments vanish before the laws of nature;

**T**—urn nature out of doors with violence, but she will still return;

**U**—sing nature's laws aright is the only way to conquer nature;

**R**—emember always, God is not mocked! When we break God's laws they break us;

**E**—very law of nature is perfect: then

Accuse not nature, she hath done her part:
Do thou but thine!

**S**—o let us permit nature to have her own way: she better understands her own affairs than we;

**L**—et us look

Not from nature up to nature's God,
But down from nature's God look nature through!

**A**—ction and effects of nature's laws when violated no one can escape;

**W**—hat a blessing it is that God plays no favorites in his natural laws! The rain falls on the just and on the unjust;

**S**—afety in nature's laws depends on our knowing them. Knowledge is power.

---

### Are Missions Proving Successful?

Romans 10. 9-16. August 25, 1929.

Robert Moffatt said:

"Missionaries to a barbarous people deserve a vote of thanks from the commercial world."

Even in dollars and cents missions have proved successful.

The story of missions is linked with hospitals, sanitation, education, agriculture, recreation, in fact with every phase of welfare enjoyed in Christian lands. Success is only limited by the scarcity of missionaries and means.

Are not the rise of the Negro race and the absorption of immigrants into our national life proofs of the success of missionary efforts on their behalf?

* * * * *

To see the success of missions look at the Fiji Islands! But for missions the natives would still be cannibals.

Look at the McAll Mission in France! When Robert McAll began the only words in French he could speak were, "God loves you, and I love you!" Now there are many McAll stations in that land.

Look at the work of Fidelia Fiske in Persia! Entirely surrendered to God's will, her converts numbered hundreds, and the work still goes on.

Look at what missions have done in the Near East through education and industries as well as the gospel!

Wherever we look all around the world at the results of missions we see natives elevated in character and ability so that in many instances missionaries need no longer be leaders, but helpers anticipating the time when their services can be dispensed with.

## Selected Thoughts for the Quiet Hour

*Learn a Text a Day.*

### AUGUST, 1929.

Thursday, 1st. *Unto you that fear my name shall the Sun of righteousness arise with healing in his rays (Moffatt). Malachi 4. 2.*

As the sun rising each morning is the pledge of light through the day, so the rising of the Sun of righteousness upon us in our early quiet time will be the pledge of his presence and his power resting with us all the day. Only be sure that the sun has risen on your soul!

FRIDAY, 2nd. *His mother saith unto the servants, Whatsoever he saith unto you, do it. John 2. 5.*

Do the little things quickly and the big things gladly! If we do whatsoever he saith it is easier to pray and to believe God hears us, for "Whatsoever we ask we receive of him because we keep his commandments."—Abbie C. Morrow.

SATURDAY, 3rd. *Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father. 1 Thessalonians 1. 3.*

If hope is too confident it needs to be checked by patience. If patience lacks courage it needs to be cheered by hope.

SUNDAY, 4th. *God forbid that I should glory save in the cross of our Lord Jesus Christ! Galatians 6. 14.*

Meditate, O my soul, for the deepening and the elevating of thy worship on that wondrous cross,—the great center of God's moral universe! To this center God ever pointed and the eye of faith ever looked forward until the Saviour came. And now we must ever turn to that cross as the center of all our blessing and the basis of all our worship, both on earth and in heaven, in time and throughout all eternity.

MONDAY, 5th. *And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

Although able to reveal fresh truth he preferred to expound the old. When Jesus himself sought to enrich others he wrought in the quarry of Holy Scripture!—C. H. Spurgeon.

TUESDAY, 6th. *We brought nothing into this world, and it is certain we can carry nothing out. 1 Timothy 6. 7.*

Even if a man makes the most of his riches after the fashion of material possessing, the only thing quite certain in the end is that instead of inheriting the earth the earth will finally inherit him!—John Oman.

WEDNESDAY, 7th. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly! Matthew 6. 6.*

What an unspeakable privilege, to be alone with God in secret and say, "My Father," to have the assurance that he has indeed seen me in secret and will reward me openly!—Andrew Murray.

THURSDAY, 8th. *Wait on the Lord, be of good courage, and he shall strengthen thine heart! Wait, I say, on the Lord! Psalm 27. 14.*

Come, courage, come and take me by the hand!
I have a long and weary way to go,
And what may be the end I do not know,
I do not understand:
Come, courage, come and take me by the hand!

FRIDAY, 9th. *Sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Philippians 2. 15.*

There is only one work on the evidences of Christianity that wholly satisfies any one, a work that defies the most ingenious criticism and the most skilful logic. It is from five to six feet of humanity living a Christ-like life!—Mark Guy Pearse.

SATURDAY, 10th. *And I, if I be lifted up from the earth, will draw all men unto me! John 12. 32.*

It is a poor thing to seek a minimum of faith when the glories of divine riches are waiting for our acceptance. Any belief which turns from the cross and Christ crucified for our sins must inevitably grow weak.—Floyd W. Tomkins.

SUNDAY, 11th. *So then faith cometh by hearing, and hearing by the word of God! Romans 10. 17.*

After hearing, pray for a sanctified memory to treasure up for use what thou hast learnt, that as occasion shall serve it may be realized and brought into practice, thy life and conversation being cast into the mould of the Word!—Romaine.

MONDAY, 12th. *He did not many works there because of their unbelief. Matthew 13. 58.*

Oh, how we need to be awake to his love and power, to wait lovingly in eager expectation for his miraculous and gracious workings! God is good: expect then to see it! God is faithful: count upon him, reckon on the certain fulfilment of his promises!—A. Paget Wilkes.

TUESDAY, 13th. *And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark 10. 23.*

Christ never received the rich, full, prosperous man, saying to him, "Your riches make you welcome, and prosperity will make your religion sit easily upon you." Never! But broken-hearted men, contrite souls, penitents that had no excuse to offer, these he has received in abundance: and let it be said everywhere, in every tongue, in every tone of music, loud as thunder, softly as a whispered confidence, "This Man receiveth sinners!"

WEDNESDAY, 14th. *When thou hast shut thy door pray to thy Father which is in secret! Matthew 6. 6.*

O my brother, if you would only obey Christ when he says, "When thou hast shut thy door, pray to thy Father which is in secret," and have the courage to be alone with God! Do not think, "I will not know how to spend the time"! Just believe that if you begin and are faithful, and bow in

silence before God, he will reveal himself to you!—Andrew Murray.

THURSDAY, 15th. *Wherefore, my beloved brethren, let every man be swift to hear! James 1. 19.*

I want to know thy guiding voice,
To walk with thee each day;
Dear Master, make me swift to hear
And ready to obey!
—Ethel Waring.

FRIDAY, 16th. *In my flesh shall I see God. Job 19. 26.*

The patriarch looked forward to this sight of God as a personal enjoyment. Take realizing views of heaven's bliss! Think what it will be to you!—C. H. Spurgeon.

SATURDAY, 17th. *All things are yours, . . . . and ye are Christ's! 1 Corinthians 3. 21, 23.*

How do I know it? My Father tells me so. I take him at his word. I am going along through life on that precious assurance, and so may you.—H. M. Wharton.

SUNDAY, 18th. *Can a woman forget her suckling child that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee! Isaiah 49. 15.*

We should thank God for personal guidance and care. To look back intelligently upon one's life is to see how wonderfully we have been cared for and guided and blessed. Of course there have been shadows and dark places, but these were by no means the least of our blessings, for character and strength and faith have resulted from these experiences. We can find, if we will consider carefully, that goodness and mercy have followed us, that the path which reaches from childhood to youth, from youth to mature life, and with some to old age, has been a wonderfully precious way.—Floyd W. Tomkins.

MONDAY, 19th. *The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world. Titus 2. 11, 12.*

Believe me, the religion of Jesus has primarily to do not with churches and ordinances and sacraments and conferences! It has rather to do with things like pens and typewriters, ledgers and cash registers, tools and engines, brooms and kitchens, discounts and balances. These are the things that the religion of Jesus has to do with: and it is your business and mine in life to make all these things instruments of righteousness, media of holiness.—J. Stuart Holden.

TUESDAY, 20th. *Let my soul live, and it shall praise thee! Psalm 119. 175.*

Let not thy praises be transient,—a fit of music and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. David took this up for a life work. —Gurnall.

WEDNESDAY, 21st. *God be merciful to me a sinner! Luke 18. 13.*

If we are censorious, continually critical of others, absurdly sensitive to others' faults, it must mean that our prayers are dried up at the roots and are never getting through to God. Because when once we get through to him and see all his divine love and our utter selfishness, there is only one attitude possible to us,—"God be merciful to me a sinner!"—Vernon.

THURSDAY, 22nd. *Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me! Acts 1. 8.*

We are witnesses. The danger is lest we should be witnesses without the power. A bad witness has lost many a case.—Mark Guy Pearse.

FRIDAY, 23rd. *As for me and my house, we will serve the Lord! Joshua 24. 15.*

Not only are those words enshrined imperishably in the Book of God: they are frequently to be seen as a watchword in our modern homes. And happy the heart and character where they lie deep at the springs of individual thought and action!

SATURDAY, 24th. *Who shall separate us from the love of Christ? Romans 8. 35.*

Just as I am,—of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,—
O Lamb of God, I come!
—C. Elliott.

SUNDAY, 25th. *So is he that layeth up treasure for himself, and is not rich toward God! Luke 12. 21.*

What do I find wanting in the speech of the foolish man in the parable? I find no grateful heart in it at all! The man never blessed his banquet in the name of God. Not a word do I hear to this effect: "God hath dealt bountifully with me: praise God from whom all blessings flow! He hath put all these things into my care, he hath entrusted me with all this large estate, that I may administer it in his name. Lord, teach me how to use it so that not one crumb be wasted, but that the whole be so ordered and dispensed as to bring honor to thy name and satisfaction and gladness to thy children that are round about me!"—Joseph Parker.

MONDAY, 26th. *Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest! John 4. 35.*

The disciples went into Sychar judging the Samaritans good enough to trade with

but never dreaming of telling them the Messiah was outside their town. We can never certainly say in what state of preparedness the human heart is.—Marcus Dods.

TUESDAY, 27th. *And he said unto them, Why are ye so fearful? How is it that ye have no faith? Mark 4. 40.*

We might have expected the Lord to say, How is it ye have no courage? But no. He strikes at the root of trouble,—unbelief. Fear is the fruit of unbelief within the heart. We must seek by faith to encourage ourselves in God.—A. Paget Wilkes.

WEDNESDAY, 28th. *Continue in prayer, and watch in the same with thanksgiving! Colossians 4. 2.*

Fill up the void spaces of your time with prayer and meditation!—Mason.

THURSDAY, 29th. *Though he slay me, yet will I trust him! Job 13. 15.*

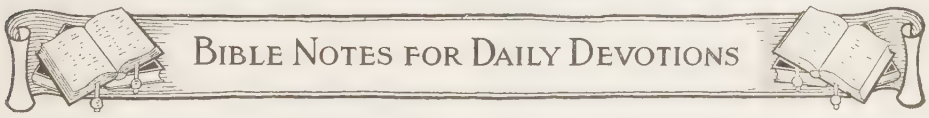
How such patience shines! What a witness it offers to the sustaining powers of grace! Its background of adversity is like the dark velvet cushion on which a diamond rests and which makes the radiance of the jewel flash out with extraordinary brilliance.—J. H. Jowett.

FRIDAY, 30th. *Cast thy bread upon the waters: for thou shalt find it after many days! Ecclesiastes 11. 1.*

No breath of prayer and no single grain of loving trust can ever be lost. It will come back in the abundant harvest, and some day we shall find that the things that even we have forgotten have been remembered by God and crowned with blessing and everlasting joy!—A. B. Simpson.

SATURDAY, 31st. *A good man leaveth an inheritance to his children's children. Proverbs 13. 22.*

Christian, you never know how your life may tell when you have passed away! Oh, let it speak for God! Let it be written on generations to come! Live so as to be missed! Live for God, and that life can never die!—F. Whitfield.




## Green Pastures and Waters of Rest.

### The late Rev. F. B. Meyer, D. D., London.

AUGUST, 1929

**Thursday, 1st. 1 Timothy 4.**

*Every creature of God is good . . . . if it be received with thanksgiving (4).*

We must be careful in applying these words. Intoxicating liquor, for instance, is sometimes described as "a good creature of God." But surely that term is not legitimate. Whatever grounds there may be for defending its use, can this text be alleged as one? For there is a great deal of human manipulation in its preparation. Before it reaches our lips it is greatly altered by the process of fermentation. It can hardly be called God's good creature.

When we are quite sure that we are dealing with one of God's pure and unadulterated gifts, such as human love, friendship, the beauties of nature, wholesome food, fresh young spirits, the innocent mirth of the Christmas home-gathering, we must distinguish between his creation and our distortion of it. There are things in our lives which are not his creation or gift, and which we must resolutely refuse and put away. There are others which come to us clearly and absolutely from his hand.

Rejoice in every good thing which the Lord gives! Rejoice! Do not enjoy things as though under the sword of Damocles, suspended by a thread!

Be careful to maintain the spirit of thanksgiving and prayer! What you can thank God for, or use in his name and for his glory; what lifts you from the gift to the giver, or is capable of being prayed over with no shadow of misgiving, is innocent and healthy.

Watch only against the intrusion of self! Whatever you place between yourself and God, or rest on apart from God, or make the aim and center of your life, is hurtful and must pass through the fire. The way to rid yourself of its poison is to insist on making it a subject of thanksgiving.

**Friday, 2nd. 1 Timothy 5.**

*She that is a widow indeed, and desolate, trusteth in God (5).*

Art thou desolate indeed because the light of thine eyes has passed from view, leaving thee immeasurably lonely? Dear soul, do not look down into the grave which has received the precious mortal frame, but up into the face of God!

He lent thee thy beloved. From the time of the first knitting of soul with soul he was

but a loan for a specified time; and wouldst thou not rather have had him for so short a time than not at all? Wouldst thou not have said, had God asked thee, "I would rather have a year or month of such love as his than none"? Do not be angry because God had done as he always intended!

Besides, that beloved one is still thine. Thy love so entered into his heart that it could not be eradicated, though ages should pass. Do not suppose that death is so mighty a magician as to alter the nature of those who pass for a moment beneath his wand!

And God will care for thee. Trust him for society, that thou be not lonely; for the provision of what is necessary to thy support; and for the protecting love which thy shrinking nature calls for! Thy maker will be thy husband.

Wouldst thou be comforted, continue in prayers and supplications for others night and day! Cease to shut thyself up with thy sorrow, and go out to minister comfort to those who sorrow as without hope! A Hindu story tells of a bereaved mother who was advised to obtain a handful of corn from a house where there was no trouble. She was so occupied in seeking it, and in comforting the inmates of the various homes she visited, that her own grief was assuaged.

**Saturday, 3rd. 1 Timothy 6.**

*Nor trust in uncertain riches, but in the living God* (*17*).

The contrast here is beautiful. Men for the most part look to riches to supply them with all they need richly to enjoy, but the apostle says that it is beyond all comparison better to look away from dead coin to a living person, who takes pleasure in giving liberally without upbraiding.

Here is a rebuke! Supposing you had your cellars filled with gold coin, would you not think yourself secure against all possible need and care? Almost certainly you would. But you ought to be even more at rest since you have neither silver nor gold, and only your heavenly Father's hand.

Here is a contrast! Riches are uncertain at the best. A man in these difficult days finds it easier to gain money than to hold it. He who is rich today may awake tomorrow to find that some sudden turn of the market has made him poor. But God is not uncertain. He is the same yesterday, today, and forever. His convenants are certainties.

Here is an appeal! Trust in the living God with as much restfulness as others in their lands and revenues, and be almost glad if God takes away from you what you have clung to so tenaciously that you may drop securely into his everlasting arms! You smile at the story of the lady who was told by the captain that he had done all he could for the vessel and they must now look to the Almighty, and who replied, "O captain, has it come to that?" But you may be nearer akin to her spirit than you suppose!

Here is an assured destiny! Those who trust in riches are pierced through with many sorrows, and are caught in the maelstrom which drowns souls in perdition: they who trust in the Lord are as Mount Zion, which cannot be removed.

## 2 TIMOTHY.

**Sunday, 4th. 2 Timothy 1.**

*He is able to keep my deposit . . . . The good deposit, keep!* (*12, 14, R. V. margin*).

There is a double deposit here, and the comparison comes out clear and marked in the Greek. When we give our most precious treasure into the custodianship of Jesus he turns to honor us by entrusting his own treasure to our care. Oh that we might be as eager to keep that which he entrusts to us as he is that which we entrust to him, so that he might be able to say of us, "I know them in whom I have trusted, and am persuaded that they will never fail to do whatever needs to be done for my honor and glory"!

Our deposit with Christ.—What is the true policy of life? How can I best spend these few years to the best advantage? What is there beyond, and beyond? Such questions come to all earnest souls and greatly trouble them till they entrust the keeping of their souls and the direction of their lives into the hands of the faithful Saviour. We feel sure that he has the words of eternal life, and that all power is given to him in heaven and on earth. At first there is something of a venture,—we trust him. Next, there is strong confidence,—we are persuaded that he is able.

Christ's deposit with us.—And what is this? 1 Timothy 6. 20, 14; 4. 16, suggests the answer. To every believer Jesus hands the custody of his honor, his gospel, his father's glory, his holy day, the ordinances which he bequeathed to the church. As Ezra charged the priests to bear safely through the desert march the sacred vessels, so our captain charges us, and throughout the whole Bible rings the injunction:

"Be ye clean, ye that bear the vessels of the Lord!"

**Monday, 5th. 2 Timothy 2.**

*Meet for the Master's use* (*21*).

This I would be, O Lord, clay though I am! Be thou my potter! Make of me what thou canst and by what process thou wilt, only let me be what thou canst use!

"Art thou able to drink the cup that I drink of, and be baptized with the baptism that I am baptized with?"

By thy grace I am able! Let me die with thee; lie in the grave of obscurity and neglect; be counted as the off-scouring of all things; be broken on the edge of thy wheel; pass through the fire of thy hottest kiln,—

only let me be one whom thou choosest and usest, constantly in thy hand; dipped down often into the brimming well and back to thy dear lips, or to the lips of whom thou lovest!

"The spirit is willing, my child, but the flesh is weak!"

I know it, I know it, Lord! But I desire to die to the weakness of the flesh, its ache, its tears, its faintness, that I may live in the Spirit. Is not thy grace sufficient? Is not thy strength perfected in weakness? Is not the residue of the Spirit with thee, to give without measure? Heed not my weak cryings, but perfect that which concerneth me! Only make me a vessel that thou canst use!

"He that would be great, let him be as he that doth serve!"

I understand thee, Master! Thou wouldst winnow my heart, and rid me of all that is proud and selfish. It is true that in the time past I have sought great things for myself, but that is gone now. My only desire is for thee, for thy glory, for the magnifying of thy name! My one cry to be often, always, in thy hand!

**Tuesday, 6th. 2 Timothy 3.**

*All Scripture is given by inspiration of God (16).*

Literally the words stand, All Scripture God-breathed and profitable. It is a remarkable expression, reminding of the early record, "God breathed into his nostrils the breath of life, and he became a living soul." The breath of God has entered these holy words, and they live.

This makes Scripture fragrant. I write these words beneath the leafy shadow of an oak tree on a ridge of hill commanding the Weald of Kent. The summer breeze is hurrying past. Since it left the southern sea it has passed over miles of fragrant country, imbibing the sweet scents of flower gardens, orchards, and hop gardens, lading it with perfume which makes it an ecstasy to inhale. Ah, fragrant breeze, how thou remindest me of those holy thoughts which are wafted to me from the orchards of Paradise whensoever I open the sacred Word!

This makes it refreshing. On this hot summer day the heat would be overpowering but for this delightful breeze, which fans the cheek and cools the atmosphere. The current is always changing, hence the refreshment. And the Word of God is always fresh and interesting because the Spirit of God is perpetually passing into and through it, bringing his own life to us, and through us to the world.

This makes it beautiful. The effect of the wind in the music of the leaves above, the swaying of the grasses at my feet, the rustling of yonder golden corn across the beaten footpath, adds an element of incomparable delight. There is new meaning, movement, music, in it all. And it is only as the divine breath breathes through apostles and prophets that like great organ pipes they become resonant with heavenly music!

**Wednesday, 7th. 2 Timothy 4.**

*The Lord Jesus Christ, who shall judge the quick and the dead at his appearing (1).*

Professor Rendel Harris reminds us that an early piece of Christian literature, called the Second Epistle of Clement, opens with these words:

"Brethren, we ought to think of Jesus Christ as God, as the judge of quick and dead! And we ought not to think meanly of our salvation, for when we think meanly of him, meanly also do we expect to receive."

In the view of this holy soul there was a deep and necessary connection between creed and character. Those who esteem him most worthily will derive most from him.

Large thoughts of Christ are necessary to holiness. Unless we think of Christ as the ideal man in whom there was no flaw or stain, how can we make him the model of our daily life? Unless we think of him as the Son of God, able to subdue all things to himself, how can we dare to hope to become like him? "I should die, O my Lord," cried a saint in a moment of religious ecstasy, "if I thought that I should fail of loving thee with all my heart!"

Large thoughts of Christ are necessary to prayer. He that cometh to God must believe that he is, and that he is the rewarder. Bethink thee well before thou openest thy lips in the first entreaty, who he is whom thou addressest, and forthwith great and far-reaching petitions will naturally form themselves within thine heart!

Large thoughts of Christ are necessary for Christian work. The solid belief that Christ has redeemed our race, and that the Father has given him the kingdom over all the world, is absolutely necessary before there can be any enthusiastic effort on our part to make him king and secure for him actually the kingdom, the power, and the glory.

## TITUS.

**Thursday, 8th. Titus 1.**

*According to the faith of God's elect and the knowledge of the truth (1, R. V.).*

These seem to have been the two guiding stars of the apostle's life, faith and knowledge. Some are afraid of the conjunction. The men of faith are afraid of science, and the men of science often despise faith. But they are not antagonistic.

Faith. The faith that inspires all elect souls is one and the same. In some there may be more, in others less, but its attitude toward God and its phases of experience, trial and triumph are the same in all who believe. In addition to this, the general facts and truths on which our faith lays hold, and from which it extracts its nourishment, are

the same: and it is a comfort to know that these have been passed on from age to age from the earliest days, and that we are called to believe in them, and hold them fast.

Knowledge of the truth. We need not fear or shun knowledge, which is simply the exploring and discovery of the ways and thoughts of God. "Let knowledge grow from more to more!" Only let her always concern herself with the great facts and methods of God's universe rather than with human speculation and fancy! There is a distinction between knowledge and wisdom. The one may be only intellectual, the other is always moral. Those who pretend to know are not always wise, but the wise always know.

Godliness. True knowledge will make you godly, reverent, devout; filling you with the Spirit of God within and with likeness to God without. It is only as you are godly that you will really be wise and know things that are hidden from the wise and prudent. True knowledge leads to godliness, and godliness back to knowledge.

**Friday, 9th. Titus 2.**

*Who gave himself for us, that he might redeem us from all iniquity* (*14*).

After all that we have professed and learned, how hard it is to believe that God intends just what he says! When the Holy Spirit says "all" he clearly means all, and we are therefore taught that the death of Jesus was intended not for our forgiveness and justification merely, but for our sanctification and our deliverance from the power of all our besetting sins. The text does not promise freedom from temptation, but from all yielding to habits, dispositions, and tempers of soul which have ruthlessly tyrannized over us as Egypt over Israel.

Jesus died for thee, O child of God, that having been set free from the bondage of all iniquity thou mightest live soberly as regards the use of the world, righteously toward thy fellows, and godly toward the Almighty, and "looking for that blessed hope"! The grace of God has appeared: his glory will appear. There has been an epiphany of the one: there shall be as certainly an epiphany of the other. Many awaited the first: more shall await the second. The one was in humiliation: the other shall be in glory. The one was as a babe: the other shall be in the glory of the divine man. But till then we are called to wait with garments unspotted from the world and hearts delivered from the love and power of human sin.

Let us teach the world that God has something tangible and practicable to give not for the next life only, but for this! We are taught by that gentle schoolmistress, the grace of God, to live soberly as regards our personal life, righteously in relation to others, godly in our attitude toward God.

Wesley says: "Until you press believers to accept full salvation now you must not look for any revival!"

**Saturday, 10th. Titus 3.**

*The kindness and love of God our Saviour toward man appeared* (*4*).

The emphasis must surely rest on "appeared." Kindness and love toward man were always in the heart of God, but they were not clearly revealed. They might have been perceived in the order of nature and human life, but there are stormy winds as well as zephyrs in the one, and in the other deaths as well as births; knells of hope as well as marriage peals. But in Jesus the true heart of God toward man was manifested. It is thus in human life.

At first God blessed us anonymously. In Cowper's Memoirs we read how Theodora, his cousin, pursued him throughout his sad life with her gifts, but they always came without indication of their source. As the poet unwrapped his new-come treasure he would say, "Dear Anonymous has come again; God bless him!" So through years of thoughtless childhood and afterward in opening youth we were the recipients of myriads of gifts contrived with the most exquisite skill to give us pleasure, but we did not trace them to their source. They were from God.

Since then his grace and lovingkindness have appeared. We have had eyes to see and hearts to understand. The anonymous benefactor is now recognized as our father and friend. We no longer praise our earthly loves for our cornfields and vineyards, but our heavenly spouse (Hosea 2). In the breaking of the bread we have recognized the Son of God, and we know now who it was that walked with us along the path of life, and why our hearts burned.

"Oh, to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee!"

## PHILEMON.

**Sunday, 11th. Philemon.**

*My very heart* (*12, R. V.*).

This fragment of ancient letter-writing gives us a model of the way in which our commonest or most prosaic dealings, and our letters, even on business matters, may breathe Christ's spirit. It also illustrates the relation in which we stand to Jesus Christ. What Onesimus was to Paul and Philemon combined, that we are to our Lord.

What was Onesimus to Paul? His child, whom he had begotten in his bonds. He may have been discovered by some of his companions in the purlieus of Rome, where criminals concealed themselves from justice and abandoned characters gave vent to the wildest passions. Or, having heard that the

apostle, whom he had so often met in his master's house, was residing in his own hired house in Rome, the runaway slave may have found him out when in the extremity of hunger. In either case he had now become dear as the apostle's heart; had learned to minister to him in his bonds; had proved more than a servant,—a brother beloved. O thou who hast redeemed us from our sins, may we be all this to thee!

What was Onesimus to Philemon? He had been unprofitable: and we have been. He was sent back: and we have returned to the shepherd and bishop of our souls. He had been a servant, henceforth he should be a beloved brother: and we are no longer servants, but friends. He had grievously wronged his master: but his sin had been forgiven and so covered by overabounding grace that it would bring him into a position of greater privilege and blessing than ever before.

In this man's sin and restoration we see ourselves. Where our sin abounded grace has much more abounded through the tender pity of him who had put our defalcations to his own account!

## HEBREWS.

### Monday, 12th. Hebrews 1.

*Thou art the same!* (*12*).

Thou art the same when contrasted with nature! The solid bases of the hills were laid in their sockets by thy hands. The blue tapestry of the sky was woven by thy fingers, and it is as easy for thee to lay it aside and substitute new heavens as for us to lay aside a worn-out dress and take another. And as the change of dress does not affect the nature of the wearer, neither will all the changes of creation or nature affect the power of thine hand or the tenderness of thy heart. Thou art the same!

Thou art the same when contrasted with men. They come and go. The great ones of the past—Abraham, Moses, David, Elijah,—stood with thee for a moment on the earth, and then passed into the great silence. Augustine, Luther, Calvin, Knox, wrought for thee and with thee, and passed away. Our own teachers and friends have not been suffered to continue by reason of death. One by one they have passed from us, but thou art the same, and thy years shall not fail!

Thou art the same when contrasted with our own moods and impulses. They are too fitful; like the morning dew; like the evening wind. Sometimes we feel we could die for thee: at other times we sleep amid thy sorrows. Emotions, resolutions, methods of thought and action are permanent only in their changefulness. But thou art the same, changeless and timeless, our Rock of Ages, our impregnable fortress and home!

This was the import of the burning bush which flamed out on the hillside in the dark night, but did not burn to the ground. Steadily, constantly, fiercely, the fire shone, but needed no fuel from the tree,—symbol of the I AM.

### Tuesday, 13th. Hebrews 2.

*A merciful and faithful high priest* (*17*).

The priesthood of Jesus stretches like the sky from the horizon of the past to that of the eternal future. It covers all we know of him.

In the days that preceded his incarnation.—We are told that the priesthood of Melchizedek was made like that of the Son of God (Hebrews 7. 3), from which it is clear that all the apparatus of priesthood within and without the Jewish system was some faint imagining forth of the priestly mediation and intercession of the Saviour. The eternal temple was reared, the incense of intercession ascended, the sacrifice of the Lamb was slain, before the first thin spiral of smoke rose from Moriah's summit.

In the days of his earthly ministry.—At the Passover, when the high priest had finished the sacred rites he came forth to the people and said, "Now ye are clean!" In John 15. 3, Jesus addressed his disciples in the same words. His authority to forgive sins, his quick sympathy and likeness to his brethren, his frequent prayers, his intercessions for sinners, as when he pleaded for his crucifiers, his intercessions for the tempted, as when he prayed for Peter, his intercessions for his own, as in the matchless John 17, his reference to the shedding of blood, the whole circumstances of his death, show his priestly attitude which culminated in his passing within the vail.

In the days of the present dispensation.—The apostle tells us that he saw Christ clothed in a vesture to the foot, and employs his specific word for high-priestly dress. He saw him engaged in priestly ministry, and in a subsequent vision tells us that he saw him mingle much incense with the prayer of saints, and present them before God.

### Wednesday, 14th. Hebrews 3.

*Consider . . . . Jesus!* (*1*).

Who are to consider him? "Holy brethren." Because we are the brethren of Jesus we must consider our brother. Because we are brethren with all whom he brothers we should emulate the saints of all ages in their eager gaze at Christ. We must possess the holiness without which none can see the Lord, and we must live in holy love with all who bear the name of Christ. Do you lack either of these? This is the reason why your eyes are blinded. Step out of the mist into the clear prospect!

A step,
A single step, shall free you from the skirts
Of the blind vapor, and open to your view
Glory beyond all glory ever seen
By waking sense or by the dreaming soul!

What right have they to consider him? Because they are "partakers of a heavenly calling." They have turned from the world, from the fascinations of the sin and the flesh. They are seeking the heavenly city, the New Jerusalem. Surely such have a right, given them of grace, to live in daily personal vision of their king!

In what aspects should they consider him? As apostle whom God has sent out of his bosom to man, and whom man sends back to God. As priest who was in all points tempted like as we are, yet without sin, who bears our needs and sins and sorrows on his heart. As the Son, compared with whom Moses was but a servant. As creator, by whom all things were made and without whom was not anything made. As the head of the household of those who believe. As the all-faithful One who will never resign his charge. Consider Jesus in each of these aspects, and rejoice in him!

**Thursday, 15th. Hebrews 4.**

*There remaineth, therefore, a sabbath rest for the people of God (9, R. V.).*

There is a rest for weary souls. God speaks of it as his rest. He entered it, we are told, when he had finished his work, and beheld it to be very good; and ever since the door has been standing open for the travel-stained, weary children of men to enter it. To every other creation day there were evening and morning, but not to this. It partakes of the nature of eternity in its timeless bliss.

Let us rejoice that this rest remaineth! Of course, the sabbath, which was and is a type of it, could not exhaust it. And Canaan, with its sweet plains and cessation of the wilderness wanderings, could not completely fulfil it, because centuries after it had been given through Joshua, in the Psalms God spoke of yet another day as though his rest were still future.

The rest may be a present experience. The word "remaineth" has diverted the thoughts of commentators who have supposed it referred to heaven. There is rest, sweet rest, there. But "remaineth" means "unexhausted, unrealized, by aught which has taken place." The rest is for us here and now. "We which have believed do enter into rest." Where is it? In the bosom of Christ. "Come unto me, and I will give you rest!" It is in ploughing the furrow of daily duty. "Take my yoke . . . . ye shall find rest!"

This rest is compatible with great activity. He that enters into the divine rest is not reduced to quietism. On the seventh day the creator rested from creation, but he works in providence. Jesus on the seventh day rested from Calvary, but he pleads in heaven. Cease from your own works after a similar fashion! Abandon your restless planning and striving! By the grace of the Holy Spirit better service will be produced.

**Friday, 16th. Hebrews 5.**

*Senses exercised to discern both good and evil (14).*

It is difficult to exaggerate the value of the physical senses. Take, for instance, that of scent! It is the means of exquisite enjoyment, conveying to us the perfume of garden or fields; and it secures us against serious perils that lie in wait for our unwary footsteps. By the order of God's providence certain hurtful substances exhale noxious and forbidding odors, by reason of which we are warned from going into their close proximity.

The soul also is endowed with senses. How important a part our spiritual senses may play in the regimen of the inner life! If we are quick to discern good and evil we may welcome the one and avoid the other with ever-increasing readiness. We may receive the blessing of the one when still afar off, and avoid the curse of the other when only threatening us.

The army which is ill served by its scouts stands a much worse chance than if it were forewarned when an attack was advancing. The foremost ranks of the foe may be over the ramparts and engaged in the heart of the fortress before there has been time for preparation. Oh, to detect temptation when still it is only a thought, a suggestion, a faint shadow on the sky!

We may sharpen our senses by use. When I was in the tea trade my sense of touch and taste and smell became acute to discern quite minute differences. We need a similar acuteness in discerning good and evil.

May our hearts become most sensitive to all that might lead to temptation, so that we may deal with the tempter in the earliest suggestions of evil! Lord, make us quick of scent in the fear of the Lord (Isaiah 11. 3, R. V.)!

**Saturday, 17th. Hebrews 6.**

*It is impossible to renew again to repentance, the while . . . . (6, R. V.).*

The writer of this epistle is eager to lead his readers from first principles to that strong meat which was befitting for those of mature growth, and as he proceeds to do so it was as though he were arrested by a sudden thought of some who had recently fallen away from the faith.

In the awful stress of trial which accompanied the fall of Jerusalem the Hebrew Christians who were still dwelling in Palestine were strongly tempted to apostatize. Some, indeed, had done so. But can we really consider that they ever were true Christians? They went out because they had never been truly of. They had been enlightened as to the doctrines of Christianity, but the enlightenment had been of their head

rather than of their heart. They had tasted of the heavenly hopes, anticipations, and joys of the gospel message without really belonging to the household of faith. But notwithstanding all they had gone back.

It is impossible to renew such to repentance whilst they go on living as they do, crucifying the Son of God by their vicious and cowardly course of action and putting him to an open shame. Notice that "whilst," suggested by Bishop Westcott, of the margin of the Revised Version! It is the solution of the great difficulty which has perplexed many timid souls. The impossibility of renewal is only for those who persist in their evil ways. Abandon your sins, and God will restore you to your old place!

It cannot be too clearly emphasized that this text does not say that backsliders cannot be restored to the favor and forgiveness of God, but that they cannot be restored so long as they cling to the things which had been the sources of their declension.

**Sunday, 18th. Hebrews 7.**

*After the power of an indissoluble life (16, R. V. margin).*

This chapter is a veritable psalm of life. It overflows with the message of the Easter morning. Throughout its verses it is witnessed that he liveth, that he ever liveth, that he liveth after the power of an indissoluble life.

Remember all that was done to dissolve and loose it! Satan spoke to his chief captains, Sepulcher and Corruption, and bade them hold his prisoner fast. The sanhedrim affixed their seal, set the watch, and made the grave as secure as possible. But it was all in vain. His body could not see corruption. His life defied death. All through the Greek mythology there is the wail of infinite sorrow: Laocoön and his sons strangled by the folds of the mighty serpent: day always mastered by night: the year with its wealth of life descending to the abyss. Strive as man might he would be mastered at last, and primeval night reign once more. But all this is altered in Jesus. He is priest after the power of an indissoluble life.

And, what is more, that life may be communicated to us by the Holy Spirit. It is not only true that he ever liveth, but also that because he lives, and as he lives, we shall live also. In the first creation God breathed into Adam the breath of his life, and he became a living soul, but in the second creation Christ breathes into us the spirit of his life, and our spirit is filled with a property which it had not previously, and in which the sons of men have no share. "The first man Adam became a living soul, the last Adam became a life-giving spirit." "He that is joined to the Lord is one spirit."

See to it that you deny your own life, so that his life may become evermore regnant within you!

**Monday, 19th. Hebrews 8.**

*In that he saith, A new convenant, he hath made the first old (13).*

There had been a manifest decay and vanishing away of the first Tabernacle or Temple with its rites and services. At the time when these words were written there were evident symptoms of the approaching collapse of the whole system of which pious Jews had been wont to boast. But the Holy Spirit reassures their failing hearts.

It is well, he seems to say, that these should vanish from the earth, that men may be certified that the old covenant, of which they were the sign and seal, has also gone,—gone never to be recalled. Thereupon the natural inquiry was suggested: If the old covenant has decayed and vanished away, what is the agreement or arrangement under which we are living now? To this inquiry the present chapter is an answer.

Those who believe in Christ are still in covenant relationship with God. A new covenant has been set up, which indeed is as old as the everlasting hills. It is the covenant of love: the covenant which says little of what man does, and much of the I WILLS of Jehovah; a covenant which was entered into between God and his Son, standing as mediator; a covenant which has been sealed with priceless blood.

The provisions of that covenant are enumerated in the foregoing verses: that God will engrave his law on mind and heart, and take us to be his people and be our God, and remember our sins no more. As the decay of the symbols of the Old Testament indicated that it was vanishing, so the ever-fresh beauty of the supper of our Lord as it was practised in the first church witnessed to the permanence of the new testament.

**Tuesday, 20th. Hebrews 9.**

*Unto them that look for him shall he appear (28).*

There is an evident parallel intended between the first and second advent, and especially in the manner of looking for it. At the first advent there were many who were definitely looking for and hastening to that day. Simeon was waiting for the consolation of Israel, and Anna spoke of the infant Lord to those who were expecting redemption in Israel. To look for the consolation and to look for the redemption were the two articles in that early creed. And presently this quiet, patient waiting broke out into the rapturous song of the Nunc Dimittis.

But all Jews were not looking for that blessed hope, the appearance of the grace of God. When our Lord came the leading teacher of Judaism was Philo, and he not only had no Messianic hopes of his own, but discouraged them in other people. He conceded that there might be a return of Jewish

national life, but he had no expectation of it being under the leadership of the Christ.

It has been truly remarked that this eager looking for the advent has always been the mark of the living church. "Ye turned," said the apostle, "unto God from idols . . . . to wait for his Son from heaven." And again he said, "A crown of righteousness which the Lord, the righteous judge, shall give unto me in that day; and not to me only, but to all them that love his appearing."

As it was with the first advent it shall be with the second. The Son of God will come at a time and in a manner for which men are not prepared, and only the elect, who may have been contemned and despised by the world at large, will discern him and go forth to meet him in the air.

**Wednesday, 21st. Hebrews 10.**

*He taketh away the first that he may establish the second (9).*

The meaning of this is clear. In the old covenant the stress was laid on the outward rite, but in the new covenant, for burnt offerings and sacrifices for sin are substituted, first, the entire devotion and consecration of the blessed Lord to his Father's will, and next, ours in him.

It is noticeable that by the offering of the cross, in which the Saviour's yielded will culminated, we are said to have been sanctified, consecrated, or set apart once for all (10). The thought there is, evidently, that our Saviour's death has implicated us forevermore, and that his church, whom he represented in that supreme act, is forever pledged to be dead unto the world and sin.

But still later we learn that he hath perfected forever them that are sanctified (14). The change of tense surely indicates that what was accomplished for us in the purpose of God when Jesus died must be accomplished in us by the operation of the Holy Spirit. Every time, therefore, our will is brought into more perfect union with that of God a further step is taken toward that glorious elevation which Jesus made ours in the death of the cross.

And if you would have an incentive to this, remember how Jesus promised that all who would do the will of God should be reckoned members of the holy family (Matthew 12. 46-50)! Are you a member of that family? You may be, and sit only on the outer circle, for the constituent members are always altering their position toward the central Christ; now advancing toward the inner heart, now receding. Oh, see to it that you are not only within the holy circle of the will of God, but that you are near the golden center where Jesus is seated!

**Thursday, 22nd. Hebrews 11.**

*They without us should not be made perfect (40).*

This chapter proves that the saints of all ages are essentially one. There is a link which unites them, a thrill which passes from hand to hand around the circle. One theme for many voices, one attitude for many faces, one inspiration for many hearts. The saints that lived before the advent and those that have lived since are one in their faith in the living God, making the unseen visible, the distant near, and seeing the eternal through the transient and ephemeral.

And now heaven waits. Its joys are not complete, its rapture not full. The blessed are blessed, but there is yet a margin between what they are and what they will be, between what they enjoy and what they may enjoy. The choir is not full, and the anthem cannot be fully rendered till our voices blend in it. There is a pause, a halt, an expectancy, an incompleteness, till we come. Your dear ones want you to be there. They have not gone far into the heart of God's bliss, but are lingering near the gate till you have joined them.

From some distant place your friends write you to say it is perfectly beautiful, but "it will be better when you join us. We are reserving the best excursions till you arrive. We are incomplete without you. Make haste!" It is thus that the blessed await us. The spirit of heaven is well represented by the courtesy of the old prophet who would not sit down to meat with Jesse and his sons till David, the youngest, had come thither also. And when the whole family is gathered there will be a perfecting indeed from which no elements shall be wanting.

O rapture of eternal joy! We stretch out our hands in yearning desire, and doing so touch other hands reached toward ours!

**Friday, 23rd. Hebrews 12.**

*Ye are come unto Mount Sion (22).*

These poor Hebrew Christians, outcast from their Temple and soon to see their beloved city vanish from the earth, were sore at heart. What a contrast was presented by the bare room in which they celebrated the simple supper and the splendid Temple with its magnificent rites! What a tiny rill their hymns were compared with the mighty torrent of Temple psalmody! What a handful of worshipers compared with the multitudes that congregated from all the world! Sometimes it seemed as though the contrast were unbearable.

Then said the Holy Ghost: "Lift up your eyes and see! Ye are not the lonely, isolated handful ye suppose. Every time you offer your prayer and sing your hymns you are joining with the spirits of the perfected just, with numberless holy angels, and with vast multitudes in heaven and on earth who are ever adoring Christ. You climb the temple of worship, of which the steps are prayers and the gates praise, and as you do so on either hand go myriads of happy and holy

spirits; and those surely are specially near whom you have loved long since and lost awhile."

What special blessing these thoughts will bring to the bedridden who for many years have not entered the courts of God's house, to the aged, and lonely, and exiled! We never worship God alone. As soon as we begin to pray we say, "Our Father which art in heaven, forgive our sins, give us our daily bread!"

We need not die to pass within thy gates, O Jerusalem, city of God! Already we tread thy golden pavement, and hear the music of the waters of life, and press to our wounds the leaves of thy tree!

**Saturday, 24th. Hebrews 13.**

*Make you perfect in every good work to do his will (21).*

To perfect is to adjust, to put in joint, to articulate us with the living Saviour. It may be described as a surgical operation. Too many of those who are in the body of Christ are not in living articulate union with him. Hence the writer asks that we may be properly jointed with Christ.

The agent of this process—the God of peace. Let us not be afraid of him, as though he must use some terrible anguish, some heartrending grief! He will not shrink from this if all other methods fail, but he prefers to achieve his purpose by gentle, tender, peaceful means. He is the God of the summer evening, of the bursting spring, of the slumber of the little babe.

The guarantee that he will perform this process—he brought again from the dead our Lord Jesus, that great shepherd of the sheep: and surely the power which achieved that bringing again is capable of any demand that may be made on it. Will he do so much for the shepherd and neglect the flock? Will he give him the victory and forsake those for whom he won it? In bringing the shepherd did he not pledge himself by the most solemn sanctions to do all that needed doing for the weakest of his sheep?

The object of this process—he adjusts us that all which is well pleasing in his sight may be readily fulfilled in and through our yielded natures. When the helmsman is right with the captain the boat will naturally take the course that the captain selects. When the machinery is adjusted with the motive power the pulse of the piston will be felt away at the furthest loom, with the smallest amount of leakage and the largest of result.

## JAMES.

**Sunday, 25th. James 1.**

*Unspotted from the world (27).*

"The white flower of a blameless life"! The view of pure and undefiled religion presented in this definition was characteristic of James, surnamed the Just, who was revered even by the Jews for his austere piety, and whose vesture of simple white was emblematic of his stainless character. Whatever may be our views about the doctrines of Christianity we must see to it that their outcome be in pure and holy living. Orthodoxy of view is utterly worthless unless it be combined with orthodoxy of life. This was the side of truth on which James insisted.

What a beautiful conception is here! The unspotted life! No book is like the Bible in its conceptions of sin: indeed, we owe to it the thought of sin, and its evil in the sight of God. But there is no book with so lofty an ideal of what life may become when it is yielded to the grace of Christ. A cleansed heart and an unspotted robe. No sin allowed and permitted in the soul and no evil habit allowed to dominate and enthral the life.

But how is it to be ours? (1) Put the grave of Christ between you and your former life, and so reckon that you are dead to all solicitations that would induce you to live according to the lusts and passions that dominate the rest of the Gentiles! (2) Seek by use to exercise your spiritual senses, that you may be quick to discern the first and most distant approach of temptation, that so it may find you hidden in the risen living Saviour! (3) Let the blood of Jesus be instantly applied, so that you may be immediately cleansed from the least spot that may have defiled your dress! (4) Keep away your eyes and speech and feet from all scenes and society that have a defiling influence!

**Monday, 26th. James 2.**

*Hath not God chosen the poor of this world? (5).*

There is nothing that men dread more than poverty. They will break every commandment in the Decalogue rather than be poor. But it is God's chosen lot. He had one opportunity only of living our life, and he chose to be born of parents too poor to present more than two doves at his presentation in the Temple. All his life was spent among the poor. His chosen apostles and friends were, with few exceptions, poor. He lived on charity, rode in triumph on a borrowed steed, ate his last meal in a borrowed room, and lay in a borrowed grave. "Hath not God chosen the poor of this world?"

Why is poverty so dear to God?

It is in harmony with the spirit of the gospel. The world spirit aggrandizes itself with the abundance of its possessions. Its children vie with each other in luxury and display. The spirit of Christ, on the other hand, chooses obscurity, lowliness, humility; and with these poverty is close akin.

It compels to simpler faith in God. The rich man may trust him, but the poor man must. There is so much temptation to the

well-to-do classes to interpose their wealth between themselves and the pressure of daily need, but the poor man has no fortress in which to hide except the two strong arms of God. He waits on him for his daily bread, and gathers the manna falling straight from the sky.

It gives more opportunities of service. The rich are waited on, and pay for servants to wait on those they love. The poor, on the contrary, are called to minister to one another at every meal and in all the daily round of life. Herein they become like him who was and is as one that serveth, and who became poor that through his poverty we might be rich.

**Tuesday, 27th. James 3.**

*If any man offend not in word, the same is a perfect man (2).*

Think of the sins of speech! How innumerable they are! When we see them in the light of this chapter we can understand the holy Isaiah saying, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king!"

The sins of speech about ourselves! The tongue boasteth great things. We are all apt to be vain, boastful, exaggerated. We tell stories that redound to our own credit, contrive to focus attention on our own words and deeds, and even in delivering God's messages manage to let it be seen that we have a clearer insight into truth or a closer familiarity with God than our fellows.

The sins of speech about others! "We break the law of courtesy, and become harsh, insolent, and uncivil; or the law of purity, and repeat stories that leave a stain; or the law of truth, and practise insincerity, equivocation, and dissimulation; or the law of kindness, and are harsh and implacable to those who are beneath us in station. Or in our desire to stand well with others we are guilty of flattery, servility, timeserving, and the like."

The sins of speech in connection with God's work! We disparage other workers, compliment them to their faces on addresses they have delivered and disparage them behind their backs, pass criticisms which take away the effect which their words had otherwise exercised over others, contrive to indicate one defect in which was otherwise a perfect achievement. Alas for us! How greatly we need to offer the prayer of the psalmist: Set a watch, O God, upon our lips!

**Wednesday, 28th. James 4.**

*The Spirit . . . . yearneth for us even unto jealous envy (5, R. V. margin).*

A deep and remarkable verse! The apostle is contending against the worldliness which was so rife among the believers he was addressing. They were set on pleasure. They sought the friendship of the world and became unfaithful to their divine lover. They were proud and high-minded. He went so far as to speak of them as adulterers and adulteresses: then adopting a gentler, pleading tone he says:

"You are grieving the gentle Holy Spirit who has come to dwell within you, who yearns with a jealous envy to possess your entire nature for himself."

The Spirit of God dwells within thee, O believer in Jesus Christ! If a man have not the Spirit of Christ he is none of his; and since thou art undoubtedly one of 'us thou hast most certainly the Holy Spirit. But the mistake of thy life consists in this, that he hath not thee. Some part of thy heart is given, but not all; and this causes him the most exquisite pain, like that which we suffer from jealousy.

No keener pain is possible to the heart of man than to have good reason for the belief that a loved one is not wholly true; that there has been an alienation of affection which was once whole and entire; that another is receiving a part at least of the heart's devotion. The fire and screw are light in comparison with our anguish then. But this is what the Spirit of God suffers when we share between him and the world that love which should be all his own. "I, the Lord thy God, am a jealous God" is as true as when first spoken from Sinai. The person of Jesus Christ must be the sun of our system, though that system may include many planets beside.

**Thursday, 29th. James 5.**

*The effectual fervent prayer of a righteous man availeth much (16).*

It might be rendered literally: "Very strong is the supplication of a righteous man, energizing." When a man is right with God, not regarding iniquity in his heart nor seeking aught for his own pleasure, the energy of the divine Spirit moves mightily within him, and his prayers become strong. They recall the Master's, with their strong cryings and tears.

The righteous man finds relief for suffering in prayer. "Is any among you suffering? Let him pray!" There are sorrows we cannot tell to our dearest. Surges of grief sweep over us for which we have no words. Life is a stern fight for us all, and each heart knows its own bitterness. But there is always one resort: we can pour out our sorrows into the ear of our compassionate and merciful high priest.

The righteous man prays the prayer of faith. The prayer of faith is that which is so sure of the divine answer that it knows that it has received it, though there is no appearance of its having been granted to the sense. We can only pray that prayer when we have asked what is in God's will to

bestow. But righteous men cannot always pray thus because they do not know the Lord's will on matters not recorded in this book. There are some sicknesses which are unto death, and we cannot pray the prayer of faith for these. If you cannot pray the prayer of faith, take medicine, and use the best means in your reach!

The righteous man can affect the whole history of his fatherland by his prayers. It was so with Elijah, as we learn here. It was so with John Knox, whose prayers were more dreaded by Mary Queen of Scots than the armies of Philip.

## 1 PETER.

**Friday, 30th. 1 Peter 1.**

*An inheritance incorruptible and undefiled, and that fadeth not away (4).*

Yes, it is an inheritance! It is a free gift, and yet we have a right to it. We do not ask for it,—we were born into its blessed privilege. The child that lies in yonder cradle, over which the coronet is emblazoned, may claim his broad ancestral estates simply by right of birth: and it is on that tenure that the saints hold heaven. By God's great mercy we have been begotten again.

O blessed heritage! "Incorruptible"! The gnawing tooth of decay cannot injure it. Moth and rust cannot consume, nor thieves break through to steal. No spendthrift hand can scatter or overspend its treasures.

"Undefiled"! Not a stain on its pure robes, not a freckle on its leaves, not a taint of miasma in its atmosphere. Into the city entereth nothing that defileth, or worketh abomination, or maketh a lie.

"That fadeth not away"! To use the Greek word, it is amaranthine. Some of the fairest hopes that ever blessed human vision, the most delightful friendships, the most perfect dreams of delight, have faded and withered before our eyes. That never can.

It is kept for us, and we are kept for it. It is "reserved in heaven for you."

"I have a heritage of joy
That yet I must not see;
The hand that bled to make it mine
Is keeping it for me!"

"Who by the power of God are guarded through faith." The idea is that we are being brought through an enemy's country under a strong escort: as the women and children from Lucknow, between the double line of English soldiers, till they were safe from the onset of the Sepoys. We are not in heaven yet, but we are as safe as if we were.

**Saturday, 31st. 1 Peter 2.**

*Who his own self bare our sins in his own body on the tree (24).*

He came into the sinner's world. Himself sinless, he took our nature. Accustomed to the pure atmosphere of his own bright home, he allowed his ears and eyes to be assailed by sounds and sight beneath which they must have smarted. His blessed feet trod among the dust of death, the mounds of graves, and the traps that men laid to catch him. And all for love of us!

He lived the sinner's life. Not a sinner's life, but the ordinary life of men. He wrought in the carpenter's shed, attended wedding festivals and funerals, ate, and drank, and slept. He sailed in the boat with his fisher friends, sat wearied at the well head, and was hungry with the sharp morning air.

He sympathized with the sinner's griefs. In their affliction he was afflicted. He often groaned, and sighed, and wept. When leprosy with its sores, bereavement with its heartrending loneliness, dumbness and deafness, and devil-possession, came beneath his notice they elicited the profoundest response from his sympathetic heart.

He died the sinner's death. He was wounded for our transgressions. He was treated as the scapegoat, the sin-offering of the human family. The iniquities of us all met in him, as the dark waters of the streets pour into one whirling pool. He stood as our substitute, sacrifice, and satisfaction: the guilt and curse and penalty of a broken law borne and exhausted in his suffering nature.

He is preparing the sinner's home. "I go to prepare a place for you"; and no mother was ever more intent on preparing his bedroom for her sailor boy on his return than Jesus on preparing heaven!

(To be continued.)

---

**Filipino Playmates,** by Jean Moore Cavell. Friendship Press, New York. 122 pages. 75 cents and $1.

Nine stories for primary children, with studies and background notes and other suggestions for the leader to make Filipino children real to our young people. Some folklore and Filipino games are also given.

**Through Central Africa for the Bible,** by William J. W. Roome. Marshall, Morgan & Scott, London. 208 pages, illustrated. 5/– net.

This is likely to be a standard work. It is the account of tours in East and Central Africa made by an agent of the British and Foreign Bible Society. It was not just a Bible selling or distributing campaign, for Mr. Roome is an explorer, and made an evangelistic and ethnographic survey of all the areas he visited. Hence the value of the book on these lines as well as in connection with the translation and spread of the Bible. There is so much original information and suggestion in it that every one interested in the evangelization of Africa should study it for himself.

# Our Book Table

*A VACATION HINT: TAKE ALONG SOME GOOD BOOKS!*

**New Lives for Old,** by Amelia S. Reynolds. Fleming H. Revell Co., New York. 96 pages. $1.

A new library of books is being built up around the work of Calvary Protestant Episcopal Church, New York City, where Rev. S. M. Shoemaker, Jr., is rector. There are his own books, and the records of changed lives, and now a volume like the present. We do not know of any other series like this now being published,—books of transparent spiritual power, not primarily theological, and—stranger still!—not putting the Bible in the forefront, yet full of vital evangelical experiences, firsthand contacts of men and women with God.

The author of this volume is a full-time volunteer worker on the Calvary staff, a staff of a dozen or more members. She has had extensive experience and leadership in organized welfare work in Westchester County, so that she knows the difference between the case work of a welfare expert and a conversion wrought by the power of the Holy Spirit. There is a difference: for as a great psychiatrist has said, psychiatry has learned to make an accurate diagnosis and to suggest a good plan, but it has no motive power to make the patient accept or operate the plan.

Here she tells in unvarnished fashion something of the results achieved in individual lives at Calvary, and something of how they were achieved. It is a narrative, not a manual; a witness, not a professional technique. There seems to be one primary condition,—yielding to God's will. That done, comes "sharing" one's living experience with others, thus spreading the blessing. Much is made, too, of guidance by God. Thus the work is based on sound apostolic principles, available for any and every convert.

There is a refreshing frankness about this lady's story which testifies to the honesty and soberness of the whole thing. Many persons are coming to Calvary to learn the secret of winning men and women to Christ and a Christlike life. This book answers most of the questions they ask.

**F. B. Meyer: Preacher, Evangelist, Expositor, Crusader,** by A. Chester Mann. Fleming H. Revell Co., New York. 228 pages. $2.

A vivid portrayal of Dr. Meyer, his teachings and activities, and the springs of both!

The biographer paints a picture that may surprise most readers who have just known or thought of Dr. Meyer as a mystic, a saint, a devotional writer. He was all that, especially in his later years, but the author exhibits him also as a Christian crusader and philanthropist of intense spirit, a champion of social Christianity, courageous foe of aggressive evil in daily life, generous friend of the needy and the fallen. The interest he manifested in prison gate work in Leicester flowed still strong in his orphanage work in London in his last years.

He must be remembered also as prominent in the activities of organized Christianity. The pastorates he held in York, Leicester and London were always wide in reach. Besides, he threw himself into worldwide Sunday school and Christian Endeavor work, the Men's Brotherhood and Pleasant Sunday Afternoon movements, the Free church developments in Britain, the Keswick conference and numerous other organizations. A Londoner by birth and by his longer and larger pastorates at Regent's Park Chapel and Christ Church, he traveled all over England, went around the world once, and made repeated visits to Europe and America.

His fertility and versatility with his pen are widely known. Up to the last he had a dozen irons in the fire,—Bible notes such as he wrote for this magazine, Sunday school lesson expositions, special articles, books. We do not know of any living man who wields such a pen as he in Bible unfolding.

D. L. Moody and the evangelical revival associated with him bulked large in Dr. Meyer's life and ministry. Their acquaintance began in York in 1873, when Mr. Meyer gave Mr. Moody and Mr. Sankey an opening which was providential. His first visit to America was on Mr. Moody's invitation to the Northfield conference of 1891.

This is not a mere scissors-and-paste biography. The author knew Dr. Meyer and attended his ministry in London many years ago. He has ideas and judgment of his own, and without overdoing it he assesses Dr. Meyer's life and career at each stage as he records it. We consider this an unusually fine short biography, well worth perusal and study by every one for the power and suggestiveness of the eminent life it reveals.

### Prof. Eddington's Great Book.

**Nature of the Physical World (The),** by A. S. Eddington. Macmillan Co., New York. 361 pages. $3.75.

No book has made a greater stir in scientific circles of late years than this luminous exposition by Dr. Eddington, who is one of the leading astronomers of England, a professor in Cambridge University, of the new modern theories of the physical world, especially those of Einstein. The book is also stamped with the charming personality of this big-brained Cambridge don, and characterized by a rare humor, here and there, that quite suggests Alice in Wonderland. There is also no little delicate satire at the expense particularly of gross materialists.

The larger part of the volume is taken up with a discussion of the new views precipitated by Einstein's researches, but four chapters are added dealing with science and religion. Here the philosophy is a bit amateurish, and the psychology a little uncertain, but the swing of the total argument is strongly and splendidly toward the entire reasonableness of a religious faith and the utter fatuity of a sceptical denial of spirit and purpose in the universe.

In some respects we would say that the best review of the book is the book itself, since it is hopeless in a brief paragraph or two to give anything like even an outline of the physical analyses or descriptions. In a word, the author shows how Einstein has not overthrown Newton, but somewhat modified or supplemented his views.

The bulk of the work is taken up with a herioc attempt to give the ordinary reader some hint of the new mathematical views of physics, and one is soon lost among geodesics, quanta, photons, monomarks, relata, electrons, coefficients, and other hard-looking gentry; and the suggestion that space is "curved" almost makes one seasick, since everything is going, and there is no (scientific) "where to go to," since all is "relativism." What science has given us, it appears plain, is a diaphanous in place of a lumpishly material world, and its researches do seem to cut under the old obscurantist materialism of the 19th century.

Four chapters are devoted to an effort to show how, perhaps in connection with "entropy" and the increasing randomness (indeterminism) of nature, free will can be, and religion can function in a sphere where electrons never come and coefficients cease from troubling.

Dr. Eddington is we believe, a devout Anglican. For him science is but a verger showing the silent glorious temple of the Lord. He did not have to put out his hand to steady the Ark, but he has presented in this book (for those who can hear it,) a thrilling call to cease wandering in the deserts of abstruse anti-theistic speculations, and to return to a conscious fellowship with the Lord of all nature. This is his concluding paragraph:

"Amid all our faulty attempts at expression the kernel of scientific truth steadily grows; and of this truth it may be said, The more it changes, the more it remains the same thing. Yes, the same because secure in God, who through nature and under the space-time conditions guides and guards his believing children!"—C. A. S. D.

*Prof. A. S. Eddington of Cambridge, England.*

### Biblical Themes.

**Availing Prayer,** by Fay C. Martin. Gospel Trumpet Co., Anderson, Ind. 160 pages. $1.

The author, a pastor in Washington, D. C., writes out of an earnest, overflowing heart. There are 20 chapters on different phases of the great theme. The material reads like addresses that develop Biblical teaching and that are illustrated by Bible and more recent experiences.

We cannot overdo it in our study and practice of prayer.

**Book to Know (The): A Guide to Better Knowledge of the Best of All Books.** Part I—Genesis to Kings: God in Israel, by James McConaughy. American Sunday School Union, Philadelphia. 121 pages, illustrated.

Dr. McConaughy has taught Bible for nearly half a century, and has published previous textbooks on it. This represents his maturest thoughts as to the method of teaching and also the matter taught. The book is just the thing to give young people a grasp of the contents and meaning of the Bible. History and biography stand out in bold relief.

Three other Parts will follow, that is, two on each Testament.

**Epistles of John (The),** by Walter T. Conner. Fleming H. Revell Co., New York. 214 pages. $1.75.

Popular expositions given at Bible institutes and other assemblies, taking the text in sections and explaining it. Thus, 1 John 1 is divided into three parts for exposition,—verses 1 to 4, 5, 6 to 10. The first epistle is treated in 16 sections, the second and third epistles in one chapter each.

The exposition is thoughtful, sound, devout, and with the Greek text in the background. The author is professor of Systematic Theology in South-Western Baptist Theological Seminary in Dallas, Texas.

In an introductory chapter he expresses his conviction that John the apostle was author of the 4th Gospel and of the three epistles. He considers the teachings of 1 John an effective antidote for the evils of our time, and makes appropriate applications.

**How to Know God: Meditations on the Secret of His Presence,** by an Unknown Christian. Fleming H. Revell Co., New York. 128 pages. 80 cents.

The author is a prominent and useful English ecclesiastic who has written half a dozen books before this with titles such as "How to Become a Christian," "How to Live the Victorious Life," "The Happy Christian," "The Kneeling Christian," etc.

In other words, he has the happy knack of unfolding and applying the teaching of the Bible on these everyday experiences. You feel that he is speaking to you out of personal experience.

A short book, but every word counts.

**Week Day Bible Lessons, Fourth Year,** compiled by John M. Somerndike and Walter Albion Squires. Presbyterian Board of Christian Education, Philadelphia. Teacher's Manual, 184 pages. 75 cents; Pupils' Material, 56 pages, illustrated. 25 cents.

Twenty-five chapters on Old Testament Patriarchs and Prophets, from Abraham to Judas Maccabeus. This is preceded by introductory suggestions to teachers on successful methods and appliances that experience has found useful.

### Biographical.

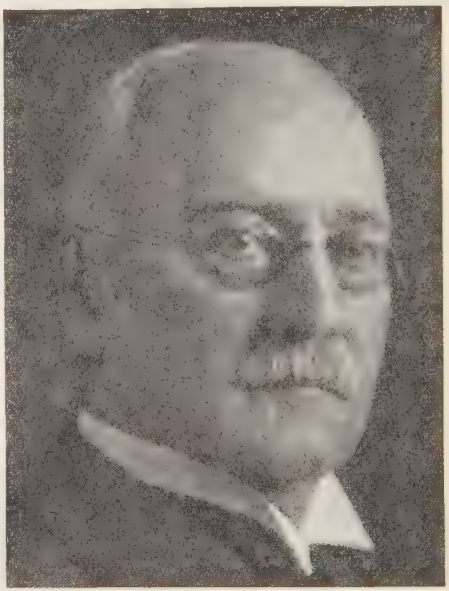
**Trail of Life in College (The),** by Rufus M. Jones. Macmillan Co., New York. 201 pages. $1.75.

This book is an autobiography written by one of the best known members of the Society of Friends, and an authority on mysticism. The writer describes how he was led step by step into his present field of usefulness by the inspiring example of his college professors and friends.

The book will be enjoyed by teachers and by students of religion.—F. L. D.

**David James Burrell:** A Biography, by David DeForest Burrell. Fleming H. Revell Co., New York. 221 pages, with frontispiece. $2.

A readable, heartening story of a clear-cut Christian life and a useful Christian career! Parishioners and friends of Dr. Burrell will treasure it with interest, it makes his character and ministry stand out so vividly the way his son tells it.



The name Burrell came from North of Ireland ancestry: and perhaps his fighting spirit originated in the same source. For Dr. Burrell never shirked attack on obvious evils or wrongs, such as liquor lawlessness, Roman Catholic political underhandedness, theological apostasy. But he was a fair fighter, and kept the respect of those he opposed.

As a seminary student he got to know D. L. Moody in Chicago back in the '60s, and maintained the friendship through life. Evangelism was the keynote of his own ministry.

His family life was singularly happy, and affords some of the best touches in the book. The outstanding triumph of his career was his successful pastorate in a downtown church on Fifth Avenue, New York, on conservative lines, through a period of 35 years, 1891 to 1926.

### Sermons and Essays.

**Adventure of Being A Man (The),** by Hugh Black. Doubleday, Doran & Co., Garden City, N. Y. 170 pages. $1.50.

Matter given at lectures at Leland Stanford University and here presented in three chapters entitled "The Adventure," "The Ad-

venturer," and "The Last Adventure." The first discourses on man's life, which is shown to be a venture of faith both rational and inevitable. Chapter 2 proceeds to answer the question, What then is man? And thirdly, When the end comes here, what then?

Dr. Black is a trained Scottish thinker, and he has preaching ability that makes his subjects luminous.

**Christian Message and Program (The),** by Cleland Boyd McAfee. Westminster Press, Philadelphia. 272 pages. $1.35.

Twelve studies for class use or personal reading in the Standard Leadership Training Curriculum, by the present moderator of the Presbyterian General Assembly. It deals with the Christian message in itself as a way of personal living and as a social force, and as a program for the church. Obviously the author has the opportunity to introduce any number of viewpoints and applications under these titles.

The matter is divided into sections like a textbook, with further reading suggestions, but it has popular appeal for all classes of readers.

**Diamond Shield (The),** by Samuel Judson Porter. Doubleday, Doran & Co., Garden City, N. Y. 154 pages. $1.50.

Using the diamond, premier among all the precious prizes in the world of physical values, as an object to fitly illustrate love, and the medieval legend of the diamond shield by way of further illustration, the author proceeds to an unfolding of 1 Corinthians 13 under four heads:

Discovery;
Incomparable Worth, verses 1 to 3;
Cutting the Facets, verses 4 to 7;
The Shield Imperishable, verses 8 to 13.

Dr. Porter has imagination and vision, and presents an old theme in an effective manner.

**Eternal Contrasts: A Series of Original Discourses,** by Alfred Handley Chipman Morse. Judson Press, Philadelphia. 213 pages. $1.50.

Sixteen thoughtful and interesting textual sermons. The title is that of the first chapter, which is on Romans 6. 23, developed under the three contrasts sin and God, wages and gift, death and eternal life. One chapter has title "Job and Paul at the Long Distance Telephone," and is based on the texts Job 9. 2 and Romans 3. 28.

**New Spirit (The): A Drama,** by John E. Volkert. Meador Publishing Co., Boston, Mass. 68 pages. $1.

A drama of the years 1760-3, centering at Mackinac and introducing in the cast a number of Indian, Canadian, British and American characters.

The object seems to be to preach the gospel of good will and friendship and truth by means of a historical romance.

**Quest of God (The): A Journalist's View of the Bases of Religious Faith,** by Casper S. Yost. Fleming H. Revell Co., New York. 155 pages. $1.50.

The author is "editorial editor" of the St. Louis "Globe-Democrat," a layman used to discussing every topic that comes along, and hence who has done some thinking about religion. His object is to present subjects such as the sense of God, truth or illusion, Jesus as revealer, the problem of evil, etc., in a way harmonious with the revelations of modern science.

The tone is sympathetic, and the book is "Affectionately dedicated to one whose faith needs no argument—my wife."

**Voices of the Age,** edited by J. Presley Pound. Harper and Brothers, New York. 222 pages.

An impressive Table of Contents lists 15 sermons by Americans and Englishmen, nearly every one of whom is universally recognized as a front rank man. Dr. Cadman is about the only leader you would mention who is not included. It is as fine a collection of such a type as has been published of late.

### Studies of Our Lord.

**Christ Who is All,** by Amos John Traver. United Lutheran Publication House, Philadelphia. 149 pages. $1.

Ten meditations on aspects of Christ's character and attitudes we may take toward him. All in a truly devout spirit, with lots of good things culled from literature and from outstanding preachers.

"Queries for Devotion or Discussion" follow every chapter.

**Master Purpose of Jesus (The),** by John D. Rhoades. Judson Press, Philadelphia. 244 pages. $1.50.

A lawyer's brief on the authority of our Lord as expressed in Matthew 28. 18, examining the evidence to see if he had the right to his claim. Separate chapters are entitled "The Master Objective of Jesus," "The Master Teaching," "The Master Work," "The Master Order of Jesus," and "The Master Law of Life." It will be seen how all that the Gospels relate of our Lord can be recast under these titles, and all with the object of sustaining his mastership or lordship.

The study is exclusively Biblical in its argument, but of course the outline is fattened out with comment and illustrations.

### Various Themes.

**Children's Hymnal and Service Book (The).** United Lutheran Board of Publication, Philadelphia. 298 pages. 75 cents.

The Hymnal contains 251 pieces, topically arranged. A great many of these are not

to be found in current hymnbooks, many being from German and Scandinavian sources.

The Service Book fills 75 pages, and contains orders of services for festivals and other special occasions, ten pages of children's prayers and other devotional matter, 12 pages of selections from the Psalter, and other useful features.

The book is bound in cloth, is well printed, and is surely worth examination.

**Christian Motive and Method in Stewardship (The),** by Henry Burton Trimble. Cokesbury Press, Nashville, Tenn. 227 pages. $1.

The word stewardship has been taken up by the church of late years to imply one phase of the individual believer's privilege and responsibility. This volume expands the word until it is practically coterminous with social Christianity. Hence in elaborating his thesis he goes much farther afield than the usual book on stewardship. In doing so he argues well for the need and blessing of Christianity, and of consecration in the wide world, but the meaning and application of stewardship closer at hand do not seem so clearly formulated.

**Come True Land Stories,** by Estella H. Lane. Pilgrim Press, Boston, Mass. 142 pages, illustrated, decorated cover. $1.50.

Stories, each with a lesson for everyday life and behavior, told by a mother to her small son. They are original, and they surely are clever and pointed.

There are 12 stories in three groups of four. "Come True Land" is the land of a boy's wishes come true. The boy wishes there were no schools,—and he is in a land of no schools, with consequent ignorance. Again he wishes he was not bothered with girls,—and in Come True Land he realizes how impossible life would be without mother and sister and grandma to keep the house clean, darn his socks, etc. Four stories introduce the "Prayer Knight," and four more the new planet of "Worth." A separate story, "If I Were the Only Person in the World," turns out to be a dream that is a nightmare.

For reading to children or using in children's sermons the stories will prove instant successes.

**Dilemma of Protestantism (The),** by William E. Hammond. Harper and Bros., New York. 150 pages. $2.

Dilemma is hardly the word. Protestantism is hopelessly in the ditch, according to the findings of this author. There is mighty little of value in it when he is through.

His exposé is quite thorough. The Bible has lost its standing. Private judgment has run to seed in sectarian divisions. Science has wiped miracle off the slate. Evolution has provided a different explanation for man's origin and moral consciousness, nullified the earlier conceptions of God, and paralyzed the church's evangelical and missionary program. The church has no influence or appeal. And so on and on.

Has the author any constructive ideas to offer? Hardly. He thinks Modernism will finally arrive at a "synthesis of faith out of which will emerge a potent evangelicalism." He would restrict the church to one tenet of faith, "Thou shalt love the Lord thy God, etc." Men are still interested in "intrinsic religion," in a rediscovery of Jesus and essential Christianity. But he does not say where these are to be discovered.

The author is minister of a community church in Minnesota. He is a forceful writer, overflowing with words and ideas of a kind. No one else needs to say over again what he has put together in this book.

**Labor Speaks for Itself: A Symposium of Labor Leaders throughout the World,** edited by Jerome Davis. Macmillan Co., New York. 265 pages. $2.

The subjects upon which these labor leaders speak are chiefly religion and the church. Some queer ideas and attitudes find expression, in view of the men who have written,—there is not a woman among the contributors. America and Canada are represented by 13 papers, Great Britain and Germany by three each, Russia by four, Czechoslovakia, Mexico, China, Austria, Australia, Belgium and Japan by one each. The writers include Christian men like Arthur Henderson of London and Toyohiko Kagawa of Japan, and rank atheists and anti-religionists. However, the different viewpoints are real, and it is well to have the inside views of people whose aims and methods we should not otherwise ever learn.

**Our Economic Morality: The Ethic of Jesus,** by Harry F. Ward. Macmillan Co., New York. 329 pages. $2.50.

The author of this challenging volume has conquered a place for himself, against some opposition and not a little suspicion, as a Christian prophet of economic reform. His teaching—now carried on in Union Theological Seminary,—has been compared to an alarm-clock, designed to wake people up and make them realize that a new day has dawned.

Dr. Ward is not the only prophet who discerns that America is drifting, rather than designing its own destiny, for many voices are sounding a warning against too easily assuming that the present economic order in this country is all that it ought to be, though few seem to be able confidently to point out the path of safe progress. The regrettable fact meanwhile is that a small minority is becoming ridiculously wealthy, due to certain "systems," or poolings of systems, which mercilessly bear down on the less favored individuals who may take—or leave—the starvation wages offered them. The workingmen, indeed, may or-

ganize into unions to fight the centralists and corporationists, but a large class of clerical workers, ministers, teachers, college professors, and the like, are being ground small between the upper and the nether millstones of capital and labor respectively.

Dr. Ward rightly contends that "brotherhood" should take into account "bread," for the two things—coöperation and sustenance—belong together. Not content to discuss economic questions just by themselves (and pure economics is a dismal science), he brings them to the test of the ethic of Jesus. He also treats of the philosophy of life behind our "economic behavior," and raises the question how far on the long road into the future will the three interests—competition, the profit motive, and property,—take us? The final challenge is, Ye cannot serve God and mammon! By a "money-making economy," in this modern age, this choice must be made. On a proper solution of that question depends the future prosperity, even the existence, of the American commonwealth.

Books like these may not be wholly popular, but they are thought-provoking, and cannot be answered simply by being neglected. Each reader of this volume on laying it down ought to ask himself, Am I economically moral? If all would do this, reform would begin to come, and brotherhood mean bread for both the bodies and souls of men.—C. A. S. D.

**Preface to Morals (A),** by Walter Lippmann. Macmillan Co., New York. 348 pages. $2.50.

The title of this readable book is justified by the fact that it treats of a number of phases of popular thought as to morality which are (as it were) introductory or prefatory to a systematic treatment of ethical theory.

The book has nothing of the character of a textbook, but rather of a literary essay. The aim of the author is the worthy one of trying to show that even those who have lost faith in the teaching of the fathers may find guidance (from above) in the great "business of living" provided one thing be true,—that they are not defiant, indifferent, or proud of their "freedom."

The discussion falls into three parts: The Dissolution of the Ancestral Order, The Foundations of Humanism, and The Genius of Modernity.

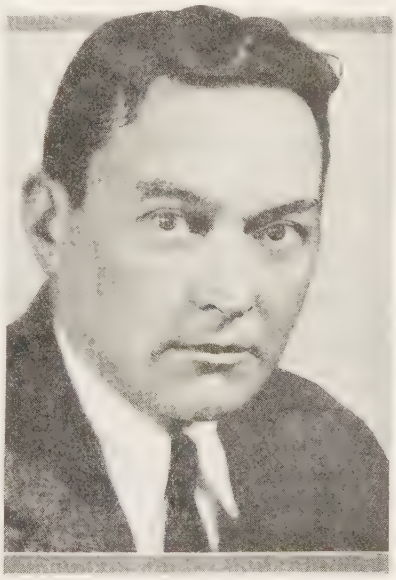
As a sample of the trenchant style of the author may be quoted this paragraph:

"Our rulers today consist of random collections of successful men and their wives. They are to be found in the inner circles of banks and corporations, in the best clubs, in the dominant cliques of trade unions, among the political churchmen, the higher manipulating bosses, the leading professional Catholics, Baptists, Methodists, Irish, Germans, Jews, and the grand panjandrums of the secret societies. They give orders. They have to be consulted. They can more or less effectively speak for, and lead some part of, the population. But none of them is seated on a certain throne, and all of them are forever concerned as to how they may keep from being toppled over. . . . . They have been educated to achieve success. Few of them have been educated to exercise power."

There are many other keen comments in the book. Speaking of the devotion of the noted Whitehead to science and logic Mr. Lippmann says that "it is difficult to resist the suspicion that he conceives the church of the future as enjoying the dignities of an Indian maharajah with a resident scientist behind the altar."

One weak point in the book is the seeming appeal to a seat of authority in a sacerdotal church as being needed to correct vagaries of private judgment, forgetting that to elect the Catholic order is itself a marked exercise of the (condemned) individual post-Reformation judgment.

On the whole, the book is on the side of the angels.—C. A. S. D.



*Walter Lippmann of New York.*

**Soul Comes Back (The),** by Joseph Herschel Coffin. Macmillan Co., New York. 207 pages. $2.

Referring to the recent past Professor Coffin says that "the soul has not simply been denied: it has been ignored, which is worse." Then he goes on to tell us that unspoiled intellects continually come back, in the progress of discussion, "to the homespun concepts and points of view which have carried the dominant values through all the centuries of our civilization. Among these the soul is central." "Happily, too, the new

humanism in philosophy and psychology is swinging back to this problem. . . . . At least three of the most admirable of the recent introductions to philosophy deal sympathetically and adequately with the problem, while one wing of the psychology contingent is definitely flirting with the concept." And, therefore, he concludes the paragraph and his first chapter by saying for the immediate present, "So the soul is coming back."

It sounds optimistic, rather more so, perhaps, than the somewhat slight indications which he mentions would quite warrant. And he offers no further evidence. Indeed, the book (like so many nowadays,) is not on this subject. It is all the more worthwhile on that account. For the discussion is for the purpose of showing that the soul has never been away! This is much better than any amount of demonstration that writers are once more writing about the soul. Dr. Coffin writes about it, and quite effectively.

He uses the data, method and language (we had almost written jargon,) of the modern college classroom, and proceeds to show that at least "the terminus in the psychosomatic career of every normal child of Adam is the emergence of a self, a self which can no more be described by a behavioristic catalogue of reactions than a bridge by a builder's invoice." Ultimately he reaches the question of personal immortality and individual destiny, reaching, before he has done, even to the matter of mediumistic exhibitions.

His conclusions are in line with the highest Christian faith. And he admits that they are, at last, matters of faith, even as some other things without which men do not think of trying to live.

Sometimes his statements seem shallow and his argument unconvincing. But in all fairness it must be admitted that he is no more so than those whose views he combats. And his final creed for John Doe is scarcely sufficient. But nevertheless the discussion is likely to prove a help to those who have been brought up on the premises that underlie it, and who have breathed the air in which it was written, and to whom its language is well nigh a native tongue.

Since Penn College is the name of the author's Alma Mater, and he teaches in Whittier College, it is not strange to find him writing of "that genuine consciousness of the inner presence of the Father which is the essence of spiritual life."—W. O. S.

**Truth Illuminated,** gathered and edited by William Norton. Fleming H. Revell Co., New York. 193 pages. $1.50.

329 separate selections on about 135 different topics. There are some old ones, but on the whole the selections are new and up to date. Every one has point. Mr. Norton edits a couple of pages of illustrations in a monthly magazine, so he has had extended experience.

**Vision and Authority; or The Throne of St. Peter,** by John Oman. Harper and Brothers, New York. 352 pages. $3.

It has been more than a quarter of a century since this powerful book first appeared. But there is still need for its message. It is true that when it was first published it was almost if not quite alone, and now an ever-rising flood of books on the same or kindred topics threatens an inundation. But precisely on account of this situation it is advisable to turn to it again. Being a pioneer work in its field, it is almost necessarily free from the affectations and striving after novelties that are likely to become the special temptations of writers on a popular but well worked theme. Also the book was first written when an author did not regard it as necessary to establish himself as an "expert" in psychology in order to qualify as a witness to the nature and validity of religious experience, nor feel the need of filling his pages with the gibberish of the laboratory.

Written when the theme was fresh and with deep conviction, it is today a refreshing discussion of the seat of authority in religion and the relation of religious experience thereto. Necessarily other related themes are treated. Especially pertinent to the present is the discussion of Christian unity. Many an eager attempt to "answer our Lord's own prayer" would, to say the least, be better balanced as a result of a careful study of this Chapter 12.

The real title of the book is the alternate one. It was the original and only one, but the publishers suggested that it would scarcely do. So Dr. Oman hit upon the device of the double title. And though he he has made important changes in some places, he has let his alternate title stand. It is well, for that is what he is writing about.—W. O. S.

## AMONG NEW BOOKS.

**Blind Spots,** by Henry Smith Leiper. Missionary Education Movement, New York. 143 pages. 75 cents and $1.

**Christian Thought,** by F. W. Butler. Society for Promoting Christian Knowledge, London. 143 pages.

**Crowded Ways (The),** by Charles H. Sears. Missionary Education Movement. 193 pages. 75 cents and $1.

**Pioneers of Good Will,** by Harold B. Hunting. Friendship Press, New York. 142 pages. 75 cents and $1.

**Red Men on the Big Horn,** by Coe Hayne. Judson Press. 123 pages. $1.

**Seven Thousand Emeralds,** by Frank C. Laubach. Friendship Press. 158 pages. 75 cents and $1.

**Troubadour Tales,** by Evaleen Stein. L. C. Page and Co., Boston. 165 pages. $1.65.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 | September, 1929 | Number 9

*I have glorified thee on the earth: I have finished the work which thou gavest me to do! John 17. 4.*

## Religious Thought and Activity: At Home and Abroad

**The 400th anniversary** of the conference between Luther and Zwingli at Marburg, Germany (1529), will be observed this month. One of the events will be the reënacting of the Luther-Zwingli debate by theological students.

**Because the Presbyterian mission in the Cameroons,** West Africa, was unable to provide a white missionary in order to establish a station in Oyem, the territory to the south of its field, it has had to remove its native evangelists on two occasions by order of the French colonial government. There are some 3000 Christians in Oyem. But now the Paris mission has agreed to send two missionaries, who will select a site and open a station.

**If hospitality in an emergency** is offered to you as a stranger by a Pole, never offer money in return! So sacred is hospitality to a Polish family that they are deeply offended by the offer of money.

A young American doctor, caught in a storm during a hunting trip, applied to the nearest farmhouse for shelter. The people were Poles. Given the best food and the best bed, he offered money in return. This was refused. The Polish motto, "Guest in Home, God in Home," is as sacred to them as a prayer.

**The next World's Christian Endeavor Convention** is to be held in Berlin, Germany, next July.

A year later, which will be the jubilee of the movement, two notable gatherings are in prospect: the International convention on this continent and a similar convention in Australia.

It is proposed to enroll a million former Endeavorers during the next two years, men and women who were formerly members but who are no longer active. These are to stand as a living memorial to Christian Endeavor.

**The British and Foreign Bible Society** celebrated its 125th anniversary this year. Its annual output was exhibited in a new slant that shows its phenomenal growth thus:

Five years after its foundation the society sent out an average of nine volumes every hour in the year;

After 50 years it sent out 156 volumes per hour;

When it was 100 years old the society sent out 650 volumes every hour;

And last year, its 125th, the output averaged 1301 volumes every hour!

**Child marriage among Christians in India** receives notice in the "Indian Witness." The 1921 Census of India revealed 992 Christian girls married under five years of age, 4960 between the ages of nine and ten, and 27,420 between 10 and 15.

Of course it is not possible for children to be married under Christian marriage laws, and it is thought that the above cases were married when their parents were Hindus, or where they reported themselves as Christians though they are not on the roll of any church. Some nominal Christians

may even yet be marrying their children under their old caste rules. Mass movements and paucity of contacts with Christian missionaries and churches may account for some ignorance and laxity in the matter.

**The issuance of the new paper money** by the United States government in July was made the occasion for a fresh emphasis on Christian stewardship in a great number of churches. The proposal originated in the World Service Commission of the Methodist Episcopal Church, which is suggesting a special stewardship program in all its congregations.

The central idea was that each church member be invited to symbolize the dedication of this new money to the Christian cause by giving the first new bill which he received to helping spread the message of Christ through the missionary movement. Announcement of the plan was made in local churches on July 7 or July 14, the Sunday immediately preceding or following the issuance of the new currency. It was also planned that on September 8, the first Sunday after the summer vacation, the local church arrange a service of dedication of the money thus contributed. The new money given in this way, it is urged, is to be in addition to all the regular missionary gifts.

**The General Convention of the Christian church** will vote this month on the plan of union with the Congregational church adopted by the National Council of the latter body last June. Favorable action is anticipated.

The plan does not call for the immediate wiping out of the constituent denominations, but rather the forming of a common organization to which will be committed as many functions of each denomination as they are now willing and able to commit to it. Individual churches will operate as members of the united body, and gradually the larger denominational activities and responsibilities will be unified in all respects. The goal is complete organic union.

Since these two denominations have never been historically connected the plan is being hopefully observed as one possible of extension to other denominations. If it works, other Christian groups may join the fellowship.

**The Lord's Day Observance Society of London** made a strong bid for the maintenance of its principles at the recent British Parliamentary elections. It concentrated especially on two points: opposition to the Sunday opening of the 597 theaters and music halls in England and Sunday closing of the 74,587 public houses (saloons) open under present laws for the sale of intoxicating liquors on Sunday.

Its appeal contained this statement:

A restful Sunday is a physical necessity for all;

A quiet Sunday is one of the greatest moral forces in the universe;

A family Sunday is a preserver of the home;

A civic Sunday is a charter of the worker's freedom;

A Christian Sunday is a bulwark of Empire greatness and prosperity.

**Another Lambeth conference** has been called for next year by the archbishop of Canterbury.

This is a consultative gathering of bishops of the Anglican communion throughout the world. The first was held in 1865, and next year will be the 7th. They aim to meet every ten years, and remain in session about a month.

It will be remembered that the 6th conference in 1920 gave great prominence to reunion with other churches. The proposed agenda for 1930 on the general subject of the Faith and Witness of the Church in This Generation includes consideration of the Christian doctrine of God,—how revealed, how realized, and how expressed in worship; evangelization in Christian and non-Christian lands; the life and witness of the Christian community in moral character and in industrial and other issues; the unity of the church; the ministry.

The Lambeth conference brings together men from every clime and nation, so that the application of Christian teaching and the practice of the church are viewed from innumerable angles.

**The "Doric" Pilgrimage** last June of 1055 Free churchmen of England and Scotland to Canada on the invitation of the United church of Canada proved most successful.

Landing at Montreal, they visited To-

ronto, Niagara, Hamilton, Kingston, Brockville, Ottawa, and Quebec. At each place there were receptions, and usually speeches of welcome and good will. Patriotic feelings were of course prominent, but church interests were of prime importance.

The correspondent of the London "Christian World" had this to say:

"That 90-mile drive by bus from Toronto to Niagara was the most dramatic and overwhelming object lesson in church unity that we saw in all our travels. Speeches were small affairs compared with the spectacle of township after township each with its well cared for church, always on 'Main Street,' from which the denominational label has been stripped and which bears only the simple but stirring inscription, 'United Church of Canada.' We caught a glimpse that morning of the United church as a visible reality."

And this was in a section of Canada where the United church movement did not make the fullest progress!

**A five-year campaign of evangelism,** to be called the Five Years' Movement, had the unanimous support of the 135 delegates and others at the National Christian Council of China at Hangchow last May, according to an extended account of the gathering in the "Chinese Recorder."

The objective is twofold: (1) the cultivation among Christians of a deeper knowledge of Christ, a more intimate fellowship with him, and a more courageous following of him in all the relationships of life; and (2) the carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will be at least doubled.

The campaign is to start January 1 next, and will be in charge of a general secretary. The movement is intended to be a governing objective in all the work of the council. Religious education, Christian literature, and all other lines of activity will be geared to the evangelistic effort.

It is regarded as a courageous venture for the Protestant forces in China thus to challenge the four hundred millions of inhabitants with the appeal of Christ. It is thought that coöperative unity among Protestants will be greatly increased, and their confidence and experience as a national church greatly strengthened.

> For all on whose labor we depend for the necessaries of life, and for those who carry on the commerce of the world: that they may seek no private gain which would hinder the good of all:
> We beseech thee to hear us, good Lord!

**The American Evangelical mission** located in Kortcha, the largest city in the southern section of Albania, sends a photo of its boarding and day school, which continues to grow in numbers. The founders and leaders of this mission are Rev. and Mrs. Phineas B. Kennedy. They are supported by an advisory committee, of which Dr. A. Z. Conrad of Boston is chairman.

"This year we added a boarding department for boys to that which we have had for girls. We aim to make our school a good preparatory boarding and day school of six grades, having also a kindergarten department. A new wing to our present building is greatly needed, as well as an additional property for our boys' work.

"From this center we are attempting to reach out in evangelistic work, and are having good services in the neighboring villages: at which times we are permitted to distribute some of the Gospels, booklets furnished by the Scripture Gift Mission of London, as well as Christian and temperance leaflets we have had printed. It is a privilege to stand for the principles of God's Word as giving that righteousness which alone exalts a nation.

"Your free-will contribution to our work may be sent to the Albanian Mission Fund, care of Guaranty Trust Company of New York, 140 Broadway, New York City. With your gifts we will thank you for praying with us that this work, God willing, may soon be put on a more permanent basis."

**The education of the children of missionaries** was carefully discussed at the annual conference of the Scandinavian Alliance Mission of North America which met in Shensi last April.

This is a vital topic at all times, says our correspondent. When at home it seems easier to enlist help from mission friends for the native work than for missionaries' children. For lack of schools near at hand these have to be separated from their parents for several years at a time for educating at the coast, and no one realizes what

it means except one has passed through the same experience. The parents living in the far interior, surrounded by dangers of every kind; the children at the coast, several weeks' journey away, also exposed to dangers at times; neither one knowing how the other is faring each day,—it causes an anxiety which is sometimes depressing to both sides.

"It is one of the hardest problems of the missionaries' life, the education of their children. Recommendations were made for the Home Board to consider, and it is earnestly hoped that enough funds will come in from the faithful supporters at home to take care of these dear children's needs. God bless every missionary's child! Thank God for the many who have answered the call and become missionaries! The children are missionaries in the making, born and acclimated on the heathen field, and acquiring the language as the natives. What are two or three hundred dollars per child per year? Perhaps someone who reads this will be constrained to help in this matter!"

**The Porto Rico Baptist Mission** makes an encouraging report as it faces the future.

It is just a year ago—September 13, 1928,—that the destructive tornado wrecked the island, destroying 17 chapels of this mission, two parsonages and other buildings, and impoverishing the people. But now "the night has passed, the morning has broken: and the morning seems even the more beautiful because of the darkness of the night. We are looking forward to larger and better things. Never has there been so great a hunger for the gospel. Never has it been easier to get a hearing, and among all classes of society. Hundreds are accepting Christ as Saviour in our churches all over the field. Our great need brought help in such a marvelous way that we will be able to replace destroyed buildings with larger and better ones."

This mission has given its first missionary to a more needy field. Last December Rev. José Delgado, his wife and his mother, sailed from San Juan for a new field of labor, San Salvador, Salvador, Central America. Mr. Delgado is a graduate of the University of Porto Rico and of the Evangelical Seminary (Theological) of Río Piedras, Porto Rico. Since his graduation from the Seminary in 1924 he has been the successful pastor of the Baptist church at Río Piedras, the educational center of the island. His longing to carry the message to more needy fields, coupled with his success as a pastor and his ability as an administrator, led to his recommendation and final appointment to the Central American Republic of Salvador.

**The Central Bureau for Relief of the Evangelical Churches of Europe** was organized in 1922. An American office was formed at the same time by the Federal Council. The latter has raised and sent over there the sum of $637,000. Help has been given in 17 needy countries having a population of over two hundred millions.

The types of aid granted have included:

Emergency pastoral relief;

Grants to home and foreign mission boards;

Grants to benevolent and welfare institutions;

Aid for theological students and professors;

Aid for theological seminaries and other educational institutions under church management;

Aid for the religious press;

Scholarships and fellowships and theological libraries under the leadership program.

This leadership program has provided:

Subsidies for students studying at home;

Fellowships for students at foreign universities;

Traveling fellowships for pastors, theological professors, and social workers;

Grants to theological libraries of poor seminaries;

Subsidies to regional or interchurch conferences of ministers or theological professors; and

Grants to deaconesses' institutions and training schools, and other church educational institutions.

**"The Materialization of Old Testament History"** was the subject of a recent lecture by Sir Flinders Petrie, the archeologist, at the Victoria Institute of London.

Not only as to the people of Israel, but also in regard to the Philistines and other communities, it was shown, according to the London "Christian," that the fruit of modern investigation not only confirms the Old Testament Scriptures, but, so to say, brings

*Albania Evangelical school group. See page 515.*

before our actual vision things described in the ancient writings. Sir Flinders covered a wide field of research and observation as bearing upon areas and characters of olden days, and pottery and cultural institutions were made to unfold a story which could not but be appreciated by those who know their Bibles. Singular to say, the material history of Palestine has not as yet been readily adjusted to accurate dates. It is only from the neighborhood of Egypt, the importation of Egyptian objects and the dating of Egyptian conquests that any precise historical status can be given to the Palestinian antiquities. Sometimes large monuments are found, as at Beth-shan and Megiddo, with the names of conquerors, but such are only of rare occurrence. There are also many small objects which can be dated by their Egyptian relation, and these are naturally most frequent on the southern border. It is therefore by a preliminary knowledge of Egyptian antiquities and by working on sites near Egypt that we can lay the foundations of the history of Palestine.

But every season rewards the archeologists with new finds that extend our knowledge of the Hebrew occupation of Canaan and the earlier civilizations in that land.

**Pentecost,** 1930, is being looked forward to by most of the evangelical churches as an outstanding anniversary in Christian history. Some of them have already started programs that will culminate at that time.

The bishops' address to the last Methodist Episcopal General Conference brought the matter forward in these words:

"We are convinced that an adequate preparation for the observance of this historic event on the part of worldwide Methodism will tend to summon our membership to share in the unused resources of Pentecost. We therefore recommend that the bishops, together with the departments of evangelism of the constituted agencies of the church, be instructed to suggest to an expectant Methodism such a spiritual procedure as will culminate in Pentecost, 1930."

This recommendation was heartily approved by the General Conference, and now the question is, How can this great anniversary be most fittingly and profitably observed? What preparations should be made for it? What experiences have already been had in the observance of Pentecost which might afford helpful suggestions to others?

There is no thought of trying to prescribe a fixed program for universal adop-

tion, but it is desired to collect, arrange, and publish such material as churches and individuals may find suitable for their own particular needs and plans.

### Massachusetts Bay Tercentenary.

The religious aspects of the Massachusetts Bay Tercentenary, which will be observed next year, are being emphasized by the citizen's committee which is promoting the celebration. A committee comprising representative Protestant, Jewish and Romanist leaders has been organized for this purpose.

So intimately were religious impulses bound up with the beginnings of the Massachusetts Bay colony that history would be violated if adequate reference were lacking in the coming celebration.

The committee has communicated with the 30 Congregational and Unitarian churches of the Puritan colonial period suggesting they make special arrangements for participation in local commemorations. The committee says, "We wish to have this celebration a harmonious and coöperative whole, all our churches of ancient foundation participating in it with heartiness and enthusiasm. We think it is one of the best opportunities for liberality, tolerance and comprehensive sympathy among ourselves and among all related religious bodies of whatever denomination."

The observance will recognize as well the ethical and humanitarian contribution of all the churches and religious organizations.

The leading Massachusetts Protestant religious journals have already published editorials on the fitness of a general coöperation in the Tercentenary by the churches of all denominations. The Massachusetts Federation of Churches has a Tercentenary committee at work on a definite program, studying pageantry and compiling a Colonial bibliography. There will doubtless be great inter-church gatherings, community religious meetings and popular open air services. Significant places, scenes of initiation or achievement in the field of moral and social ideals, will be suitably recognized and marked. Some churches may arrange more elaborate special services as well as public meetings, and even parades. One such special service will be at Salem on September 8 this year.

"The character and service of the Puritan founders of the Bay Colony and their successors in all parts of the land have entered into our national life. We are indebted to them far beyond our ability to measure," says the Tercentenary committee.

### Church Benevolences and Local Expenses Compared.

Have church expenditures, whether for local expenses or for benevolences, kept pace in recent years with the increased cost of living?

As local church expenses have mounted has the increase been at the expense of benevolences?

Has there been any marked change in the percentage of the total gifts which went for foreign missions?

These and related questions have been the lines of an exhaustive study of Protestant church finances in the United States, especially in relation to benevolent giving, which is just published by the Institute of Social and Religious Research under the title "Trends in Protestant Giving." The author is Charles H. Fahs, one of the compilers of the "World Missionary Atlas" and now in charge of the Missionary Research Library.

Partial and tentative results of this inquiry were presented at the Foreign Missions Conference at Detroit last January. The complete investigation as now published reveals that the total picture is somewhat less gloomy than was painted in the presentation at Detroit, when the figures then available seemed to tell a story of continually mounting congregational expenses side by side with dwindling contributions for total benevolences, and especially for foreign missions.

The story as told in the completed report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational drives, nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational expenditures have risen steadily, and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences

and per capita giving for congregational expenditures, which was 21 to 79 in 1913, had shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures have combined almost to restore the ratio of 1913.

The results of a study of receipts for foreign missions for fifteen Protestant denominations are summed up as follows:

"A study of total receipts for foreign missions from all sources for 15 Protestant denominations for the period 1901-1927 shows a growth in such receipts from $5,300,100 in 1901 to $29,833,727 in 1921, and with a total for 1927 for these fifteen bodies of $27,179,-594. If these fifteen denominations can be classed as three groups—the first a group of three church bodies having more than two million members each, the second a group of four bodies having more than one million but less than two million each, and the third a group of eight bodies having more than 100,000 but less than a million each,—it is found that the greatest fluctuations in receipts are in relation to the size of the denominations, the drop in total receipts from the peak points to 1927 of the three groups being respectively, 33, 9 and 2 per cent."

The fifteen denominations intensively studied were the following: Christian, Congregational, Disciples, Methodist Episcopal, Methodist Episcopal South, Northern Baptist, Northern Presbyterian, Southern Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church in the United States, Southern Baptist, United Brethren, United Lutheran, and United Presbyterian.

## MOSTLY STATISTICAL.

**The presbyterial system of church organization** is carried on in over 20 languages. There are over 50 Presbyterian churches (denominations) in the world, with 36,000 ministers serving over 42,000 parishes in which there are nine million communicants and 42 million adherents.

**According to the last General Minutes** the three largest Methodist Episcopal churches, in order, are:

First, Los Angeles with 4350 members; E. E. Helms, pastor.

### Prayer for Today.

Grant, O Lord, that this day which thou hast given unto us in mercy may be returned unto thee in service! As thou hast guarded us during the helpless hours of sleep, so do thou guide us during the appointed hours of labor: that all our tasks may be gladly and faithfully performed, as in thy sight; that our burdens may not be too heavy for us, because thine aid and comfort are with us continually; and that in nothing may we displease thee or injure one another! But if in anything we fail or come short, through ignorance or weakness, O God, let thy fatherly wisdom correct us, and thine infinite mercy forgive us, and thy divine love amend our fault: through Jesus Christ our Saviour! Amen.—"British Weekly."

Lakewood, Cleveland, 4283 members; M. B. Fuller, pastor.

Metropolitan, Detroit, 4034 members; M. S. Rice, pastor.

**The evangelistic work of the National Bible Institute** of New York City is carried forward with vigor day and night, summer and winter, indoors and outdoors. In a recent address Dr. Don O. Shelton, president of the Institute, stated that conservatively speaking at least ten millions of people in the aggregate have heard the gospel through the instrumentality of the Institute during the 22 years since its founding.

**In the latest surveys** of the whole missionary force at work in the world are to be found impressive figures which fortify the conviction that this is the most important work that is now carried forward by the church of Christ. The latest figures are:

Total number of missionaries.....35,000
Total hospital treatments per year.11,500,000
Total of pupils in missionary schools .....2,445,000
Total Christian constituency in mission lands .....8,350,000
Total contributions .....$60,000,000

**The demand for the Bible in China** seems to be unlimited. The circulation reported by the American Bible Society in 1928 was 4,674,123; by the British and Foreign Bible Society 3,951,000; and by the National Bible Society of Scotland 2,783,346, —a total of 11,408,469. This was an increase of nearly three million over 1927.

The explanations given for this great demand are the spread of literacy, increasing activity in the Christian church, and the better standing that Christianity has in view of the fact that so many of the government leaders are now Christians. The anti-Christian propaganda of the last few years has also led many to want to learn something about Christianity.

## BY WAY OF SUGGESTION.

**Summer night meetings** in India have been urged by Bishop Brenton T. Badley of the Methodist Episcopal church.

He argues that the idea is thoroughly Indian in practice; that the quiet and cool of summer evenings afford the best opportunity to reach listeners; that the people have leisure and nothing to do after dark. He says the plan has been tried in many places, especially in the months of May and June.

**Gospel song** is found effective by Mr. Samuel R. Decker of the Inland South America Missionary Union, located in Bolivia. Tuesday evenings are devoted by him to the teaching of gospel songs.

"During the year we have learned fifty new hymns, one each week. With variety the singing is more animated. We learn that it pays to teach the children and older folk as many new hymns as they can absorb. The Spanish language lends itself wonderfully to the expression of spiritual truth in song, hence it is rich in truth. The truth in song is taken into the homes where we are not welcomed. Only when the Lord comes and we know as we are known shall the value of teaching spiritual truth in song be known!"

**Evangelizing engineers** are a new type of minister suggested in a committee report on new methods presented at the 108th national annual convention of the Church of the New Jerusalem, otherwise known as Swedenborgians. The following is the prediction:

"We venture the forecast that in 15 years the minister, to be successful in his work, must be an evangelizing engineer. We mean that he will have been trained in a new way, in the engineering way. He will not merely be the writer of essay-like sermons and the chief performer in a ritualistic service. He will be educated to perform the new rôle of engineering in the theological, social, economic and psychological factors connected with the life in his own community, which always hedge round a religious movement and determine to a large degree its success or failure."

**Rev. William Axling, D. D.,** preached the conference sermon of the Northern Baptist Mission in Japan last June. His text was Luke 9. 51: "He steadfastly set his face to go to Jerusalem." Dr. Axling showed that our Lord's Galilean ministry was not enough to fulfil his mission, that it was necessary that he should suffer in Gethsemane, on the Via Dolorosa, and at Calvary in order to save the world. He reiterated the thought that Christ could not save man simply by preaching, even though that preaching released truth, nor by teaching, though he taught as never man taught, nor by service alone, though that service was selfless. The only way Christ could save was by unflinching sacrifice.

Applying this to his missionary audience Dr. Axling said that their preaching, teaching and service were all in vain if they did not pour out their lives in sacrificial living.

## EULOGY OF THE SCRIPTURES.

General Chiang Chih-chang, China.

The wonderful doctrines of the Scriptures are all given by the inspiration of God. They are profound, rich, far-reaching, and pervasive. Their instruction is austere, and their prohibitions authoritative. The exalted virtue and important principles of the Book link together heaven and humanity. They lead men to repentance and regeneration, so that they slough off the evil and regain the pristine truth of their being. It is stern toward evil and proffers rewards to goodness. Warning and encouragement are mingled in its teaching. The abstruse is made manifest, the hidden clear, but to fathom God's power is like attempting to empty the sea with a scallop shell. His power and wisdom are beyond man's comprehension, and such as truly to lead mankind to put their trust in the redemption wrought by Jesus Christ and obtain forgiveness of sins, regeneration, justification, sanctification, and the adoption of sons of God. Thus they become a heavenly people;

for the Book is the great canon of heaven and earth.

I reverently offer this hymn of praise:

"The Book is the window of the soul; the Word is sent from God;
It regenerates mankind and recreates heaven and earth.
God's energy is universal; his spiritual power encircles all things,
His words are man's ensign, a fountain of wisdom.
By grace we are saved; through faith we obtain life.
They are perfectly good, perfectly beautiful, without end, without limit;
One reads them a hundred times without wearying, and ponders thrice their mystic meaning;
The heart receives, the spirit comprehends them,—the wonderful but natural law!"

—From the "American Bible Society Record."

## ORIGINAL INTERPRETATIONS OF SCRIPTURE IN CHINA.

From the "Bible for China."

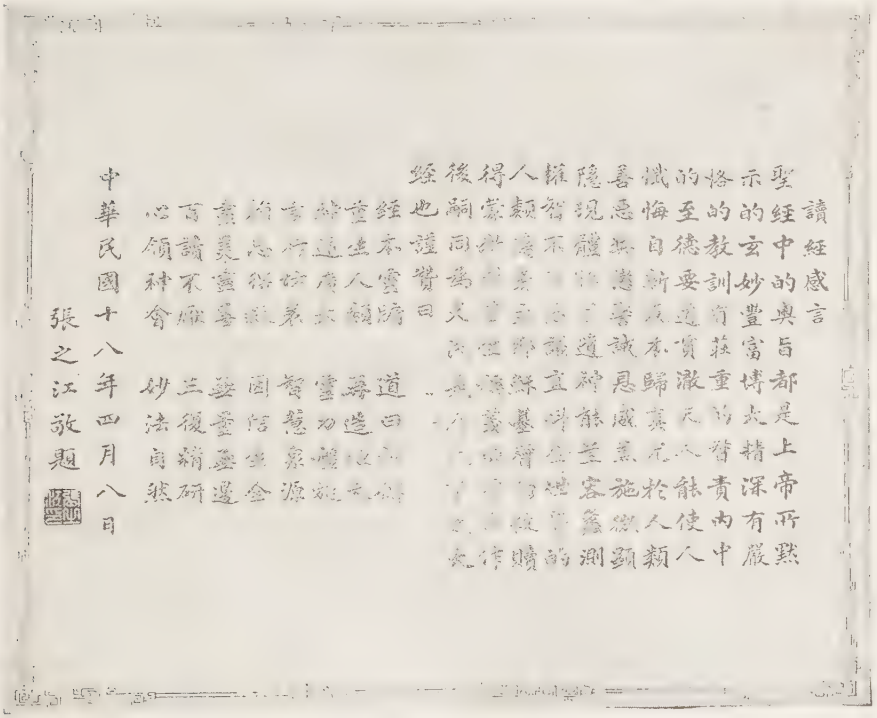
A preacher discoursing upon the miraculous draught of fishes (Luke 5. 5) remarked in true Oriental language:

"And when they let down the net at the command of the Lord Jesus all the fish in that part of the lake began to say, Where's that net?"

* * * * *

A Chinese leader was explaining the doctrine of justification on the ground of the sacrifice of Christ Jesus as The Lamb of God "made sin for us . . . . that we might be made the righteousness of God in him."

Those familiar with the Chinese Bible know that the term justification is accurately rendered by the two words (Chinese characters), meaning, to call or reckon righteous. One of these, the word meaning



*Beautifully handwritten on special paper by General Chiang Chih-chang. The translation is from the master hand of the Rev. John Darroch, Litt. D., one of the best Chinese scholars in Shanghai. It was General Chiang, who, having become a Christian under the influence of Marshal Feng, purchased from the American Bible Society Chinese Agency and distributed several thousand handsome Bibles in Chinese, with a dedication printed in gold. He was one of the first to resign his military post and take a civilian office under the present National government.*

righteousness, is the combination of two words,—one the first personal pronoun I, me, which is close hiding, as it were, beneath the other, sheep.

There are various explanations of the structure of this ideograph, but this speaker with true spiritual discernment employed its structure to fix clearly in the hearts of his hearers the simple truth about justification.

"You see," he said, "'the me' (that means you yourself,) is down under the sheep (or, as we say, the lamb, which is a little sheep). The lamb is Jesus Christ, the Lamb of God who died on the cross for your sins. (He himself said he did.) Don't you see that when God looks down from heaven he can't see you at all? He can only see the Lamb of God, your Saviour. The Lord Jesus has taken you under himself. God looks on you as under your Saviour and belonging to him, and you are safe. That is the meaning of justification. It is right there in the word righteousness."

* * * * *

A third case involves a characteristic misinterpretation.

Many years ago there was in Tientsin city an Anglo-Chinese school whose students from wealthy and influential families were sent because of the reputation of the foreign principal for literary attainments in English and Chinese and for his sympathetic understanding of the Chinese people. In the regular curriculum of the school was the reading and explanation of the English Bible,—it was before the days when the Bible's tenure of a place in the regular school curriculum depended upon the pupil's preferences.

One day in the course of Bible reading they came to the 10th chapter of Luke's Gospel,—the parable of the Good Samaritan,—which one of the students, a lad of perhaps 18, read aloud before the class, paraphrasing as he went to prove his comprehension of the English text. After commenting on the sad plight of the waylaid traveler and the timely offices of the passing stranger, he brought the wounded man to the inn. Then the pupil's face lightened with a new and knowing gleam as he read verse 35, "And on the morrow when he departed he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee!"

Whereupon he added this crowning comment:

"And this he said, knowing that he would never come that way again!"

The way the Good Samaritan "did" the innkeeper was a striking feature of the parable to this Chinese youth.

## CURRENT THOUGHT.

**All that I have and all that I am** I owe to a little Christian Endeavor Society in Gloucester, Mass. After joining the church at 14 years of age I became interested in the Christian Endeavor movement. This gave me an opportunity for expression in a religious way which held me until I went to college. It truly saved my soul.—Roger W. Babson.

**John Henry Newman** and Harrell Froude were traveling in Italy in 1832. It was on this trip that the idea took shape of banding together some of the younger men at Oxford to start a movement for religion. In a spirit of high adventure they determined to work together to recall the church to her true vocation. Looking forward to their return to Oxford they chose as their motto the words of Achilles returning to the battle:

"They shall know the difference now that I am back again!"—C. Leslie Glenn.

**Few Christians** have been taught to think on a world scale. The impression is widespread that the world has been pretty well covered by mission stations, and that the task is fairly complete from a geographic standpoint. Gasps of surprise greet the statement that there are one hundred million more people in India today who have no idea of the meaning of Christ's name than there were when William Carey started the modern era of missions.—Walter M. Turnbull.

**In a London cemetery** there is a grave which is still visited by those who remember. A stone is over it, erected by a great preacher in the memory of a dearly beloved wife. But when he came to prepare an inscription he could not write "Died": he chose instead the word "Ascended."

When he himself passed away his friends remembered his chosen word and used it of himself:

"Joseph Parker. Born April 9th, 1830. Ascended, November 28th, 1902."

That is how we ought to be able to think if we have seen the end of our faith and its ultimate meaning for our redemption from dark death and dull dismay. But we would not be so sure of our own upward path if we had not seen our Lord ascend before us, overcoming the shadow by the power of an endless life.—John Fort Newton.

**It is a melancholy symptom** of the prevalence of religious apathy in our day that we so rarely meet with men who take pleasure in studying either the Scripture as a whole, or the prophecies in particular.

Learn from Isaiah to value Christ above all. Let Jeremiah with his oft-repeated cry, "Repent!" be to thee a wise preacher of repentance. Let Ezekiel, who describes God as a fire, humble thy stubbornness and self-righteousness. Let Daniel open up to thee a prospect of those events which shall occur in the kingdom of God on earth, from its establishment to its final and universal triumph. Learn from Jonah how deceitful and wicked thine own heart is. Let Joel rouse thee and make thee abandon all luxury and sinful ease. Let Amos warn thee against security and ease, and let Hosea rouse thee up to renewed faithfulness. From Micah learn what is a peculiarly rare virtue in our day, that of swimming against the current of public opinion. Learn from Nahum how irresistible is the storm of God's wrath when it once begins to blow. Let Habakkuk be our example of the blessedness of waiting for the Lord amidst evil days. Let Zephaniah and Obadiah recommend a confident trust in the final result of the divine dispensations. Let Haggai, Zechariah and Malachi show thee how those should diligently labor to build up the city and Temple of God, especially in such times as the present. And rest assured, O reader, that the more thou studiest the prophecies with such feelings as these, the more abundant and more precious will be the treasures which thou wilt find in their perusal, and the more surely will they lead thee to Christ! —Barth.

## Pen Friends.

Edna Eastwood.

It would be interesting to know how much letters had affected the history of the church and its growth, especially if we include the letters of St. Paul and others which are included in the New Testament. People often ask, How can you really help people to become interested in the church or share in its life when you never see them and they rarely have the chance to share in a church service? Of course, the New Testament is proof enough that it can be done, but all of us have reason to grow discouraged when we think of trying to write like St. Paul.

It is encouraging to know, however, that the ministry of letters is growing in the church, and people who have been neglected in the past, because it was impossible to provide either leaders or services for them without a larger church income, are beginning to feel that the church really has an interest in them other than a financial one, and that they have a share in its life in many ways if they are faithful enough to the church to offer their services and their time.

The offering of time to God is one that is perhaps particularly hard for isolated people. It is easier to give time to worship when there is a beautiful and comfortable place to which to go, a special time planned when other people will meet with you, and inspiring words and music to which to listen. It is hard to drive many uncomfortable miles, try to worship in an uncomfortable building with people you barely know if you know them at all, and to have to listen to music that is often anything but inspiring as far as worship is concerned. It is harder still to make a definite rule for time for a home service, or to read the services alone in a way that will inspire a desire for that inner communion with God, and to keep to this rule in the face of all the complexities of even an isolated home's daily routine, especially on a farm or ranch where stock cannot fast on Sunday no matter how much a day of rest and quiet worship is desired. To do this with a feeling that no one understands demands a rare faith and loyalty to God. How much easier it is to do it, though, if somewhere you know that there is a "Pen Friend" who is thinking of you, understanding your many difficult problems of worship and church loyalty, and praying with you as well as for you!

Suppose you are going blind as well as living in an isolated place! Suppose you thought you had what was an incurable illness besides! And then suppose you re-

*Knitting class of St. Peter's Sunday School, Yamagata, Japan. These little girls come from a poor quarter of Yamagata to which the school is seeking to minister. The mufflers of many colors they are wearing were selected and knit by themselves. They are standing on hard-packed snow, several feet deep. (By courtesy of the National Council Protestant Episcopal Church.)*

ceived a letter from a "Pen Friend" saying that he was praying for you at a certain time each day when you could pray with him, that he could get books for you from which to learn Braille, that he had heard another blind friend say that her blindness had "shut ugliness out and shut God in," and that when the blindness came, if it ever did, you could have a magazine regularly in Braille to keep in touch with the reading world, and a whole library from which to draw other books? Don't you think that the world would seem a little less lonely and fearful to you and the church would seem more real? And when the "Pen Friend" arranged for a home communion service for you, don't you think that Christ would seem a little nearer?

If you were a young girl in a tubercular sanitarium with no relatives to write to you and the other patients were always receiving letters from theirs, and someone told you that you could have a "Pen Friend," wouldn't you be glad? And when you found out what friendly friends there were in the church's family would you not want to come closer to them through your own daily prayers and devotional reading, and be a part of that family?

If you were a boy or girl who lived where there were few playmates and no library or church, wouldn't it be fun to find lesson stories, pictures and letters from a "Pen Friend" in the mail box?

Or imagine yourself the father of a family of boys and girls whom the city later will call away from home! You receive a letter saying that it is possible to make the home a happy memory of the highest things in life by reading and studying together to learn the true purpose of life which God has revealed through Christ and his church. Would you feel that perhaps you had found a safeguard for your children and a bond which distance could not break?

"Pen Friends" can become real friends, and we hope that those who are undertaking this ministry of the church will remember that friendship is sharing, not patronizing sentimentally with people who are less fortunate than themselves. Often the people to whom they are ministering have a real ministry to give back, and courage and faith and inspiration come flowing back to the reader in their answers, making us realize that there are indeed diversities of gifts but the same Spirit.—"Spirit of Missions."

# New Prize Missionary Hymn

Dr. Benjamin S. Winchester, president of the Hymn Society, a national organization of hymn writers and composers, announces that the Society's award of $100 for the best new missionary hymn, written in the modern spirit, has been won by Prof. Henry Hallam Tweedy of the Divinity School of Yale University. His words, "Eternal God, Whose Power Upholds," were adjudged the best of more than a thousand hymns submitted from every state in America, from Great Britain, Canada, and many countries of Europe and Asia.

The judges of the contest were Dr. Winchester, Dr. Henry H. Meyer, dean-elect of Boston University School of Theology, and Dr. A. L. Warnshuis of New York, secretary of the International Missionary Council.

This is the second prize hymn that Dr. Tweedy has won in recent years.

The words of Prof. Tweedy's new hymn, copyrighted by the Hymn Society, are as follows:

"Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far,
No alien race, no foreign shore,
No child unsought, unknown,
O send us forth, thy prophets true,
To make all lands thine own!

"O God of love, whose spirit wakes
In every human breast,
Whom love, and love alone, can know,
In whom all hearts find rest,
Help us to spread thy gracious reign
Till greed and hate shall cease,
And kindness dwell in human hearts,
And all the earth find peace!

"O God of truth, whom science seeks
And reverent souls adore,
Who lightest every earnest mind
Of every clime and shore,
Dispel the gloom of error's night,
Of ignorance and fear,
Until true wisdom from above
Shall make life's pathway clear!

"O God of beauty, oft revealed
In dreams of human art,
In speech that flows to melody,
In holiness of heart,
Teach us to ban all ugliness
That blinds our eyes to thee,
Till all shall know the loveliness
Of lives made fair and free!

"O God of righteousness and grace,
Seen in the Christ, thy Son,
Whose life and death reveal thy face,
By whom thy will was done,
Inspire thy heralds of good news
To live thy life divine
Till Christ be formed in all mankind,
And every land is thine!"

The Hymn Society now offers a prize of $100 for a new tune set to Prof. Tweedy's hymn. The tune should be mailed, not later than November 1, 1929, to Dr. Benjamin S. Winchester, 105 East 22nd Street, New York City. Each tune should bear a pseudonym, and the composer's name should be attached in a sealed envelope.

# A Modern Man of Prayer.

## Rev. Homer W. Hodge, Wilkes-Barre, Pa.

Few men in any age have been more intense in the study and practice of prayer than the late Dr. Edward M. Bounds.

Early trained as a lawyer, that experience gave him exactness of method and of expression. It contributed largely to the conviction with which he wrote, and permeated his writings.

His manner of praying and writing was thus described by a friend of his:

"Flickering street lights battled with the darkness along the ways in the still, frosty air of the little town. Dawn was not due for an hour or two. No city noises awoke the sleepers. . . . .

"One other light glimmered through the shutters into the spacious enclosure of an old Southern home. But that light was not all that shone there. It was indeed dim compared with the vision of the man who was now preparing for the work of the day.

"Shortly after four a.m. the watchers

at heaven's outposts flashed the message to headquarters, 'Behold, he prayeth!' The vision was that of a practical mystic,—a man of piercing eye, of slight figure.

"As he kneeled it was no mere whisper in which the prayer was breathed. Edward M. Bounds believed and practised audible supplication. Perhaps few think it matters in what voice we pray. Few think to pray in a voice that moves. Dr. Bounds' praying voice possessed a confidence, an earnest assurance we have never heard produced in others.

"Dr. Bounds did not merely pray well that he might write well about prayer. He prayed because the needs of the world were upon him. He prayed for long years upon subjects to which the easy-going Christian rarely gives a thought. He prayed for objects which men of less faith are ready to call impossible. Yet from these continual prayer vigils year by year there arose a gift of prayer-teaching equaled by few men in history. He wrote transcendently about prayer because he was transcendent in its practice.

"The vast domain of prayer occupied this man not only while engaged in it, but while the toil of day demanded research into prayer's secrets in the Bible and in the world's literature of prayer. Dr. Bounds as a writer pursued laboratory methods, —the assembling of the proper materials from the proper sources, the acid testing of every element, and the weighing of every idea in the Spirit's balances. But his reward was to come in heavenly treasure. His sources of information were wide. Frequently the books which were to inform him were not available in this country, and had to be secured from London dealers specializing in rare spiritual literature.

"As breathing is a reality to us, prayer was a reality to him. He took the command 'Pray without ceasing' almost as literally as animate nature takes the law of the reflex nervous system which controls our breathing. As a practical reality about which concrete directions can be given to others who would learn it, prayer became daily for him the greatest subject in life's school."

Dr. Bounds' victory was not wholly reserved until after his death. About 1907 he gave the world two small volumes. One of these, "Power through Prayer," became widely known, and was published in Great Britain. The years following up to his death in 1913 were filled with constant writing for posterity. He went home to God leaving a large collection of manuscripts. He selected the writer as editor to carry on the publication after his death. The work of preparing the books has been a labor of love, consuming years of effort.

Away back in 1915 I received a large box by express from Washington, Ga., sent me by his daughters. This box contained the Bounds manuscripts. Three bundles were orderly and nicely written, but a large bundle tied with strings and jumbled together in an indiscriminate mass was written on the backs of old envelopes and circulars. He was evidently in need of writing paper at this juncture of his life in the Southland.

After opening this bundle and looking it over I decided that "Purpose in Prayer," "Heaven," and "Satan" were quite enough to give the world of Dr. Bounds' literary remains. I therefore flung the large bundle of manuscript up on top of an old bookcase in one corner of the attic room on the third floor of our house.

In September 1920 I was sent as pastor to Brooklyn, N. Y. I had forgotten about the old bundle of manuscripts and never once gave it a thought until I was awakened one morning around four o'clock. I really think my heart was awake and my body asleep. That date was January 8, 1921. I was conscious that an impression was being made upon my mind to go quickly to Newark, N. J., and secure those manuscripts and publish them for God's glory. It was borne in upon me that this was the blessed Holy Spirit's command. My mind's agitation was terrible. I feared I would not find them in the attic room, for the incoming pastor had five children and had been living there for three and a half months.

Rushing to the subway I soon arrived in Newark, then ran to the parsonage on 16th Street, and rang the bell loud and long. When Mrs. G—— came to the door I could hardly speak to describe the papers and where I had left them months before. She hurried upstairs, and soon returned with the bundle as I had left it. I thanked her with tears!

This pile of pencil-writings upon the backs

of old circulars and used envelopes proved a veritable armory for spiritual combat. The spears, javelins, arrows, darts, machine guns and cannons of logic, conviction, illumination, conservation, hope, life, death, heaven, hell, intercession, were thrown hurly-burly into one heterogeneous mixture, but out of this mass of writing have come by the grace of God "Prayer and Praying Men," "The Possibilities of Prayer," "The Reality of Prayer," "Essentials of Prayer," and lastly "The Necessity of Prayer." What hath God wrought in this great providence! These great books have gone around the world.

# Youth in an Airplane Age:

## Address at the International Christian Endeavor Convention by Edward P. Gates, Boston.

Young people are better today than ever before, and they have to be, because it is harder to be good today than it was a generation ago. Thirty years ago father gave son a bicycle as a graduation present. Now the magazines are advertising:

"Give that boy of yours an airplane when he graduates!"

It takes more moral stamina to live in an airplane age than in a bicycle age. There is, therefore, more need today than ever before for the character-building service which movements such as Christian Endeavor can render to young people. And there is reason for rejoicing that the experience of the past two years gives the lie to those misguided observers in the halls of Congress and elsewhere who have recently been proclaiming that the present generation of youth is hopelessly bad, and that young people in general are chiefly interested in pocket flasks and petting parties.

This convention itself is evidence. While not the largest gathering in Christian Endeavor history, the out-of-the-city attendance is larger in proportion to the Christian Endeavor population within a five-hundred-mile radius than at any previous convention. Our conventions do not specialize on entertainment features. Young people have come to Kansas City by thousands not for recreation and entertainment, but to talk and study together about ways of doing better work in their own communities and churches.

The prosperity of the Christian Endeavor movement and of other Christian organizations for young people is evident. There are more Christian Endeavor societies in more churches in more nations of the world today than ever before. Christian Endeavor is distinctly a Christian movement. It believes in the acceptance of Jesus Christ as a personal Saviour. It emphasizes the importance of outspoken Christian testimony, practical Christian service, and unwavering loyalty to the church. It upholds high ideals of Christian living for young people. It is an encouraging fact that millions of young people in all countries of the world continue to respond to this kind of a challenge.

A third ground for encouragement is the increasing spirit of coöperation among all Christian youth groups. While their elders are talking church union Christian young people everywhere are practising it. Nationally, the Crusade with Christ proposed by President Poling at the International Christian Endeavor Convention in Cleveland two years ago has enlisted the coöperation of practically every Christian youth group in North America and many organizations in foreign lands. The Crusade has focused the attention of millions of young people upon the great question of world peace, Christian citizenship, and evangelism, and inevitably in thousands of communities it has brought the young people of the different churches closer together than ever before in united effort for things worthwhile.

There is today no competition in the field of young people's work. Denominational and interdenominational leaders are working together as never before to do unitedly those things which need to be done.

This growing tendency toward coöperation is manifesting itself within the Christian Endeavor organization in an increased number of union or federated societies in smaller communities. In hundreds of communities where the churches have not found it possible to unite the young people have gotten together in one Christian Endeavor society

and are working out in a practical way the problems of Christian fellowship.

A vital contribution to this spirit of fellowship is being made by the Christian Endeavor Union organization. There are now approximately 1400 city, county and district Christian Endeavor Unions, each including from four or five to three hundred Christian Endeavor societies. These unions are officered by more than 14,000 young people. They give to the societies in the individual churches the inspiration of fellowship with young people of other denominations and churches, the opportunity to share in cooperative community enterprises, and practical help in doing the work of the local organization.

A fourth reason for faith in youth is the evidence that these young people are eager to make their lives count in some kind of worthwhile service. Two years ago the International Society of Christian Endeavor was enabled to create a department of Christian Vocations. To this department have come literally thousands of requests from young people for advice in the choice of a life work, information about educational opportunities, and kindred subjects. Among the best attended meetings at conventions and conferences have been those relating to this matter of vocations. The demands for help have far exceeded the present resources of the department.

A fifth reason for encouragement is the fact that young people are putting religion into their play as well as into their work. Present-day young people are interested in clean recreation. They are hungry for wholesome fun and worthwhile good times. If young people go to the bad now and then it is often because we fail to give them a chance to go to the good.

The establishment three years ago by the International Society of a Department of Recreation met with an instant response. The monthly recreation service of the department is now being reprinted by nearly a score of church papers, and is distributed through state and city union bulletins to probably several thousand societies. No service offered by the International Society has met with a more enthusiastic welcome. . . . .

For the future three needs are particularly apparent:

1. More young people! If the activities of Christian Endeavor are good for four million young people, they should be good for many more. Not for the sake of adding more members, but for the sake of sharing its blessings, every Christian Endeavor society should seek to serve the largest possible number of young people in its community.

2. More adult sympathy! Young people need more confidence and less criticism. They are not saints. They are normal human beings facing everyday problems. They would be helped immeasurably if in every church there could be enlisted a group of those adults who have formerly served in the young people's society to give them encouragement, counsel and support.

3. More financial support from adults for Christian youth movements! This need applies not only to Christian Endeavor but to other youth organizations as well. If the unlimited possibilities of Christian youth are to be released for the betterment of the world, money must come not from young people, but from consecrated men and women of means. We give thanks for those who by their gifts have already manifested their faith in present-day young people.

## Are Science and Religion Being Reconciled?

Those Christian believers who are interested in the alleged conflict between science and religion—and who is not?—must be gratified at the turn the discussion has taken of late. Several of the greatest of living scientists have declared themselves outspokenly against a materialistic and mechanistic theory of the universe. Though they may not admit proof of the Christian view of God, nevertheless they have asserted that nothing in science negatives the existence of a power behind the universe which—or who—cannot be comprised in a mathematical formula.

Let us recall three of these recent pronouncements!

* * * * *

Sir John Ambrose Fleming, president of the Philosophical Society of Great Britain, inventor of the thermionic valve and a pio-

neer in wireless telephony, lectured before the learned Victoria Institute in London on "Natural and the Supernatural."

He is a firm believer in the miraculous element in the Bible. "Many of the miracles of the Bible, especially in the Old Testament," he said, "seem to have been not a suspension or reversal of normal operations of nature, but a control or guidance of them for divine purposes.

"When we can ourselves by special electromagnetic actions make a heavy metal ring float in the air, are we entitled to say that the story of Elisha causing an iron axe-head to float on water was untrue because we do not understand how it could have been done?"

Sir Ambrose further said that there was no adequate explanation of the sudden rise and growth of the Christian church apart from the supernatural events which preceded and accompanied it. The more the whole of the statements as to the incidents of the crucifixion were considered and compared, the more utterly improbable did it seem that they should have been the result of human imagination as regards their supernatural character. He declared there is nothing more certain than that the Christian church was built up not simply on an advocacy of Christ's ethical teaching, but on an unbreakable testimony of eyewitnesses to the supernatural event of the resurrection. In conclusion, he said that the attempt to eliminate or explain away the supernatural elements in the written Word of God, or to ignore or deny the supernatural attributes and powers of the incarnate Word of God, deprived them of all life-giving power or potency to cure the death-producing ailments of human nature.

* * * * *

Harlow Shapley is director of the Harvard Observatory in Cambridge, Massachusetts. His researches at Princeton, at Mount Wilson Observatory and at Harvard, including the discovery of the center of the universe and the estimation of enormous distances in space, give him first rank as an astronomer.

A syndicated interview with Professor Shapley by Edward H. Cotton has recently appeared in several papers. In so far as the existence of God is concerned Mr. Cotton quotes Prof. Shapley thus:

"What I am about to say now I say reverently,—one who has looked out into space is naturally reverent: I do not see a place in the cosmos for a 1750 model of God. The orthodox 1929 model is not too satisfying, either. In fact, stop-gap deities called in to create man, or to provide some essence in one particular species of organism, have always puzzled me. They may do well enough to meet particular needs and local conditions, but astronomy is not a local science; it must try to comprehend the universe."

The conclusion of Mr. Cotton's interview reproduces a plan of Prof. Shapley's showing the structure and meaning of the universe, naming it "A Working Classification of Material Systems." Says Mr. Cotton:

"It attempts to do nothing less than to classify every material substance from and behind the electron up to the most distant possibilities of space reached by the great astronomical telescopes. I present the scheme as he drew it up for me, merely adding the impression that as a demonstration of the order, beauty and unity of creation I have never happened on its equal. It will be seen that the classification is essentially an evolution; and let readers remember that order and a marvelous organization succeed in regular and increasing sequence, with each system more wonderful than the preceding.

Working Classification of Material Systems.

-5. ————?
-4. Corpuscular (Electrons; Protons; Quanta).
-3. Atomic: ninety-two kinds.
-2. Molecular: thousands of kinds.
-1. Colloids and Crystals; inorganic, and organic including ourselves.
0. Subplanetary (Moon-Earth; Jovian System).
1. Planetary System (Star with meteors; Star (sun) with planets, comets, meteors; Star with gaseous ring or shell; Planetary Nebulæ).
2. Binaries: three kinds.
3. Multiple Stars: in clusters of three or more.
4. Galactic Clusters: Pleiades, etc., seven grades.
5. Globular Clusters: twelve classes.
6. Star clouds: two kinds.
7. Galaxies: sixty classes.

8. Super-Galaxies: two types.
9. Clouds of Super-Galaxies.
10. The Cosmoplasm (Diffuse Nebulæ of gas and dust; Cosmic Meteors; Free atoms; Corpuscles; Radiation; Ether?).
11. The Universe.
12. ———?

"You will observe that blank spaces have been left before (–4) Corpuscular, or the extreme of minuteness, and after (11) The Universe, or the extreme of immensity. Said Dr. Shapley, referring to those blank spaces: "'You may write in God if you wish!'"

* * * * *

Widespread publicity was given earlier this year to Professor Arthur Stanley Eddington's Swarthmore lecture in London. He is one of England's foremost astronomers and physicists. So striking was that lecture that it was printed in full in the "New York Times."

One is tempted to quote at great length, but the following paragraphs show Prof. Eddington's spirit and attitude toward the question of the existence of God:

"When we assert that God is real," he says, "we are not restricted to a comparison with the reality of atoms and electrons. If God is as real as the shadow of the World War on Armistice Day, need we seek further reason for making a place for God in our thoughts and lives? We shall not be concerned if the scientific explorer reports that he is perfectly satisfied that he has got to the bottom of things without having come across either. . . . .

"We want an assurance that the soul in reaching out to the unseen world is not following an illusion. We want security that faith, and worship, and above all love, directed toward that environment of the spirit, are not spent in vain. It is not sufficient to be told that it is good for us to believe this, that it will make better men and women of us. We do not want a religion that deceives us for our own good. There is a crucial question here; but before we can answer it we must frame it.

"The heart of the question is commonly put in the form, Does God really exist? It is difficult to set aside this question without being suspected of quibbling. But I venture to put it aside because it raises so many unprofitable side-issues, and at the end it scarcely reaches deep enough into religious experience. Among leading scientists today I think about half assert that the ether exists and the other half deny its existence; but as a matter of fact both parties mean exactly the same thing, and are divided only by words. Ninety-nine people out of a hundred have not seriously considered what they mean by the term 'exist,' nor how a thing qualifies itself to be labeled 'real.' Theological or anti-theological argument to prove or disprove the existence of a deity seems to me to occupy itself largely with skating among the difficulties caused by our making a fetish of this word.

"It is all so irrelevant to the assurance for which we hunger. In the case of our human friends we take their existence for granted, not caring whether it is proved or not. Our relationship is such that we could read philosophical arguments designed to prove the non-existence of each other, and perhaps even be convinced by them,—and then laugh together over so odd a conclusion. I think that it is something of the same kind of security we should seek in our relationship with God. The most flawless proof of the existence of God is no substitute for it, and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion. . . . .

"Religion does not depend on the substitution of the word 'God' for the word 'Nature.' The crucial point for us is not a conviction of the existence of a supreme God, but a conviction of the revelation of a supreme God. I will not speak here of the revelation in a life that was lived 1900 years ago, for that perhaps is more closely connected with the historical feeling, which, equally with the scientific feeling, claims a place in most men's outlook. I confine myself to the revelation implied in the indwelling of the divine spirit in the mind of man.

"It is probably true that the recent changes of scientific thought remove some of the obstacles to a reconcilation of religion with science, but this must be carefully distinguished from any proposal to base religion on scientific discovery. For my own part I am wholly opposed to any such attempt. Briefly the position is this: We have learned that the exploration of the external world by methods of physical science leads not to a concrete reality but to a shadow world

of symbols, beneath which those methods are unadapted for penetrating. Feeling that there must be more behind, we return to our starting point in human consciousness, the one center where more might become known. There we find other stirrings and other revelations (true or false) than those conditioned by the world of symbols. Are not these, too, of significance?

"We can only answer according to our conviction, for here reasoning fails us altogether. Reasoning leads us from premises to conclusion: it cannot start without premises. The premises for our reasoning about the visible universe, as well as for our reasoning about the unseen world, are in the self-knowledge of mind. Obviously we cannot trust every whim and fancy of the mind as though it were indisputable revelation. We can and must believe that we have an inner sense of values which guides us as to what is to be heeded: otherwise we cannot start on our survey even of the physical world. Consciousness alone can determine the validity of its convictions. . . . .

"Our assurance of God is consciousness of a relation rather than flawless proof of his existence."

# Somebody Must Tell the Story!

## Bishop John Thomson Dallas of New Hampshire.

I am seriously oppressed by the sense of what you may do for our Lord Jesus Christ.

As one goes up and down New England from school to school, from college to college, from little parish to little mission, there come to one's heart and mind some things which it is hard to talk about, because one feels so humiliated and ashamed that he is able to do so little for these human needs: for these sin-steeped souls, these heart-broken people, these disappointed and fear-some ones, youth with its unanswerable questions, and those who stand beside open graves.

They don't want worldly wisdom from me and my brothers. They are not seeking any sort of mathematical formula for the solution of their heartaches and for the riddance of their sins. No, but they do seek a Person. The difficulties of persons are only solved by a Person, but they don't know him, and they are not going to know him unless you tell them. The schools and colleges, the crowds in cities and villages are not going to know about this Person who will solve the trouble of persons until somebody tells them.

They know little or nothing of his story. The most humbling thing that has happened to me in the last twelve months has been the discovery that carefully prepared intellectual approaches to the difficulties of life may be all right for me and my study, but they only listen and they only seek when we try to tell them about Jesus.

They know so little about the poverty into which he was born. They know so little or nothing about the simplicity he lived in that one-roomed clay house in the hills. They have never been able to visualize, with the greatest stretch of imagination,—because no one has told them,—how they would sit to a common meal on the clay floor with a single dish in the midst, and dip their fingers to take out what was in it. It was there that Mary taught her son courtesy and manners, and reverence for older people and little people. It was there that the Master of mankind learned human qualities, in such poverty as you and I cannot even guess and in such simplicity of living as is hard for us Americans even to try to see.

They know neither about that one little verse we have that describes his growth as a boy, which tells how he grew just as you and I grew, so normal, so quiet, so unobserved, the one little verse telling how he grew in wisdom and in stature, in favor with God and with man.

No one has told them about the visit when a lad to the holy place in the Holy City. I find there are those who, when they are told that story, think he gave his mother an impertinent answer. But he did not. It was the utter surprise of the lad that his mother of all people did not know that he should be there doing exactly what he was doing: she who had poured into that sensitive mind and heart the history of his race, she who had told him the religious struggle of a nation which had tried to find God and the solution of life by the way of God!

She came back to the city in a scolding

frame of mind to find him, and he said, "Wist ye not?" It was the utter amazement of the boy that his mother did not know.

Then the curtain closes, and we have no record of that life until that day we see him as a young man coming down out of the hills to meet another personality, and to be apparently aroused and stimulated and awakened to such an incandescent point that he sees lying clearly ahead of him the work God meant him to do.

What woke you up? A person, a book, a picture, the beauty of a sunset, or a strain of music? Everyone is aroused some day by a person or an experience. It may be the loss of someone we love, it may be a period of pain and distress.

He came down and met that towering personality who understood human souls. The great crowds did not wait for him in the city. They came into the desert place to hear John the Baptist. He told the Roman soldiers and others just exactly what was the matter with them, and called them home to God. And in that crowd was the clean One, in that mass of humanity was the sinless One, in that group of people from the highways and hedges of Palestine was the Saviour of the world!

And he heard God's voice that day. He saw before him his choice, his decision. Then evil, as ever subtle, with all quietness and with no stir creeps before him, and there come hissing into those ears those awful "Ifs." Tired physically and mentally, he who had just made the supreme decision of his life is faced with awful Ifs!

Will you mothers always remember, you teachers, will you always remember that the three verses that came welling up into his consciousness were three verses out of the old Book his mother had taught him at her knee? Three verses showing the desperate struggle which his race had gone through in their trying to find God, three great truths held together in those few simple words. And as he fought it out those forty days as we read in the Gospels it was the things his mother had poured into his heart and mind that helped to save the day.

They do not know that story.

### His Friends.

Now you and I judge people by the friends we have and the enemies we have. Who were the friends of the Nazarene?

Well, to begin with, little children. They understood what he was talking about, and he understood them. There is no sweeter picture in all literature than that of the Nazarene sitting on the curbstone with little children all about him.

Business men were his friends. In that intimate group that went everywhere with him one was a tax collector, and several of them had caught and sold fish. They understood the value of money and of energy, and were accustomed to the commerce and business of the countryside.

Travelers were his friends. They sought him out. The Greeks came and wanted to see him. Roman soldiers with their sense of authority were sensitive to his authority, and they understood him and his language as he understood them and their language.

Youth believed in him, and in their Oriental way asked him great questions, eternal questions. The blind and the maimed, the sick and sin-stricken, the sorrowful, those twisted and distorted souls who make up humanity, they were his friends, and hung upon him, and came to him, and understood, and he understood them.

### His Enemies.

The other side of the picture is not so pleasant or so nice.

There were those who hated him, and those who feared him, and those who plotted against that fair life. They were largely members of his own race. They were largely those who understood his language, who should have known what he was driving at. They had the same background as he had. And the ones who hated him most, and at length crucified him, were members of his own church. Those who had been taught these beautiful old psalms, who knew the great old chapters, who understood the depths of the religious background of every family around them, they were the ones who of a day made away with him.

They said he had a devil. They said he ate with those who were not respectable. They said he was too familiar with God. Yes, they would have left God in the heavens with the character of a policeman with a club in his hand. He brought God down where we live, with the heart and mind of a father who understood what was going on in your heart and mine. That was bringing

God too near, too intimate, too real, and they did not like him for that.

There were those who said he dared do good on the sabbath day. Yes, he would help people no matter what day it was. And there were those who even said he wanted the Temple kept a place for prayer. Yes, he wanted it a place of quiet where twisted, distorted souls of humanity might come and find God.

And there were those who hurled this at him, "He is the carpenter's son!" You have heard that in your own town. There were some who said he was too cheery, and some who said he was too sad. They made all sorts and manners of excuses to pin criticism on him. Then they did not like it because he expected them to be nice to those to whom it is hard to be nice. He did not care how a person smelled, or looked, or what they did. Behind that dirt and grime he saw a person, a soul akin to God. And they did not like him for that.

Then too they did not like it because he asked them to treat a wife not as a piece of property, but as a person, as a human being, as a soul. They in the hardness of their hearts would kick a woman out when they grew tired of her. He upset their old traditions by asking them to be decent and sweet and kind, and to treat a woman as a person.

That hatred grew, that dislike increased, till of a day it could not be controlled, and they nailed him naked to a cross before a sneering, cynical, laughing, wise world.

Then his friends did just what you and I do,—they ran away. Just as you and I, they were cowards, and scared. He was dead, their friend, their lover. The One who stimulated and made them want to be good, who showed them God and a way to God, was dead. Dead—and buried!

But he did not stay dead, he did not stay buried. Wonder of wonders, of a day they found him with them! They came out of their hiding, and to a man, from cowards they were turned into heroes, and went out to face the world and die martyrs' deaths or go into exile. And they told the story, they could not help telling the story, and today down through these 2000 years those who know, and believe, and have experienced this story are the ones who are telling it.

Watch how it grew around the Mediterranean! Into Asia Minor, along the north coast of Africa, Greece, Italy, Spain, until the Mediterranean Sea was framed by groups of saved souls, groups of heroes, tiny churches who found Jesus in their midst and in each other's hearts! Then up into northern Europe, over into the British Isles, across the Atlantic Ocean, and up and down these valleys, rivers, and hills! Do you not see it?

This morning, beginning as the sun came up, in Rome before the great altar people bowed at the name and conscious presence of Jesus. Up in Paris, across in London, up and down Scotland in those bleak Presbyterian meeting houses, people gathered together because Jesus lives. Clear across this continent of ours are churches, chapels, cathedrals, meeting houses, with persons in them because they are aware and conscious of the Person who lives, and who did not stay nailed to the cross, who did not stay buried.

But America at large does not know the story in spite of all these souls who do know it. They keep too quiet about it. Yes, indeed, American industry needs this story, must be told this story! The colleges and schools and universities of America must be told, and in turn must tell this story! Science and philosophy must be told, and must tell the story, or the soul of America will be lost.

But you must know and tell the story else they will not know! You must accept the story, must reread it, must steep yourselves in every syllable and every word, and must step by step follow the way of the story even—yes, I dare say it!—even to the cross yourself! We can't tell the story truly until we live it. I have learned that to my shame. We can't tell the story till we live it, till we are born again, and walk in the way, and meet our baptism if we are worthy, and be victors in our temptations if we are true, and if we are worthy be crucified, and resurrected, and taste eternal life!

That was what our Lord Jesus Christ did. Victor step by step along the way even to the victory of the cross and victory over the grave!

"When I survey the wondrous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride . . . .
Love so amazing, so divine,
Demands my life, my soul, my all!"

# Seeing Him Who Is Invisible.

Rev. J. Stanley Durkee, D. D., Plymouth Church, Brooklyn, N. Y.

*For he endured, as seeing him who is invisible. Hebrews 11. 27.*

There is contradiction in these words, and yet as we think clearly and carefully we shall discover a great fundamental truth. The words are spoken regarding Moses, that servant of God who was forced to learn such lessons himself in order that he might teach to others the great things which he himself had found. Younger people frequently are forgetful of the fact that they are learning from those who themselves learned great lessons. The deeper and profounder the lessons which we older people have learned, and the deeper and profounder the lessons which you younger people will learn, they qualify us for larger service; and our service will be of worth in proportion to the depth of our ability to read and measure the great forces of the world and interpret them rightly to those who shall follow after us.

A peculiar career was that of Moses. You recall that his mother, because she thought he was a peculiarly lovely and promising child, made a basket of bulrushes, and sealed it with pitch, and let the babe float in its basket on the Nile until the daughter of the king found it and adopted the boy as her own. I sailed down over the waters where Moses was found, looked over the same sort of landscape, the guide pointing out a particular place and saying:

"That place there is the exact spot where they pulled Moses out of the bulrushes!"

Moses was trained in all the knowledge that was known to Egypt in that day. One day at forty years, as he was walking out over the broad, flat country, the delta of the Nile, he noticed that an Egyptian overseer was beating one of the Hebrew workers. The Hebrew blood of Moses immediately sprang to the front. He drew his sword and slew in a fit of anger that taskmaster who was beating the Hebrew slave. The next day he was out in the field he sighted two of his own people quarreling, and when he asked why they were doing this one said:

"Who made you judge over us? Do you intend to kill us as you killed the Egyptian?"

Then Moses knew it was time for him to flee.

Young people, always have yourselves under control! Moses lost a kingdom in a fit of anger, humanly speaking, and he paid for it all the rest of his life, perhaps all these generations since.

So he fled away into the desert, and there for forty years more he had to absorb and fit into his own life the lessons he had learned in the schools of Egypt, so that when he became eighty years old he was just ready for a great task.

One evening after he had seen that the flocks and herds were safely guarded for the night he was pacing back and forth by the tent door, looking out over the desert. Suddenly he saw a fire flash up in the darkness. He looked but he noticed no shadows about, no people to add fuel to the fire, and he said:

"I wonder what that can be! That bush blazes, and yet it is not consumed."

One of the most delightful of all human impulses is to search for some truth one does not know. It is the brain that is investigating for new truth that produces a scholar. Go into the laboratory of physics, chemistry, biology, or any branch of science, and the girl or boy reaching toward the unknown is the one who will become a scholar! Moses said: "I wonder why this bush is afire, and yet not consumed." Here is his resolution: "I will now turn aside and see this great sight, why the bush blazes and yet is not consumed."

And when he stood there by the bush the voice of God spoke to him, as it always does to those people who seek light and truth. God said to Moses:

"I have a task for you. Go out from this desert, back into Egypt! There are two million Hebrew people in slavery. Speak to the king to let them depart! Lead them out of Egypt!"

Moses went, after a terrible battle with himself, called the people forth, for forty years more put his life into them, and moulded them into a nation. And this unknown writer to the Hebrews gives us the reason why. He says Moses endured because he saw somebody whom he could not see. "He endured, as seeing him who is invisible."

If I had time to stay with this thought I would prove that it is the secret of any great

life. Pick out the life of a great man, and you will see he endured because he saw something that was invisible! He saw a power that lay out beyond him and with which he was constantly in touch. Our lives are great in proportion as we are in touch with powers that are greater than ourselves. Our lives are shallow and little and hunch-backed in proportion as we shrink into ourselves and become satisfied with what we know and adjudge ourselves to be. Moses endured because he saw him who is invisible.

### Invisible Powers Without.

Now I want to say that there are invisible powers all around us. What a wonderful world we are in!

One of my parishioners over in London called up his wife in New York and talked to her. She knew his voice, she heard him laugh, and they chatted together for a few minutes. If you have been across that sea from New York to London, sailing on day after day and night after night, you might say it is impossible, the human voice cannot carry across those miles of water. I remember one morning being out early, walking around the deck, eleven times to make a mile. One of the passengers came up to me, a man with whom I had become acquainted the day before. As we walked up the port side of the ship he gave his hand a swing and said, "Well, here we are in the same old place," and yet the ship had gone forward at least 140 miles since I had last seen him. When you think of that world of water, and the human voice coming across nearly 3000 miles with the same tone and sweetness, it does seem impossible, does it not?

Could I take you out here on the lawn and measure off a little piece of land just six inches square, I would say to you students:

"There are more problems wrapped up in that bit of earth six inches square than you will ever solve if you live to be ten million times ten million years old."

Now let me prove my assertion! It is not fair to make a statement like that and not prove it.

A piece of earth six inches square. You reach down and pull up—grass! What is grass? I don't know: do you? It is a something that comes in response to strange feelers we call roots, that go into the soil and suck moisture and strength. Yet I don't know what grass is, and you don't know what grass is. If you add the trees, and the flowers, and the vines, and the ferns, what an array of the unknown!

You botanists who have been at work on this question for centuries, tell me what a tree is, or grass, or flowers! You cannot do it! For hundreds of years we have been investigating, and yet we do not know.

When I pulled up that bit of grass I found —a stone! What is a stone? A stone is substance held together by the equilibrium of clenched forces. The forces which are wrapped up in what we call a stone are absolutely balanced, like two great wrestlers still on the mat, one not able to overcome the other. Come on, geologists, account for a stone! There is not a geologist in the world who can fully answer. They are opening the riches of nature on the highest mountains and in the deepest pits, and bringing to us new facts every day. We shall go on for centuries, and still have so much to learn about geology.

When I pulled up that stone I found—a worm! What is a worm? Why, a worm is a peculiar something that has life in itself. What is life? Can you tell me? I do not know. Here it is on the wing, in birds; in the water, in fish; in the pastures, in flocks and herds. Here it is in you and me as human beings. What is life? Nobody knows. It never has been found out; it may never be found out. And the strange thing is that along comes some man with a scalpel who cuts and then says, "I can't find self-life, therefore there can be no such life." I wonder how deep they would have to cut my body before they found me!

But I have not finished yet! When I lifted that worm I hit the stone, and I heard —a sound! What is a sound? Waves of air like waves on the sea transmit this something we call sound. What a mystery!

I just wanted to tell you some of the problems you would face out there in a little plot of ground six inches square. Some day you will write me and say I made a mistake, and instead of ten million times ten million years it would take ten hundred million times ten hundred million years to understand.

### Invisible Powers Within.

But I want you to come a little deeper. There are invisible powers around us, and

also within us. We are greater than our surroundings.

For instance, there is something in the hearts of you students we call ambition. What is ambition? I don't know. I can tell you how it works. A little colored girl in Boston some time ago told me she was spending 37 cents a week for her food in order that she might attend the New England Conservatory of Music, win a musical education, and go back to her people in the Southland as a musician. I said:

"Girl, why do you do it? Why do you subject yourself to such a strain as that?"

She said: "I want to in order that I may know music myself and be able to translate it for my people who have never had the opportunity to learn."

Ambition? In the hearts of students there is always an ambition to become great in music, science, literature; to write their name in large letters among those who succeed. We call that ambition. It is a wonderful impulse in the human heart.

Come a little deeper! There is something to which we listened in that wonderful anthem just sung. We call it music. What is it? I can say things in music that I cannot say in words. It is simply the overtones of the voice of God. It does not belong to this world any more than does color. They are both escaped from heaven, and are here to suggest what we are coming to in that greater world beyond. Music or melody is a reaching of the soul from its deepest depths. Do you ever stand and hum to yourself? When you do you are in contact with a great, deep, eternal power in your own being.

Come a bit deeper, even! Poetry is a magic language: thought put into music or spoken with the lips, or sung. I care not what emotion I might choose,—hatred, love, military glory,—I can evoke it in poetry.

But come one more step deeper! There is an invisible God above us, around us, within us. Yet God is not more invisible than am I, than are you. I never saw you, you never saw me, though you have been looking at me for the last twenty minutes. Have you seen that person who says to his right arm, "Extend," and it answers? "Come back," and it obeys? No, you have not seen me, only a physical manifestation of the me within. You grasp what I mean! There is the invisible self that manifests itself through this physical body. So God is not more invisible than are we.

Then we do not go about the world saying: "I cannot know God because I cannot see him"! Lay your hand on a tree and you can touch him! Pick the flowers and you may touch his hand exactly as you may take the hand of a friend! All around us is the manifestation of God just as real as you are, as I am.

A few years ago up in the state of Maine, in the summertime, I went out on a little hill early in the morning and found a number of boys at play. They were knocking each other over, playing somersault and practicing all sorts of tricks. But I noticed in the center one boy not moving. He had his hands on something holding it, and I noticed the others did not interfere with him. Going up to him, I said:

"My boy, why are you not playing with the others?"

He said: "I am flying my kite."

"A kite? Why, I don't see any kite!"

He said: "It's up there, sir!"

"But there isn't any kite up there, my boy!"

"Yes, sir, there is! She is right up there."

I said: "That is not fair to deceive a stranger."

He insisted it was up there. The other boys gathered round and were saying:

"Yes, sir, she is up there!"

I said: "I don't believe anything I can't see."

And the first boy said: "Well, mister, take hold and pull!"

I took hold of the string and said: "I feel a bit of resistance, but I cannot see anything."

He said: "Pull!"

I pulled down with a long overhand stroke, and as I pulled I repeated to myself,

Boys flying kites haul in their white-winged birds,
But you can't do that way when you are flying words.
Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said!

Presently, as I kept on pulling, away up there in the blue of that beautiful morning I detected a wee speck. But the boys' eyes were quicker than mine.

"There she is!" they cried, "there she is!"

Presently I drew that kite down into the sunshine where the bright light caught those beautiful streamers, and she curtsied and

laughed to the morning up yonder in the blue.

You girls will never have any trouble with your life of prayer if, after you are vitally connected with God, you take hold and pull. Just simply keep your prayers focused! God cannot help but hear you. God pulls your soul to his in prayer. There is the mightiest pull of the mightiest power known.

Go out to your work wherever your work challenges; take hold and pull; and you will feel the resistance there, for God himself is ever watching, ever caring for you, ever loving and ever speaking to you!

## Three Parts in an Efficient Religious Life:

### 1. The Mind.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

I am going to speak on the three parts of a true religion. I am going to ask everyone to ask herself, "Have I got each one of these solidly imbedded in my life, and in good working order, and is each one properly related to the other two?"

I have heard it said that it does not take much of a person to be a Christian, but it takes all there is of that person. The reason some people are not more efficient Christians is that the whole of them is not involved in their religious life.

Now speaking generally there are three parts in the moral life. There is the mind, there are the feelings, and there is the will: those three. And every one of those three needs to be involved in the religious life of a really thoughtful person. If you will get at the secret of a really efficient religious life you will find it is because all three of these are involved and in good working order. On the contrary, if you look at the religious life of some people that seems to be disappointing for some reason or another you will find that one or another of these three is not in action.

For example, some people have plenty of intellect in their religion, but that is about all they have got. Their religion is all mind, and consequently it fails to appeal to you and to win your admiration and your assent. Many of you have listened to scholarly preaching, but when the preachers have gotten through with their intellectual discourses they have left you dead cold, and you have felt like getting up and singing five or six old gospel hymns to get warmed up, as it were.

I heard of a man visiting a university church in England, and the verger said:

"I have listened to University sermons for 50 years, and I still believe in God!"

And he said it without the flicker of a smile.

In "Pilgrim's Progress" there is a character called Talkative. He knew all about the mysteries and the theologies, but he did not have one single spark of real religion in him. After you have heard a Talkative you may have said to yourself, as I have done:

"I would rather hear a good sermon by some Salvation Army captain on the street than this!"

So you see some people have mind in their religion, but when that is all they have got their religion is not, after all, a real, efficient thing.

Then some people have plenty of feeling in their religion, and that is about all they have got. They have raptures and outpourings, they have ecstasies and rhapsodies, all kinds of religious unctions and emotions, and yet you somehow feel their religion is not straight, does not ring true. Indeed, if feeling is all that a person has in his religious life that religion is discounted and suspected by right thinking people. A lot of people have for religion merely a mass, or what I might call a mess of emotion, that has no intellectual consistency or dignity about it whatsoever. These people are sometimes inclined to disparage the intellectual as if they had something that was superior to the mind. Religious people like this bring religion into disrepute with thoughtful and educated people. These look askance, and have a right to, at a religion which is made up of a mess of feelings, but which hasn't any intellectual discipline behind it.

If you would get at the reason why a good many cultured and educated people won't have much to do with religion you will find it is because for them religion is identified with ideas that have no intellectual dignity

about them. So you see it is not enough just to have feelings in religion.

Again, other people's religion is composed almost exclusively of the will. They say it isn't necessary to have correct ideas about God, and it isn't necessary to have feelings of dependence upon God. All that is necessary is to go around doing the will of God. If a person visits the fatherless and widows in their affliction, and keeps himself unspotted from the world, he has all the religion one needs.

I am going to speak later about the absolute importance of making the will a primary thing in religion. I am only stopping long enough now to say that if a person has will and nothing else you will find that his religion is not all that it ought to be. For one thing, you will find that as life goes on there is a kind of slowing down of momentum, there is a loss of enthusiasm. St. Paul said that the essence of religion is not to be weary in well-doing. But if a person is going to have will in his religion and nothing else, the chances are he will get tired of doing good. Dr. Parkhurst once remarked that the reason the world does not get good faster is that good people get tired of being good faster than bad people get tired of being bad. I do not think you can find a person whose religion consists exclusively of the will, who at the end of a long life with its disappointments and tragedies can cry out and say as Paul said, "I can do all things." If a person is going to talk like that it is because his religion has something more than just will in it.

Now you see I have sketched the whole theme. In religion you must have all three of these, mind, feeling, and will. Your religion is worthwhile, to my thinking, just in proportion as it has all three in it correlating, coöperating, and working together to produce the essence of a strong, vigorous, religious life.

Having said that, I am speaking this morning on the place of the mind in religion, tomorrow morning on the place of feelings in religion, and on Friday on the place of the will in religion.

### The Mind Has Its Place.

If you have not got your mind on your religion or in your religion something is the matter with it. But a lot of people do not put their minds on their religion and in their religion, and I will give you two reasons for it.

The first reason is because they are too lazy.

It takes courage and effort to put your mind on anything, and it takes a lot of courage and effort to put and keep your mind on your religion.

A great English scientist once said: "There is not one person in 50 in this generation who uses his brains 50 per cent of their capacity."

I am quoting Sir Arthur Keith. He said it of people in general. Some people overwork their body, but I do not think most people are in danger of overworking their brain: and if they are in danger of it I am sure they are not in danger of overworking their brains in their religion.

I am going to ask you to have a religion that you put your brains on and that you keep working your brains on, because if you do not there will be something defective and poor about your resulting religious life. All those whose religion amounts to something put their minds on their religion and put their minds in their religion. I will give you just one illustration.

You will agree with me that the missionaries certainly have put heart and soul into their religion. The really great missionaries have also put their minds in their religion. Our Lord Jesus Christ said, "Thou shalt love the Lord thy God with all thy heart (feelings), with all thy might (will), and with all thy mind." The mind was Jesus' addition to the words that he uttered, because as with other of the great words of Jesus they were quotations from his Bible, the Old Testament. Every word in the desert, when he was tempted of the devil, nearly every word on the cross, all his great sayings were direct or indirect quotations from his Bible. So if you are not loving the Lord your God with your mind you are leaving out the part which Jesus put in. Missionaries do not leave it out.

William Carey was a poor cobbler in England, but a cobbler who loved his Lord with his heart and mind. He put a map of the world in his room, and triumphed over all obstacles and difficulties, and went as the first missionary to India. What Carey did in India is a matter of record, but I am point-

ing out that he loved not only with his heart and soul, but with his mind. Inside of a score of years he had become master of so many of the Indian dialects that he was honored by all of the British scientific societies. Before he died he had succeeded in translating the Bible in whole or in part into 40 different Indian dialects. Do you understand what this means? He had laid the foundations of all future missionary work in India.

When a distinguished Englishman went out to India before Carey died he said a little man with a yellow jacket on came tottering out to meet him, raised up his hands and blessed him: and said that distinguished Englishman:

"His blessing will cling to me like a fragrance as long as I live."

A pure and saintly life, you see, but a life whose religion consisted in the most acute, prolonged, applied loving of God with his mind!

If you will get hold of the reason why some people's religion impresses you whereas other people's religion does not, you will find the reason is that the religion of the person that impresses you has for its background discipline, dignity, and a steady loving of God with the mind.

A reason why some other people do not put their minds on their religion is not because they are lazy, but because they are afraid. They say that if they put their mind on their religion they won't have any religion to put their mind on.

You see their religion consists of certain ideas they have inherited from their fathers and mothers, consecrated by the memories of their homes and childhood. They go to school and college, and they become acquainted with a whole lot of intellectual ideas with which as children they were not familiar. They do not see how they are going to reconcile the intellectual ideas of school with the childlike faith they learned at home and they say:

"If I am going to have any faith at all I must keep my mind off it."

What is a really earnest religious person to do if he finds that his intellectual ideas do not seem to square with his religious faith? My answer is just this: You must be both bold and patient. If you are not one or the other, then your religion is not going to be what it ought to be to you. I have proved this out of my own experience, and I have seen it time and time again in the lives of girls and boys I have known to learn and love. If they are bold, and take every proper intellectual idea that comes to them and apply it courageously to their religious faith, and then if they are patient and wait, in the long run they will have the faith they had when they were children, only ennobled, strengthened, and verified by truths they have learned at school and at college.

Do not be afraid to put your mind on your faith! If you are, however much of a faith you may have it will not be the faith that will do for you what faith ought to do for you. Put your mind right on it boldly, squarely, without flinching, and then be patient, and wait, and you will be rewarded with a faith that is strengthened and upheld by every operation of your mind!

### What Is Its Place?

The mind has its place in our religious life, but what is its place?

I answer, it does not come first. I am treating it first, but it does not come first. The chief difficulty in the religious life of a good many girls and boys I have known is that they put the mind in, but they don't put it in where it belongs. Where does it belong? Well, where did Jesus put it? Did he put it first? He did not. He put it last. He told you that was the last contribution. Take this verse—I might as well call it my text,—just as it stands, and see how Jesus stated it: "Thou shalt love the Lord thy God with all thy heart, with all thy might," and finally, "with all thy mind."

Where do you suppose the mind came in in the evolution of religion itself? The answer is, it did not come first. How do you suppose this world ever came to have a religion? It did not come to have a religion because away back somewhere an aboriginal intellectual genius used a colossal mind and thought it out, and discovered that there is a God, and so handed it down to the world. This world has a religion not because of intellectual processes primarily, but because of a long moral and spiritual struggle. Religion came as the result of a long experience.

People found that this world could not be lived in, that life itself was not livable unless you had a God behind it, an eye that

sees, an ear that hears, and a heart that cares. Religion was the product not of an intellectual curiosity, but the product of a curiosity that had behind it the instinct of self-preservation.

Everyone here has some religion. All right, where did you get it? You did not get it by sitting down and thinking it out. When you grew up to be 14 or 15 years of age you did not sit down and say, "I must have a religion," and use your mind and think it out, so that your unaided mind created your religion. Not at all!

Where did you get the religion you got? You got it from your father and mother. You got it from your home, from your teachers, from your friends, from your church. You grew up in it.

Now what are you going to do with it? Sometimes a boy or girl says, "Unless I can prove this now with my mind I have got to say goodbye to it." I know many who have said that. They have gotten to the age of 17, 18, or 19, and they have said, "Here now is this religion! Unless I can demonstrate it with my mind I have to say goodbye to it." And they take the mind and put it over in the first place. They say:

"Until I have proved God I can't love God, I can't pray to God, I can't have anything to do with God. Until I have intellectually proved the deity of Jesus I can't any longer believe in Jesus as I used to. Until I can prove how I can pray I must stop praying."

They make their mistake right there. Don't you make that mistake! What are you going to do with the religion you have got? Here is what you are going to do with it: You are going to accept it. You are going to say:

"This has come down from the best men and women I have known. This has been passed on to me by my mother, and by my home, and by everything that is sacred to me in life, and I am going to accept it. If ever my mind disproves it, then I am going to say goodbye to it, but until my mind disproves it I am going to practise it, I am going to put my heart and soul into it. I am not going to abandon it merely because I can't prove it myself by a purely intellectual process."

Some honest person says: "Do you think that is right?"

I say: "I do."

"You think I have any right to pray to God before I can prove there is a God?"

I answer: "The only way you will find out that there is a God is by going on praying to him."

"Do you think that a girl should go on reading her Bible until she can prove it is inspired and divine?"

Oh, yes! A girl who abandons her Bible reading because she can't prove to her intellectual satisfaction that the Bible is what she was taught it was may think she is wise, but she is quite mistaken.

"Do you mean to say a girl should keep on going to church if she does not believe everything she hears?"

Why, of course! Do you suppose that when Jesus went into the synagogue he believed everything the rabbis said? But he went to the synagogue every sabbath as was his custom.

Listen to me! The religion that you have got, your Bible, your prayer, your church, accept that as provisionally true! Practise it, put your heart and soul into it, whether you can intellectually prove it or not! Then if the day comes when your mind says absolutely, "I know that it is not true," leave it! But don't you hesitate to live it just because in advance you can't prove it to your intellectual satisfaction to be true! That is only saying, Don't take your mind out of the place where Jesus put it, and put it in the place where Jesus did not put it!

Notice what the speaker is saying! I am only asking you to do with religion what you do with other great ideas. What do I mean? There isn't one of you who hesitates to obey the law of gravity before you study enough physics to prove gravity, or how it operates. You say, "It must be so, and I am going to act as if it were so," and it is a good thing for you that you do. There are a lot of people who fall down in their moral lives because they do not treat religion in the same way.

If I should ask you how many believe in evolution the hands of many of you would go up. If I should ask how many of you have read Darwin's "Origin of the Species," Wallace, or Huxley, and demonstrated to your own intellectual satisfaction that evolution is what the evolutionists say it is, hands would be kept honestly down. Later on perhaps you may go on and intellectually verify it, but you do not hesitate to accept it before you prove it.

Perhaps you know more about an auto-

mobile than I do. I haven't the remotest idea of what makes it go. I do not know what goes on inside my car. I only know that by operating certain keys, switches, and clutches it does go. But I did not hesitate to use it to come from Cambridge to Northfield yesterday. I did not say, "I can't get into it until I prove to myself what makes it go." I wanted to get here, so I came.

Do you know the secret of the radio? Do you know the marvel of the telephone? Did you send a wireless to a friend, and can you prove what made it go? This world is filled with ruling ideas that you accept in living your life, not one of which has been proved by you and demonstrated in advance. Wouldn't you be foolish if you should say, "I can't use any of these things until first with my mind I have proved what does it"?

I am not asking you to do in religion what you do not do in other relationships of life. I am just asking you to do with your religion what you do with other great ideas in this world that have come to you. Accept them as provisionally true at least! Live by them, practise them, enrich your life by them, and then study faithfully, boldly! Bring your mind to bear upon them until you have glorified them, dignified them, ennobled them, and made them everything that they can be!

Is that sensible, or isn't it? Is it not right that we shall love the Lord our God with our mind, but that we shall put our mind just exactly where it belongs?

I have reached the conclusion that if anybody in this world has not got a real religion it is because there is something the matter with him. Either he is over-intellectualized, or he disparages the feelings, or he has isolated the will. For when these three are present, coöperating, working harmoniously together, one gets that peace, that deepest of all possessions, a true, efficient religious life!

(Series to be continued.)

# Second-Hand Religion.

Rev. Harold Cooke Phillips, Cleveland, Ohio.

*We adjure you by the Jesus whom Paul preacheth! Acts 19. 13.*

As students here we are living in a decidedly religious atmosphere. It is one thing, however, to be exposed to religion, and it is another thing to experience it.

As an illustration of this let me remind you of an incident from the New Testament. It was on Paul's second missionary journey that he encountered some wandering Jews, the seven sons of Sceva, a Jewish high priest. They had seen the power of Paul's religion. They therefore took his religious formula, and when they encountered a man possessed with an evil spirit they said:

"We adjure you by the Jesus whom Paul preacheth!"

But nothing happened. The borrowed formula did not work. It never does. They were exposed to a religious influence, but they had no experience of it. "The Jesus whom Paul preacheth" was of no use to them. Nor is he to us. A second-hand religion is impotent.

There is still another illustration which bears upon this theme. You will remember that after the Samaritan woman had met Jesus at the well she went to her village and told her friends about him. We read:

"From that city many of the Samaritans believed on him because of the word of the woman."

Later on these Samaritans came out to see him for themselves. They invited him into their homes and associated with him for two days. Then we read:

"And many more believed because of his own word, and said to the woman, Now we believe, not because of thy speaking, for we have heard for ourselves and know that this is indeed the Saviour of the world!"

From hearing about him they had come to know him.

Now it seems to me that in the Christian world there are just these two types of people. There are some who have a religion that is their own. Through patient effort and a life of discipline, they can say, "I know whom I have believed!" And there are others, like the seven sons of Sceva, who can only speak of "the Jesus whom Paul preacheth." How much of our modern religion is of this latter type! How easy it is for us, like these men, to pick up

in parrot-like fashion some magical formula, hallowed by time and sanctified by use, and then consider ourselves religious! No doubt these men wished Paul well, and even admired him, but they did not share with him his experiences, nor feel with him in his endeavors, nor participate with him in his efforts for God. The most they could say for their religion was that it was the religion Paul was preaching, second-hand.

But there are some things that are no use second-hand, and religion is one of them. Beauty is another. One may sit at home and have some one else who has been out in the cold, crisp air of the autumn, and has come in from the fields with his cheeks aglow with the autumn air, tell him about the gorgeous beauty of autumnal colors or the luring brooklets that play among the trees. But that does not inspire. One can be told about the great works of art that beautify the galleries of the old world, but the inspiration of beauty is never adequately thus conveyed. One must see it. Seeing is not only believing, it is also sharing.

The same is true of music. One hears a great orchestra, or a perfectly trained chorus. Have you ever tried to convey to someone else the inspiration of such an experience? It cannot be done,—the perfect pitch, the delicate shading of tone, the wonderful interpretations, the beautiful tone colorings. One has to hear such things for himself. They cannot be given second-hand. Words cannot impart such experiences.

The same is true of religion. It is like the arts in that one must come to first-hand grips with it himself. I sometimes think that we have heard about religion so much that just that fact makes us think that we actually possess it. But do we?

I have wondered why it was that these men were so willing to borrow their religion. We don't usually prefer second-hand things from choice. The only things that we like second-hand are antiques, or perhaps more accurately, things that may be made to seem as if they were antique. These men, it seems to me, fell into the fatal error into which we all so often fall, namely this,—they saw Paul's religion at work and liked it. They heard him say to these evil spirits, "I adjure you by Jesus," and results came, and they wanted those results. They wanted to share the product of Paul's power without going through the process of his experience. They wanted to step right into the Promised Land without going through the wilderness. That is impossible. They forgot that the mature power of Paul's religious faith was the result of much discipline, involving imprisonments and other hardships.

Such a thing would be as fruitless as if an amateur who enjoyed some great artist should take his instrument, imitate his stage presence, and expect to get the results that he obtains, forgetting that behind that result are years and years of painful practice.

I have wondered if much of our religion is not like that. We take some great expression from Paul or some other apostle and use as a catchword, while we ourselves have not gone through the experience that gave that expression birth.

"I know whom I have believed," said Paul.

Frequently the most that we can honestly say is: "I know that Paul believed."

### Some Unfailing Tests.

Now there are some unfailing tests which distinguish a second-hand faith from one that is vital.

For one thing, a second-hand religion always fails in a crisis.

Such was the experience of these seven sons of Sceva. When the emergency came they called up their magical formula, "The Jesus whom Paul preacheth," but it did not work. The evil spirits said to them:

"Jesus I know, and Paul I know, but you—who are you?"

One of the great functions of religion is that it imparts power to us as we meet the crises of life. Just as it is that the slowly rising tide lifts with irresistible power the boats that are stranded in the mud, so it is that the Christian religion in the life of man provides the power which enables us to triumph over life's handicaps and hardships, and the triumphs have been real. Some people meet the crises of life philosophically. Some people meet them stoically, with heads bloody but unbowed. Others meet them cynically. But real religion helps us to meet life's crises with confidence and hope. Jesus could take the cup and give thanks. The

apostles in prison could sing. John, an exile on the Isle of Patmos, could give to the world a pean of victory. Judson, imprisoned for months in the grime, filth and torture of a Burmese cell, could come through that experience with a spirit undaunted. But no second-hand religion does this. The triumph over such crises of life comes to those whose faith is their own, who can say:

"I know whom I have believed!"

Then, too, a second-hand religion has no future. It never grows. It is never aggressive.

This, too, is seen in the case of these men. They started out to accomplish something, but how long did they last? They used their password, so to speak, "The Jesus whom Paul preacheth," and when that brought no results they could do nothing more. They gave up. They had no reserve. They lost interest. Their religion had no future. It did not last because it had no vital connection with their life.

It may seem strange to think of our religion as a thing of growth, but it is. It is difficult to read the New Testament without seeing that. "I press toward the mark," said Paul. "Be ye therefore perfect!" said the Master. "Greater works than these shall ye do," said he.

Growth in religion has been disappointing. Is it not because religion seems to come to so many of us as a thing of autumnal glory when perchance we should look for it rather in the garb of spring? What we often seek in religion is primarily fruit. I wonder if we ought not rather to seek seeds. There is no future for fruit. The hope of the world lies not in its fruit, but in its seeds.

The generations have left a wonderful deposit of truth for us. Upon the religious tree there are beautiful fruits, matured by the effort and experience of those who have gone before. It is so easy for us to pick them, to live off the fruit that another has grown, and thus not grow ourselves. But wherever the banner of Jesus has gone it has been led always by those who, inspired by what others have done, have gone on with a faith of their own to do even greater things. Our great missionaries,—Morrison who went to China, Carey to India, Livingstone to Africa,—did not go to preach the "Jesus whom Paul preacheth." They went to preach a Christ who was vitally at work in their own life, and that is why their religious experience had a future. How many of us are there who are but carrying along the cold, dead ashes of another's faith!

But once more, a second-hand religion does not endure.

It is just as sure to be swept away as little toy houses built on the sand before the angry sea. "The Jesus whom Paul preacheth" becomes dimmer and dimmer until, like the sight of land to one who sets sail, he is at last lost in the distance.

Every normal student meets a religious crisis at some moment of his experience. All of us start life with borrowed goods. We borrow our political ideas. We are Democrats or Republicans because our parents were. Our social views—or more accurately, prejudices,—we inherit. We also borrow our religion. We start out with the religion of our parents. But when we go to college our intellectual horizons are extended, and like clothes that we outgrow our early religious beliefs no longer fit us. Hence we leave our early religion with our toys in the nursery while we go on living. When rightly conceived, however, religion is not something that we outgrow, but, rather, something that we grow into.

Robert Browning when a lad was "passionately religious." As a mature man he was "undiscourageously religious." But between his youth and his manhood he had difficulty. I was reading recently that under the influence of Shelley he called himself an atheist. He experienced what all of us experience if we are normal, namely, growing pains in the religious life. Goethe said once, "What you have inherited from your fathers you must earn for yourself before you can really call it yours." Hence, many of us are engaged in the task of earning our faith. It is a perfectly normal and necessary task. A small faith that is ours is much better than a large faith that is not. A small reality is better than a big sham. David would have looked more pretentious in Goliath's armor, but he was much more effective with a sling and a stone, because they were his own.

Havelock Ellis in his book, "The Dance of Life," writes a true paragraph when he says: "The man who has never wrestled with his early faith, the faith that he was brought

up with and that yet is not truly his own,—for no faith is our own that we have not arduously won,—has missed not only a moral but an intellectual discipline. The absence of that discipline may mark a man for life and render all his work in the world ineffective. He has missed a training in criticism, in analysis, in open-mindedness, in the resolutely impersonal treatment of personal problems, which no other training can compensate. He is, for the most part, condemned to live in a mental jungle where his arm will soon be too feeble to clear away the growths that enclose him and his eyes too weak to find the light."

People speak of a man losing his religion. I wonder if such a thing is possible? Whenever I hear of someone who has lost his faith the first thought that comes to my mind is: Did he ever have one that was really his in the first place? One may adjust his faith in the light of new knowledge. He may enlarge it. He may give it finer and firmer moorings. But can he lose it if he ever had it? I may be unduly optimistic, but I don't think that one can ever lose anything that he has once really possessed.

I think of some of my friends. Many of them I have not seen or heard from for years, but I have not lost them. They are a part of my life. I could not lose them unless I lost my life.

So much of our religion is like vaccination that does not take. It never has got into the blood stream. It never has become a part of the vital processes of our life. It is artificially stuck on to us. And that kind of borrowed religion simply does not endure. It has nothing on which to live. Such a kind of religion we do lose, and probably do not miss, for we never had it in the first place.

This, then, my friends, is my indictment against the faith whose only credential is "the Jesus whom Paul preacheth." It fails in the crisis. It never grows. It has no future. It wins no battles, and finally, it does not endure. Even the formula eventually leaves us, and "the Jesus whom Paul preacheth" sinks silently away.

### Have We First-Hand Experience?

Have we a first-hand knowledge of or contact with religion? Are we living on borrowed goods, or is our religion our own? We sing these beautiful hymns of the church. Do we know first-hand the One of whom we sing? We come to the church to worship. Is the church just a shadow in which we seek shelter so as to escape the revealing light of Christ's claim? Are we here that in the fellowship of numbers we may be sheltered from the personal, individual call which Christ makes to each of us? May there not be some here who perhaps have never yet stood upon their own feet in matters of religion? Mark this,—the man who never stands upon his feet never walks!

We are, therefore, making the quest for a religion that will be our own. How can we find it?

Let me suggest, for one thing, that religion is more than an intellectual problem!

Perhaps Rev. H. R. L. Sheppard in his book, "The Impatience of a Parson," is extreme, but he writes:

"There are few things in the Christian faith that are of vital importance, and these are not intellectual."

The danger is that having satisfied ourselves that we have thoroughly accommodated our faith to the new light of our age we may feel that we have apprehended. But we have not. Suppose you could assure the average individual that there was absolutely no fatal conflict between science and religion, would men then automatically become religious? Suppose we were sure that psychology has not made prayer a glorious act of self-deception, would men then pray? To reconcile our faith to modern knowledge is a great and important task, but having accomplished that the real task yet remains, which is, "Be ye reconciled to God!"

One must express a deep regret that Christianity is so exhaustively studied but so sparingly lived; that we know so much about it, and yet so little of it; that we so painstakingly explore every nook and cranny of the bypaths, and yet so skilfully avoid the way; that the reality and the truth of him whose supreme and total contribution to the world was life should be sought so much today apart from life rather than in it.

Look with me at this picture! See Jesus standing at the judgment bar of Pilate! Pilate is trying him.

"Art thou the king of the Jews?" Pilate asks.

Jesus stands today at the bar of our judgment. We are trying him.

"Art thou the Son of God? Did you work miracles? Did you rise from the dead? Can you really save the world?"

Now, as we look back at that picture of Jesus at Pilate's judgment bar we see that it was an anachronism. It was not Pilate who was trying Jesus on that memorable day: it was rather Jesus who was passing judgment on Pilate. Why? Because Jesus cannot be tried in Pilate's courtroom any more than he can be tried in ours. He must be tried in life. Christ awaits not the pronouncement of Roman opinion, any more than of our opinion. He awaits the verdict of human experience. Practically every one of the metaphors that Jesus uses to describe his kingdom or his gospel is meaningless apart from its proper element, which is life. "The kingdom of heaven," said he, "is like a seed." What do you do with a seed? Put it in its proper element! Plant it! So with leaven, put it in the meal! So with a talent, invest it! So, too, he referred to himself, "I am the bread of life." What does one do with bread? Eat it! "The water of life"? Drink it! "The light of the world"? Use it to walk by! None of the analogies that Jesus uses to describe his kingdom or his life can fulfil its function apart from its proper element. Coleridge was right when he said:

"Do not talk to me about the evidences of Christianity: try it! It has been 1800 years in existence, and has anyone left a record like the following: 'I have given Christianity a fair trial. I was aware that its promises were made conditionally, but both outwardly and in my inward acts and affections I have performed the duties which it enjoins, yet my assurances of its truth have received no increase. Its promises have not been fulfilled. I repent me of my delusions'?"

When a man says, "Christianity is not true," my answer is:

"How do you know? Have you ever tried it?"

"No," says he, "but I have thought about it. I have thought of the claims of Christ, the program of Jesus, and I know enough of the modern world to know that that program simply will not work in it."

My answer then is: "Christianity brings a greater challenge to you than a challenge simply to your intellect. It is a challenge to your whole life. Do you just think it out, try it out! The life is the light."

I am not dismissing with a gesture the intellectual difficulties which surround religious belief. Nor am I seeking to minimize them. They are present, and they are real. But my point is this, that the answer to our vital questions will never be wholly found simply in the apartness of an intellectual discipline. Phillips Brooks long ago voiced that truth when he said:

"Not from simple brain to simple brain as the reasoning of Euclid comes to its students, but from total character to total character comes the New Testament from God to man."

Even so these answers must be sought in life. God must be found not in seclusion, but in fellowships. Prayer must be tested not simply by arguments about it, but by praying and seeing what happens. Christ must be found in the way of life, by walking it. Dr. Joseph Fort Newton said recently:

"For my own part it becomes every year more difficult to place Christ intellectually and increasingly impossible to do without him practically."

As another has aptly put it: "Many doubts must be worked out rather than thought out."

Jesus once healed a blind man. The enemies of Jesus tried to discredit the incident. They questioned the man concerning Jesus.

"Where is he? What did he to thee? Give God the praise! We know that this man is a sinner."

But the man replied: "Whether he be a sinner or no I know not. One thing I know, that whereas I was blind now I see!"

We may know everything about God, and about Christ, and about prayer; in short, we may know everything about religion. But to stop there is simply to be religiously sophisticated. We do not know religion until we know that one thing, that whereas we were blind now we see. For that there is no substitute. And that comes not from simply being exposed to religion, but rather by seeking to experience it. "The surroundings of a Christian civilization can do nothing for you unless you are doing something to develop the ear that hears and the mind that can understand."

"Light obeyed increaseth light:
Light rejected bringeth night."

# How Far Can a Personality Be Changed?

Rev. James Gordon Gilkey, D. D., Springfield, Mass.

I want to talk this afternoon about a practical subject that seems to have interested greatly the students in my classes at Amherst. The topic is this,—Changing your own personality: Can it be done?

I think it can, and I will explain why I think so.

Have you ever figured out how many direct ancestors you have? Two parents, four grandparents, eight great-grandparents, sixteen great-great grandparents,—and then how the numbers jump! In the tenth generation your ancestors number over a thousand. In the twenty-first generation, only six or seven centuries ago, they exceeded 2,000,000. It happens that six centuries ago the entire population of England, seriously cut down by the Black Death, numbered less than 2,000,000. Thus if we are of pure English stock, and if there have been no intermarriages among our ancestors, we have within ourselves today the commingled traits of all the people living in England in the 14th century.

These traits, fortunately, are not of equal potency in our lives. The cruder qualities of the cutthroat and the highwayman have been somewhat modified. The finer qualities of lords and ladies have, we trust, been made dominant. But all the same here is the amazing conglomeration of our inheritance strains! Is it any wonder there are times when we feel like playing Robin Hood, Falstaff, or even Captain Kidd? Is it surprising that at other times Oliver Cromwell has the ascendancy?

> I am like a stream that flows
> Full of cold springs that arose
> In morning lands on distant hills;
> And down the plain my channel fills
> With melting of forgotten snows.

This explains, in part at least, why people who have poor prospects at first sometimes achieve sudden and unexpected greatness. A fine inheritance, submerged for a time in the stream flowing out of the past, reemerges. A gifted personality develops, and then if outward circumstances are favorable a great career follows.

Dr. Fosdick gives several illustrations. "Shakspere was the son of a bankrupt butcher and a woman who could not write her own name. Beethoven was the child of a confirmed drunkard and a woman who had tuberculosis. Schubert was the offspring of a peasant father and a woman in domestic service. Michael Faraday was born in a loft over a stable, his father an invalid blacksmith and his mother a common drudge."

How do we explain the achievement of these unpromising boys? Circumstance undoubtedly had something to do with their success. Their own hard work must also be reckoned with. But in the final analysis we must recognize genius. And what is genius? Apparently it represents the fine inheritance strains of distant ancestors reemerging in the stream of life and combining into a new and singularly effective form.

It is against this background that you must study your own problem of self-change and self-culture. Your personality is not something solid, fixed and uniform in texture like a stone or a piece of wood. Rather it is something infinitely complex and variable. We might compare it to a hand of cards fortuitously chosen and now loosely held together in a familiar sequence. Each card in the hand represents a particular inheritance—good or bad,—drawn from one of your numerous ancestors. Under normal circumstances the cards retain their present arrangement, with certain familiar (and rather impressive) cards on top. But all of us know from experience how readily the cards can be rearranged, and how quickly the hand can assume a wholly different aspect. In moments of nervous and physical exhaustion our finer qualities seem to vanish utterly. It is as though the high cards were hidden somewhere in the bottom of the pile. In their place low cards—sometimes no better than twos and threes,—stare at us disconcertingly. Then, again, in moments of crisis or sudden inspiration qualities finer than any we thought we had make their appearance. We seem to ourselves and to others better and stronger than anyone dreamed we could be. This is the picture of a human personality,—a bundle of widely differing units capable of infinite rearrangement. Did you ever know into how many

different hands of thirteen cards each the ordinary pack can be dealt? The number is over 635 billion. To be exact it is, as mathematicians have computed, 635,013,559,600. The different traits in your personality are certainly capable of more than one arrangement!

Up to this point this subject is often discussed with school and college students. When I was in Harvard I heard many speakers discuss the subject up to this point.

"Well," one says, "if there are all these units we certainly can rearrange them and make ourselves far more attractive!"

I never heard anybody discuss this particular side of the question. How far can we change our human personality?

I have in my courses at Amherst 60 to 100 boys. I know that each one of those boys is desperately anxious to find himself, locate his finest traits and qualities, and get them on top and make them the dominant elements of his personality.

How far, now, can a personality be changed?

There are three distinct limitations on proposed rearrangements which we should recognize frankly. Perhaps if we continue to use the analogy of a hand of cards we may suggest them more clearly.

### Limitations.

To begin with, we cannot stuff into the hand a new card no matter how much we may want to do so.

If your boy has no ear for music it is impossible to give him one. The precise inheritance you want him to have was omitted from his original make-up, and nothing you can do can put it in. Changing a personality does not mean thrusting into the personality qualities that were originally absent.

The second limitation on our efforts is less obvious but quite as important. We cannot increase the potency of individual traits within a personality.

There was a boy whose father was proprietor of a manufacturing concern in New England. He was an only son, and the father was anxious to pass the business to this boy, who was a musical genius. Back in his family there had been people of great musical ability, and all that fine inheritance seems to have combined in his life. Frankly, he was a musical genius, but curiously he did not have a spark of business ability. His father tried again and again to make a business man out of that musician, but it just could not be done. Today he is teaching music in central New York state, and the family business has gone over to the son-in-law.

The third limitation becomes unhappily clear as we grow older. A time comes in every life when further rearrangements of the personality become almost, if not quite, impossible.

Here, of course, our analogy of the hand of cards breaks down. The cards can be shuffled and rearranged until they wear out. Not so these human selves! After a period of years the personality seems to lose its capacity for radical change, and the arrangement of our inheritance traits becomes fixed and essentially unalterable.

We all know elderly people of whom this is true. They have kept certain qualities—good or bad,—on top for so many years that only a miracle could now effect a change. Similarly other qualities have been buried so long and so deep that a resurrection now seems impossible. In the technical language of psychology, the habit-patterns of these people are permanently fixed. In some cases this crystallization of the self takes place in the twenties and early thirties. In other cases the process is delayed till much later. Occasionally we find an individual who can re-weave his habit-patterns at the very end of life.

Any intelligent discussion of the topic before us must begin with a frank admission that there are these three limitations to the process of changing ourselves or other people.

That is why it seems so important to talk frankly with young people in the teens and twenties about this immensely essential task of locating your own best points and bringing them to the top. During the teens and twenties life is still plastic, and personalities can be rebuilt, and new habits established.

Suppose as you think about yourself and your problem you would like much to change your own personality: do not work on somebody else, but begin your work at home! Suppose as you look back in your family—your parents, grandparents and

great-grandparents,—you can locate certain splendid qualities, such as courage, persistence, capacity to keep working in the face of difficulties, resourcefulness, instinctive unselfishness! Suppose you can locate those things, but you can't find them in you! You can be perfectly sure they are there, and your job is to locate them, get them on top, and keep them there.

What is the best way to begin? What is the practical technique of making your own better part dominant?

I would like to put before you four things. You can apply them frankly, and be better off if you do.

Making Your Better Part Dominant.

First, face your own faults and your own problems honestly. Most people lack the courage to do this.

They have heard about the evils of introspection, and they have been told that unless a man believes in himself he can never hope to make other people believe in him. Therefore they avoid all intelligent self-scrutiny, and deliberately cultivate an attitude of unassailable cocksureness.

The men and women in an average congregation, and the minister too, often make this blunder. The church members tell themselves that their outbursts of temper are due to the mean things said and done by the other members of their family. That the real cause is their own lack of self-control never occurs to them. The minister tells himself that the failure of last week's sermon was due to the hypercritical attitude of the congregation. That the fault was due to the minister's hasty and inadequate preparation he seldom admits.

Jesus suggested all this centuries ago in the familiar story of the two men who went up to the Temple to pray. It was the man who was honest with himself, the publican, who cried, "God be merciful to me, a sinner!" who found a way out of his difficulties. In our own day psychiatrists are recommending this same act of self-scrutiny as the beginning of any rational and effective self-culture.

Second, give yourself new interests and objectives!

Why will they help you? Because they will bring new influences to bear on your personality, and those new influences will call out hitherto undetected powers. Repeatedly we find that the only thing some men and women need to precipitate far-reaching changes in the self is a fresh interest, a new goal in life.

One of our ablest social workers gives this instance.

"One of the most difficult problems ever presented to us was that of a woman of fifty who was living with her mother in two dreary rooms. The two women had practically nothing to do, and so few things happened in their tiny world that they fell into the dangerous habit of telling each other all day long how miserably they felt. How could they be rescued from that hopelessly introspective state? We succeeded in persuading the daughter to go to work in an arts-and-crafts shop. There the comings and goings of the customers, the sight of new things, and the steady stream of conversation on every side gave this daughter a wholly new set of interests. She carried all the news home at the end of the day for the vicarious enjoyment of her mother. Within a short time the atmosphere of the home and the disposition of the two women changed noticeably. One day the daughter said to us with a smile:

"'I never realized before that mother and I could find such cheerful things to talk about.'"

Third. As you strive to reorganize your personality never give expression to the traits you have decided to eliminate!

The evil inheritances and less worthy tendencies must be starved into weakness, and finally death. And the way by which we starve them is to refuse—with all the heroism and endurance at our command,—to let them appear at all.

Perhaps a typical conversion story will illustrate our point.

"One night in March 1915 a man who had been pronounced a hopeless drunkard staggered into a Salvation Army meeting in New York. The story of his life was pitiful. He was the child of excellent parents, and during boyhood had been given a fine training in church and Sunday school as well as at home. But in the late teens he began to drink, and before many years his appetite for liquor had the better of him. He tried many treatments and cures, but no one of them did the slightest good. As time went on he sank lower and lower, until he finally

*View of Sage Chapel, Northfield.*

lost not only his work but also his home, his wife, and all his friends. Several times the police saved him from suicide, and on no less than fourteen different occasions he was carried to the alcoholic ward in the city hospital. There he suffered delirium tremens in its worst form, and the doctors pronounced his case hopeless. They reported that some day he would die in a drunken stupor. But nothing of the kind happened. That night in March 1915 he was converted. Something that was said in the Salvation Army meeting swept his evil self out of sight, and lifted into momentary control the finer traits that had been buried ever since boyhood. To one who understands the complexity of a human personality and the variety of our inheritance strains the process is thoroughly intelligible. But what was the practical problem now thrust before this converted drunkard? For the next few weeks and months he must keep his evil traits under unwavering control. One slip, and every gain would be lost."

Why do so many of us remain unimproved from year to year? Not because there is no finer self within. Not because we make no new resolutions. Rather because when the battle between our higher and our lower traits is joined we surrender at some apparently trivial point in the line and then our whole campaign collapses. It does not take much of a man to get a new start in life, but it does take all there is of him.

### Where Does God Come in?

Everything I have said up to this point could have been said to you by a professor of psychology: could not only have been said by him, but said much better.

Where does Christianity come into this? If you are trying to get a new start in life, where does God come in?

"Ask, and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you!"

Sooner or later everyone who has been at grips with himself comes to a time when his strength has to have help from beyond. That is where God comes in. Then comes the added implement of strength that turns our threatened defeat into glorious victory.

How can you get that strength? You try this! The next time you are at the end of your resources, try praying! Not necessarily in the old-fashioned, conventional way, but perhaps in the way a student once described to his professor. He said:

"A long while ago I gave up all conventional ideas about prayer. When I pray now I do not fancy that the course of nature is going to be changed. Now when things are too much for me, when things are black, I go alone by myself, and I bury my face in my hands, and I think hard that God must know all about me, and just by understanding me he will help me, so I try to pull myself together. That for me is prayer."

# Christianity Stated in Four Simple Words.

Robert E. Speer, D. D., New York.

*For I know whom I have believed! 2 Timothy 1. 12.*

One of the most glorious things about Christianity is that it can be stated in such simple terms. Of course, if Christianity is, as we believe it to be, the self-revelation of God there must be infinite depths to it that go far beyond our understanding. Nevertheless what we need to understand can be stated so simply and clearly that anyone can apprehend, and that it is within the reach of the thought of a little child.

Christianity is different in this regard from the other great religions of the world.

We are accustomed to think of Mohammedanism as a simple and elemental religion, and indeed its brief creed is such,—There is no God but God, and Mohammed is the prophet of God; but the moment one steps out of that brief creed into the other four great elements of Islam he finds himself at once bewildered. Not to speak of the Koran, or the pilgrimages, or the almsgiving, consider the prayers! With us Christians prayer is the heart's sincere desire unuttered or expressed, but with Moslems it is an elaborate ritual, and unless one washes his arms and hands just so, unless every posture is precisely taken, unless every word is exactly spoken in its proper place, unless every tiniest detail is faithfully observed, the whole prayer is invalid, and might just as well not have been spoken at all.

Or turn from this to Buddhism! So many think it to be such a simple plain faith, but one finds himself lost at once in a forest of numbers,—the four noble truths, the eightfold noble path, the ten fetters, and a great list of similar numerical modalities.

Come away to Christianity and see how simply and easily it can be expressed! "I know whom I have believed"; "He loved me and gave himself for me." The greatest theologian who ever lived, the strongest mind that ever worked on Christian problems and problems of human life, working under the most luminous guidance ever given to mortals, in these ways was able to explain the great, new, divine faith,—"He loved me, he gave himself for me, I know whom I have believed." And all through the years great minds and souls have been able to put it just as simply.

Martin Luther's favorite verse was what he called "The Little Bible," John 3. 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And there is a lovely story of an old man who lay on his death bed with eyes closed, thinking quietly to himself, when a friend sought to comfort him, and in the effort misquoted.

"I know," said he, "in whom I have believed."

"No!" said the old saint opening his eyes, "I cannot suffer even a preposition to come between me and my Lord. I know whom I have believed!"

It is a great thing to have the gospel thus simply explained, and we are justified again and again, in the midst of the perplexities of our modern world, in resting where St. Paul rested, where Martin Luther rested, resting in the simple childlike sense of the love of God in Jesus Christ our shepherd, our saviour, and our friend.

But we know well the needs of our modern life, and all the requirements of our own minds and hearts drive us to other questions buried in these. Still even so it seems to me Christianity remains simple. One can put in only four simple words pretty much the whole great content of Christian experience and Christian faith. And these four words are prepositions that we do not slip in between us and our Lord, but which make a doorway through which we find him, and he comes near to find and face us.

## "For."

The first is "For": Christ for us.

This is where the Christian religion begins. It begins in the great deeds of God through Jesus Christ and in Jesus Christ for us. No doubt there was a day when this aspect of Christianity may have been over-emphasized to the obscurity of other things. There came from that a contrary reaction, so that most of us grew up in a day when men and women did scant justice to the great objective facts with which Christianity began and on which it rests. But thank God we are coming back to them today! We realize now that Christianity was a deed of God, that our salvation

is a gift of God, and is not achieved by any merit or character of ours. It is something that God did that men could not have done. It is a great deed that God did all alone in our behalf, for us and for all mankind.

It will be well for us as we go out into our time to get this fundamental truth of Christianity clear in our thought and conviction.

Something happened 1900 years ago. There was a great series of redeeming deeds done in human history. Faith did not create those deeds. Unbelief cannot destroy them. They are lodged there in those first Christian years. On the real life and crucifixion and resurrection of our Lord our faith is built and our hope depends.

I had a dear friend who was a professor of philosophy and comparative religion for many years in one of our great American universities. I preserve still one of the last letters he wrote, and occurring in this letter was this sentence:

"One who has had so many years of blessing has no right to complain. One of the most clear and emphatic things in my consciousness is the fact that any hope I may cherish must rest on foundations outside myself. I have no complacency in the record of my life. From my present standpoint I see more clearly than ever before the absolute need of a vicarious salvation. I shall go down to the tomb resting in this alone."

What Christ Jesus did for us is the first great fact of Christianity. There is an old Welsh evangelistic hymn which tells us what he did:

"Oh, listen to our wondrous story!
Counted once among the lost,
Yet One came down from heaven's glory,
Saving us at awful cost.
What did he do? He died for you!
Where is he now? In heaven, interceding!"

And we are coming back in our day. Less than 10 or 20 years will find us coming back to the old original foundations of what Jesus Christ did and does for us. And if he did this for us, what should we not be ready to do for him?

"With."

Second is the preposition "With."

What a place it fills in the New Testament! It is among the last great words Jesus Christ spoke to his disciples on that mountain in Galilee, about which Mr. Moody used to like to tell. Years ago he was with a group discussing which one of the mountains in the life of our Lord was dearest to them. One spoke up and said the mountain on which the Sermon on the Mount was preached. Another said the Mount of Transfiguration, where he talked with Moses. And when this one and another had spoken:

"No," said Mr. Moody, "I would rather stand with him on that mountain in Galilee where he sent his disciples out to do his work, and he promised to be with them all the days, even unto the end of the world."

Thank God our gospel begins with what Christ did for us long ago, what he does in heaven interceding, what he does now that no one could do but an almighty Saviour like him! But on and beyond what he did for us and with us let us, too, accept the words he spoke there on the mountain in Galilee in all their objective reality. He did not say, "I will be with you if you will fulfil certain conditions." Not so! He simply stated the thing which nothing could alter or destroy, "I am with you all the days, even unto the end of the world!"

For my part, I don't think there is any surer or more indisputable fact in the world than the place Christ has in human life and history. One looks out over the years and the world, and there is nothing plainer than that Christ has been abroad, and is abroad now. The whole history of the world is made up of two great forces; one a downpulling and the other the upward drawing of the ever-present, living Saviour moving with men.

Of course we believe this in the lives of the devout saints and great mystics. We remember the story of St. Ignatius of Antioch, of whom it was said that he walked so consistently with Christ that after his death, when they removed his heart, the name of Jesus was found printed on it in bold letters of gold. It was a parable of the real influence of the Lord upon him, of his companionship with Christ and Christ's companionship with him.

I often recall a vesper talk I heard more than 40 years ago in the old Marquand Chapel at Princeton by Professor Charles A. Young, the greatest astronomer in America. He knew more about the sun than any living man. There were few who had

seen more than he had seen. He was telling us in his simple way, so childlike and gentle, of all that Christ was to him, and then he asked us to sing his favorite hymn. What do you think was the favorite hymn of this man whose eyes had seen more in this universe than those of any other man?

"Jesus, these eyes have never seen that radiant form of thine:
The veil of sense hangs dark between thy blessèd face and mine:
I see thee not, I hear thee not, yet art thou oft with me,
And earth hath ne'er so dear a spot as where I meet with thee!"

I recall a passage in David Livingstone's journals, written in Central Africa on the banks of a river which he intended to cross the following day. He knew savage tribes were waiting on the other side of the river, through which he must pass.

"Tonight," he wrote, though I cannot quote his words from memory, "I feel some tremors of spirit at the prospect of being knocked on the head by savages tomorrow, but should such a man as I fear? I have the word of the most perfect gentleman who ever breathed, 'I am with you alway.' Thank God, I feel quite calm now! I shall cross the river tomorrow without fear."

Thank God for the Christian faith! It includes not only what Christ has done for us, and beyond all help and reach of our strength, but it includes also the presence of that adequate and sufficient Saviour walking with us day by day.

"In."

The third word is one you will find more often still scattered all over the pages of the New Testament, "In": "In" Christ, and Christ "in" us.

We never take these words in the fulness of the simple meaning in which those men took them in the beginning. They opened the doors of their hearts and let Christ in. They would write as though it were a reality. Christ stood before the door and asked to be allowed to come in. If we are asked whether we believe that there is a possibility of being indwelt by another who is willing to come and live in us and work in us, we declare that this is just what we believe.

It was put in a letter which I received not long ago from a doctor in one of our Western states, a man who found his way only slowly and with difficulty into the real experience of Christianity. We were talking one day, and I gave him a book by Dr. Usher written in Turkey. That book was the means of leading him into Christianity as an actual living experience. He wrote:

*Dr. Speer in action.*

"I have learned so much in many ways the last several years. I have gradually awakened to the wonderful possibility of realizing the fact of Paul's presentation of 'Christ in you,' the hope of glory as a possibility for every Christian, as the longed-for hope, the power, the motive force that we need so much today. Christ is a living power within a man, not only a way-shower. This is what I feel we all need, and it seems to me to be the only hope. The little I understand this, the little I practise it, has meant more to me than I ever dreamed. And now, I have a message, however crudely I can express it: I had hoped that it might be God's will for us to return to the East, but I have tried to understand that God has a plan for us, and only if it is his plan for us to go do I want to go. All men are sons of God, and service anywhere can be service to God. I am eagerly anxious to serve where I can be of the greatest use. The book by Dr. Usher which you so kindly lent me in 1918 was the book which opened my eyes to the idea of Christ living in a man actually a possibility."

Can anything be more indisputably a fundamental element of Christianity than that?

Many years ago when I first went to live in New York City, one lonely night, not knowing a soul, I went around the corner to the church of Dr. Deems. Almost all his congregation had faded away. Back of the

fourth or fifth row of pews a curtain had been drawn, and the little handful of worshipers gathered in front of that curtain. I do not remember his sermon but I can remember one of his illustrations.

He was telling of a soldier of Napoleon who had been shot in the breast, and the bullet lodged behind his heart. That was before the days of anesthetics. The surgeons were operating, and they cut in behind this man's heart to see if they could locate the bullet. He looked all the time into the surgeon's eyes as he felt the knife go deeper, and he said:

"Surgeon, if you cut much further you will find the emperor!"

That is where he had him,—inside his heart! If a soldier could carry his emperor there, do you suppose we Christians cannot carry our living, invisible, glorious Lord there? Christ truly may dwell in our hearts, the hope of glory!

"Like."

The last of these four words brings the responsibility of it all gloriously home to all of us and to you who are going out from this school now into the life of the world: Christ for us, with us and in us, and we for Christ and with and in Christ, and last of all Christ "like" us, and we "like" Christ!

That is what the incarnation was. God became like us, and the Christian life is that we should become like God who became like us.

Far away are we from that now! No one would say we walk in his footsteps, following where he went on before. Going with him and letting him walk with us means that day by day we are under that control of his by which he undertakes to change us; displacing all that is unChristlike in us, ruling out all evil and dark, and bringing in us the lovely likeness that is our own true character in him. It will come slowly, never wholly, till at last we awake in his likeness and are satisfied!

Would that we might make our Christian faith thus a reality to us, that we might read our New Testament not as a strange story of something that happened once and can never happen more, but as a picture of what Christ would be and do for and with and in us now! This poor, defeated, discouraged, and hopeless world is just waiting for some such object lesson in life of our Christian gospel. May God give each of us grace to let Christ in and through our lives to feed and lead this hungry and bewildered world!

---

**We hear a great deal** of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part the two races in the South are living side by side in harmony and friendship, and the Negro is making rapid progress in education and the attainment of opportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and coöperation. The best people of the South are determined that the Negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness.—Dr. R. R. Moton of Tuskegee.

---

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21359..$ 2 00 | 21360..$ 4 00 | 21361..$ 2 00 |
| 21362..$ 2 00 | 21364..$ 8 00 | 21365..$ 1 00 |

Mrs. Dan Crawford, Congo Belge, Africa.

21358.....$10 00 21366.....$10 00

I wish to again voice my thanks for the regular coming of the **Record.** I enjoy it greatly, and can only say, God bless those who have made it possible for us missionaries on the far-flung battle line to get it gratis! We wish you and the magazine great success. —Herman Swenson, Kansu, China.

---

Melody, both vocal and instrumental, is for the raising up of men's hearts and the sweetening of their affections toward God.—Hooker.

**Gambling**, by J. B. Culpepper, D. D. Pentecostal Publishing Co., Louisville, Ky. 48 pages. 25 cents.

A direct personal challenge and appeal against what Dr. Culpepper regards as a "monster criminal against God and man." He sees the gambling spirit more rife than ever in society and business, and thunders against it with Bible teaching and everyday arguments and facts. He seeks to awaken you to the evil, then to secure your coöperation in a crusade to check it.

# Prophetic Teaching and Leadership of Judah:

## The Exile and the Restoration.

### September 1, 1929.

### Ezra's Return to Jerusalem.

Ezra 7 and 8. Lesson portion—7. 6-10; 8. 21-23, 31, 32.

An interim of some 78 years occurs between Ezra 6 and 7. The Persians under Darius had been defeated by the Greeks at Marathon, and later under Xerxes (Ahasuerus) they were defeated again at Thermopylæ and Salamis. It is now 458 B. C.

The first return of exiled Jews had run out. Now another leader is raised up, under whom a second group of exiles return, and religious conditions in the homeland are purified.

*"This Ezra," 7. 1-10.*

What a leader he proved to be! He is supposed to have been about 40 at this time. He was a priest, and traced his descent back to Aaron. He was also a scribe, an expert interpreter of the law of Moses. Most important of all, he set his heart upon studying the law for himself, and upon obeying it, and upon teaching it.

Perhaps it was his deeply pious character that awakened in his prepared heart a desire to return to the Holy City and the Temple, the center of Israel's worship. How could he observe the law fully in a strange land? So he makes request of the king. God's hand is upon him, and God's influence is upon the king's heart (7. 27), so his request is granted with a generosity and religious sympathy that are explained perhaps by the fact that King Artaxerxes was son of the Xerxes (Ahasuerus) whose queen was Esther, and whose prime minister was Mordecai.

The expedition is organized. It consists of over 1700 volunteers,—chief men, heads of fathers' houses, priests, Levites and others, making with the women and little ones a caravan of 8000 or more souls. By royal bounty and by gift of the Babylonian Jews they take along much wealth for religious and social reconstruction at Jerusalem, also vessels for the Temple. And most valuable of all, a copy of the Bible in Ezra's hand (7. 14)!

*At the River Ahava, 8. 21-23.*

A pause occurs at the River Ahava. Final preparations for the overland journey are made, especially religious preparations. Be sure to use the map!

There is no more striking instance in the Bible of a wholesale venture of pure faith. Humanly speaking, it was suicidal for a wealthy caravan to risk the desert journey of about 900 miles without an escort, especially if it is true that Ezra knew of some particular enemy and lier-in-wait by the way. "Safety first," but where did safety lie,—in bands of the king's soldiers or in the unseen hosts of God? Ezra had made his boast in God to the king, saying, "The hand of our God is upon all them that seek him, for good; but his power and his wrath is against all them that forsake him." Now that a testing time has come, how can he cast doubt upon God's hand by seeking the king's protection? He is ashamed to do it.

So he is cast back in utter dependence upon God. To insure his guidance and protection he proclaims a season of fasting and prayer. God heard and answered. That tells the whole story, so that the journey of four months can be dismissed in six or seven lines (31, 32).

Was Ezra guilty of presumption? No, he was not that kind. His businesslike arrangements for the journey, his precautions, his prayerfulness, show that he was not foolhardy. Rather, he had real faith in the known character and providence of God, and a fine sensitiveness for God's honor. The occasion was special.

*Lessons and applications.*

Can you see the hand of God in your life?

Adopt no plan that belies your trust in God!

Let your conduct be consistent with your creed, your principles, your profession!

We must not only have a divine promise, but we must plead its execution in any special case.

*Golden Memory Text—The hand of our God is upon all them that seek him, for good! Ezra 8. 22.*

---

### September 8, 1929.

### Nehemiah Rebuilding the Wall of Jerusalem.

Nehemiah 2 to 6. Lesson portion—4. 6, 15-21.

Among the Jews in Chaldea when the book of Nehemiah opens,—say 446 B. C.,—is this man who occupies the confidential post of cupbearer to Artaxerxes. He was no slave: he must have been a favorite courtier, perhaps a responsible minister of state, to be trusted with such a position involving the king's safety.

One day he meets certain Jews just in from Judea, and he inquires about Jerusalem

and the people (c. 1). They give him shocking news. But why should he worry? Like so many Hebrews of today, he had been born and always lived in this foreign land, and was making a success of life. However, with that racial instinct which is even yet strong in Judaism, he had a passionate love for the homeland of his nation. It is this passion which is the flame of Zionism today. And this bad news, says Dr. Parker, was the torch that set on fire a noble life as Nehemiah took the sorrows of Jerusalem upon his heart.

Presently we find him setting out for Jerusalem (c. 2). His object is to rebuild the city wall, that is, to clear away the rubbish and restore the wall where it had been torn down. The foundations of that wall are laid bare today by archeologists.

Almost immediately upon arrival he makes a survey of the ruins—at night, so as not to start suspicion and premature talk. Then he springs the building program upon the people. They respond at once, and the work begins (c. 3).

*Opposition, and how it was met, c. 4.*

It was not easy going. Enemies without and difficulties within were a constant tax upon his resourcefulness as leader. The lesson portion for today picks up the story with the wall built all the way around to half the desired height (6). This measure of success enraged their enemies, who determined to come and fight Jerusalem, to cause a panic, and so hinder progress (7, 8). Meanwhile a sort of strike among the laborers threatened: the work was too hard (10). Jews from outside brought threatening news (12). Nehemiah prayed about it all, increased his guards, and rearranged his forces to best advantage and with the keenest incentives to resist attack while continuing at work, with the result that the enemies' plans collapsed. So vigorously was the work pushed that the wall was finished within 52 days (6. 15)!

That is Nehemiah's greatest claim to distinction. Remember, he brought no new caravan of enthusiastic returning exiles with him! What he did was to inspirit and direct the discouraged and downtrodden Jews then in Jerusalem and vicinity to the completion of the definite task of building the wall, in spite of all opposition and obstacles.

He is a shining example of a successful organizer. He secured effective teamwork in the face of difficulties. All because he was a man of faultless character and consecration, of courage and ability, of self-sacrificing patriotism based on devotion to God, of tact or firmness as occasion demanded. A man of prayer and reliance upon GOD, prayer was his key to every emergency.

*Present-day figurative applications.*

There is not a large city today but there the forces of righteousness need the same sort of inspiring leadership and willing cooperation against the dangers and discouragements by which they are beset.

So in building the Christian wall! All denominations and agencies should work together with a will, each doing its particular bit. Allotment of area and sincere coöperation form the keynote largely in home and foreign mission fields today.

So in building the church wall! All the individuals and all the societies in the church should work together for the common end,—the Sunday school, the young people's and women's and men's societies, etc.

So in building the wall of Christian character! How often it is broken down, at least in spots! Mind, heart, will, the whole man must be put into the task, under God.

Prayer, vigilance, preparedness, hard work, are the fourfold secret of perseverance and ultimate success.

*Golden Memory Text—The people had a mind to work. Nehemiah 4. 6.*

---

## September 15, 1929.
## Teaching the Law of God.

Nehemiah 8.

The walls have been built, the people have a feeling of security. The civil New Year day is approaching, with its special religious celebrations which orthodox Jews still observe every October. A unanimous desire seizes the people to hear the law.

*The first Bible conference, 1-8.*

This is one of the most remarkable gatherings recorded in the Bible, especially when we remember just when it happened. We are familiar with open air meetings for preaching. Here we have an immense open air meeting for Bible reading and exposition!

It was not worked up by any federation, or by the religious leaders. It was a spontaneous outpouring of all the people, men, women and children. "Community Bible study" one calls it.

Such a Bible gathering—it was more than a single meeting,—it was a Bible conference, for it lasted a week or more, and the leaders kept right to their Bible too, without any mention of pedagogy, psychology, pageantry, and other more modern subjects (18),—was a novelty, the first ever held in the world. Doubtless it grew out of the experience of the people in exile, when they were not able to offer the Mosaic sacrifices and fell back on the reading of the law, and prayer, and praise. Finding they could commune with God by these means they worked out the idea of the synagogue; and now, though they are back in the Land, and the Temple is built, they continue the reading and study of the Word under the leadership of the order of scribes.

A century and a half had elapsed since

Jerusalem was laid waste and the national life broken up. During this period the Jews had lived amongst strangers, and had doubtless lost the purity of the Hebrew language, using the Aramaic dialect, so that it was necessary now to explain to them the ancient Hebrew scriptures. That is just what Bible school is for today: to promote the reading of the Bible, and a clear understanding of it, to be followed by obedience thereto.

The platform or "pulpit of wood" has been called the symbol of this new style in public worship. Altar and ritual are not used. The approach is to the mind and heart through intelligence and faith. It is an advance toward spiritual religion. It is also the strengthening of the religion of the Book.

"They worshiped," 6. Bible reading ought to induce worship in the individual's heart and in the Bible school. God is real to us: let us bow before him in adoration and love! He is speaking to us in his Word: let us revere it as such!

The Temple is gone: the pulpit and the Book are with us yet. The simplicity of the gathering has enabled it to be repeated, in principle, again and again around the world.

*Results in life and service, 9-12.*

When an audience comes together with the same eager unanimity of purpose as this, the same attentiveness and reverence, the same patience, there are bound to be responsiveness and results. In this case a threefold result is recorded.

First, weeping. Doubtless under conviction of sin, a sense of having fallen short of the demands of the law now clearly explained.

Next, joy. The leaders did not weep, but pointed out to the people that this was rather a day of holy joy. The passage from heartfelt contrition to grateful joy is short for the understanding soul. The "joy of the Lord" means God-given joy, joy experienced by a soul in fellowship with God.

Then unselfish service. Joy must overflow, and touch others. In the midst of their feasting and mirth they remembered those "for whom nothing is prepared," and sent them "portions."

"Great religious services should end in great festivals," comments Dr. Joseph Parker.

*Golden Memory Text—The opening of thy words giveth light! Psalm 119. 130.*

---

## September 22, 1929.
## Malachi Foretells a New Day.

Malachi 3. 1-12.

Malachi was last of the Old Testament prophets. After him, prophetic silence for 400 years! His book has been called the "sunset book," but it prophesied the coming dawn.

He was a spiritual reformer. The returned exiles, both priests and people, had proved unfaithful to God and the Temple. Social conditions as portrayed in his book were like those in Nehemiah's last chapter. Read the whole book through,—you can do it in eight minutes! Only thus can you get the larger setting of our lesson portion.

The book is largely the words of Jehovah. Six times in today's lesson we have the phrase "Saith Jehovah of hosts." It occurs 25 times in the book, which is chiefly a controversy between God and Israel over definite sins.

A verse by verse exposition may be the best way to convey the meaning to your scholars.

*A new day foretold, 1-6.*

Two messengers are designated. The first is identified with John the Baptist in Matthew 11. 10; Mark 1. 2; Luke 7. 27. The other, the messenger (angel) of the covenant, is Jehovah, identified with Jesus of Nazareth. But not in his first coming only! He did not then come "suddenly," which is characteristic of judgment. Nor was his ministry one of fire and judgment. Dr. Scofield explains it thus:

"Malachi, in common with other Old Testament prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval consequent upon the rejection of the king . . . . The messenger of the covenant is Christ in both of his advents, but with special reference to the events which are to follow his return."

Two classes are under judgment, the priests (3) and the people (5). The latter verse has an Oriental setting, but we recognize Western equivalents under social conditions today.

*Israel has robbed God, 8-12.*

After this parenthesis on the coming of Messiah Malachi voices Jehovah's appeal to Israel to return to him. He is met with a back-answer, "Wherein shall we return? How do we need to come back?" When the sin of robbing (cheating) God is charged against them they ask again, "Wherein . . . . ?" Was Israel blind to its sins, or were they bluffing God?

The specific case of robbery given here is in tithes and offerings. These were God's due under the Mosaic ritual. Malachi was speaking after the Temple had been rebuilt, when the laxity of the people left the priests and Levites, who were dependent for support upon the offerings of the worshipers, short of supplies. This withholding of tithes and offerings brought the threatened curse, for it grew out of unbelief; and blessing could only come with full obedience, which would imply a recovery of belief. Unbelief has the same killing effect upon religious duties today.

Tithing was an ancient device. In this gospel dispensation believers belong to God,

all we are and all we have, and short of that we rob God. A Christian rule of giving enunciated by Paul for the Corinthians was: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." Giving was to be systematic and conscientious. No proportion of income is named, but many believers today find the tithe a convenient fraction to begin with,—not to end with. If all church members brought in their tithes, church treasuries would overflow.

A man's attitude to money is an acid test of his character and piety.

Are we justified in this Christian age in claiming the literal fulfilment of verses 10-12 in spiritual and material blessings? Well, prove God herewith, and see! The sin and promise of this section are primarily national in scope.

What can we do to hasten the fulfilment of Malachi's prophecy in the return of Israel's Messiah, our Saviour and Lord?

*Golden Memory Text—Behold, I send my messenger, and he shall prepare the way before me! Malachi 3. 1.*

---

**September 29, 1929.**

**Review: Significance of the Exile and the Restoration.**

Two centuries of Israel's history are covered in the lessons period of the quarter. The nation has lost its independence, but the race holds firm. A zealous remnant returns to the national homeland. We may assess the significance of this negatively by asking what the world would have missed if Israel had disappeared among the Gentile nations.

The loss of national independence opened a new era. It meant the beginning of the times of the Gentiles. Israel is not even yet a sovereign people, though events are transpiring before our eyes in regard to their return to Palestine that are fulfilling these Old Testament prophecies. What will be the final outcome? God is not yet through with his Chosen People.

God's providence in the exile and restoration is seen in his constant intervention in national history and in the lives of outstanding individuals. Of course only those are enshrined in the Bible who were in the line of God's purposes.

The exile developed a new religious organization of the Jews such as we find in New Testament times, with synagogue and other features. It established the Jews in monotheistic faith, and cured them once for all of idolatrous inclination and practice. The written records of their faith gained in value and esteem, until finally a completed canon was in their hands.

The defeat and exile scattered Israel among all nations. Jews are found over all the earth today. The Jews of the Dispersion were an important element on the Day of Pentecost, and during Paul's missionary journeys.

*Golden Memory Text—The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children! Psalm 103. 17.*

## Mrs. Ida Q. Moulton.

**Being Loyal to Our Work.**

Matthew 16. 21-25; Nehemiah 6. 1-3. September 1, 1929.

The story is told of Ralph Connor (Dr. Charles W. Gordon) that while serving a little mission station in Canada the governor-general and his wife visited the station and invited him to dine with them. To their surprise he courteously declined, saying that he had a previous engagement. Afterward they learned that the previous engagement was a promise to preach for a few miners who rarely heard the gospel.

Workers for Christ often face the question: Lovest thou me more than these? May we follow Dr. Gordon's example!

* * * * *

It is related in "Heroes and Patriots" that one day a friend asked Clara Barton about her first experience as an army nurse.

"You had done no nursing," said he, "you were frail and unused to suffering. How could you bear all you had to see on the battlefields?"

"By forgetting myself utterly," she replied quietly. "That is the only way. You must never think whether you like it or not, but only of what you can do to help."

Her words afford a simple rule and safe guidance for us all in our work for the Master.

* * * * *

We read: "There was once a monk who prayed much that he might have the marks of his Lord upon his hands and feet. A vision was given him in which he was shown

a mark upon the Lord's shoulder left there by bearing his cross on the way to Calvary, which the world had overlooked. Then did the monk learn that he could not have the marks on his hands and feet until first he had the mark upon his shoulder."

Loyalty sometimes calls us to take up the heavy, crushing burdens and bear them quietly and without murmuring.

* * * * *

When Mr. Coolidge became president of the United States his father paid him this tribute:

"When Calvin was a boy on the farm, if I was going away and there was anything I wanted him to do I would tell him: but when I returned I never thought of going to see if he had done it,—I knew it was done."

Loyalty includes obedience to authority in the little things of life as well as in the great. He that is faithful (loyal) in a few things will be made ruler over many things.

---

### What Does Our Church Ask of Us?

Romans 12. 4-8. September 8, 1929.

The headmaster of a school in Scotland said:

"It is an unceasing wonder to me that the church holds its own as it does. Here is a minister! He preaches ten, twenty, thirty or forty years, and never lacks some one to listen. He has little help. It is largely a one-man concern. But look at the places of amusement! See the staff of performers, the equipment, the advertising, and yet often they must change their bill of fare once a week or they will not get an audience. There must be something divine in the church, otherwise it could not continue."

The church asks of us to be filled with the divine life which is the energy of the church.

* * * * *

Some years ago an engineer discovered a new system of petrifying dead bodies, it is said, and claimed that a body so preserved would take the place of a statue. He advocated that famous people be petrified in that way.

Many a church has the appearance of such a museum. The most important thing in any church or other going concern is life. Evangelism brings life into the church, and new workers. Let us seek the abundant life!

* * * * *

Our church asks of us—
**O**—ur voluntary service,
**U**—se of our talents in its task,
**R**—everence in worship,

**C**—hristlike lives,
**H**—armony among its members,
**U**—nceasing prayer,
**R**—esistance against every evil,
**C**—are of the lambs of the flock,
**H**—elp in community uplift,
**A**—ttendance at its services,
**S**—acrifice for its interests,
**K**—nowledge of the Bible,
**S**—tability in Christian character.

---

### Putting God into the Budget.

2 Corinthians 9. 6-8; 1 Corinthians 6. 20.
September 15, 1929.

A wise old German once said:

"I likes to give villingly. Ven I gives villingly it enjoys me so much I gives again!"

God loves a cheerful planner for him as well as a cheerful giver.

He dropped a nickel in the plate,
Then meekly raised his eyes;
Glad the weekly rent was paid
For the mansion in the skies.

Should our mansions in the skies be built of the material we send up, some people's will be small, narrow, hardly worth the space they occupy.

"Let each man do as he has purposed in his heart!" If your heart is in God's keeping this is a good rule for preparing your budget. Give not from the top of your purse, but from the bottom of your heart!

* * * * *

A man was refused admission into a church because he was known not to pay his bills. He asked the pastor if there were no members who did not pay their debts.

"Yes," was the reply, "and that is the reason we will not receive you."

Many a scrimped pastor's family could testify that putting God into the budget so far as it flows into the minister's family would be a godlike act.

* * * * *

A certain poor but godly woman unexpectedly received a legacy of $5000. True to her practice she at once put $500 into her Tenth Box, to be used in God's work.

Three surprises come to tithers. First, we shall be surprised at the amount we have to give. Second, at the joy giving yields. Third, that we did not discover the first and second surprises sooner.

* * * * *

As a brother was going to the city he turned to his invalid sister and said:

"Can I buy anything for you, dear?"

"Nothing, dear! Don't bring anything! But come home as soon as you can!"

How often we have longed to give our heavenly Father service, time, money, but most of all he wants ourselves! Consecrate yourself and all you have to him, and the budget will take care of itself!

## Our Part in Making a Better World.

Matthew 6. 10; 28. 19, 20. September 22, 1929.

"I have in my study a little plaster cast of Atlas with the world on his shoulders," writes Dr. Floyd Tomkins. "His muscles are knit, and there is a strained look on his face as he supports his great burden."

Do you feel your muscles getting taut when you think that world betterment rests upon you just as much as on anyone else?

* * * * *

"Why did the Spanish Armada fail?" is a question once asked the naval cadets.

One replied: "For lack of two ships,—seamanship and marksmanship."

If you were asked why the world is not growing better faster, couldn't you say:

"For lack of better leadership."

Your part, then, in making the world better is to become a trained cadet for Christ.

* * * * *

In Hawthorne's story "Earth's Holocaust" is the tale of men and women, weary of the world, who decided to be rid of its foolishness and fripperies and make an end of them by burning them up. So all useless and silly and evil things were piled high and lighted.

Some reprobates came and were sad to see their business gone. Satan also came, and comforted them saying:

"Be not cast down! There is one thing these wise-acres have forgotten to destroy, —the human heart. Unless they hit upon some trick of purifying that foul thing it will soon be the same old world again!"

The soul of every reform, said Emerson, is the reform of the soul.

* * * * *

Is the world growing better? Read the following quaint and surprising letter!

"To ye aged and beloved Mr. John Higginson,

"There is now at sea a ship called 'Welcome,' which has on board an hundred or more of heretics and malignants called Quakers, with William Penn, who is the chief scamp, at the head of them. The General Court has given secret orders to Master Malachi Huscott of the brig 'Porpoise' to waylay the said 'Welcome' slyly as near the cape of Cod as may be, and make prisoners of the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar; and we shall not only do the Lord good service by punishing the wicked, but we shall make great good for his minister and people.

"Master Huscott feels hopeful, and I will set down the news when the ship comes back.

"Yours in the bowels of Christ,

"Cotton Mather."

---

## How Can the Young People's Organizations in Our Church Work Together?

1 Corinthians 3. 4-9; Romans 12. 10-12. September 29, 1929.

The chief engineer of the Brooklyn Bridge was confined to his bed when it was in process of construction. Day after day looking from his window he saw its piers rise and the spider's web of cables cunningly formed as it had all been planned and held in his mind's eye.

When it was finished some one asked him how it looked to him.

"It is precisely what I expected it to be!" he replied.

Like the bridge the church's organizations for the young should have a complete plan with the eye of the pastor upon it. One suggests for such a plan a Young People's Council, with the pastor as chairman.

* * * * *

Out on a crowded street there was a long line of vehicles, most of them drawn by strong, willing horses, but they were standing still. Why? Because in the forefront there was a lean, weak little balky horse hitched to a buggy a child could have drawn. He wouldn't go or pull, but he did succeed in stopping the whole procession.

A balky church member destroyeth much good and wasteth much time.

* * * * *

A tailor will place a piece of absorbent paper over a grease spot and press down on it with a hot iron. The heat melts the grease, the paper absorbs it, and there is no longer a spot.

Love has been called the great absorbent. It cleans up bad situations in church organizations. If you, my dear young people, have this love absorbent in your heart it will show you how to work together in harmony. We quarrel when we stop loving.

* * * * *

Here is a prayer for all in the service of God in his church:

Give me work to do,
Give me health,
Give me joy in simple things,
Give me an eye for beauty,
A tongue for truth,
A heart that loves,
A mind that reasons,
A sympathy that understands!
Give me neither malice nor envy,
But a true kindness
And a noble common sense!

# SELECTED THOUGHTS FOR THE QUIET HOUR

*Learn a Text a Day.*

## SEPTEMBER, 1929.

SUNDAY, 1st. *I laid me down and slept; I awaked; for the Lord sustained me! Psalm 3. 5.*

Resolve, when you awake, that it shall be to some faithful purpose, and that your renovated powers shall be obedient to him who has renewed them! And throw a glance backward before your eyes are weighed in sleep to see how well you have kept the morning's resolution!—N. L. Frothingham.

MONDAY, 2nd. *As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him! 1 Corinthians 2. 9.*

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—Samuel Rutherford.

TUESDAY, 3rd. *For verily I say unto you . . . . Matthew 5. 18.*

Back of all truth, all life, all action, stands Jesus Christ,—"I say unto you"! We obey not the command only, but the loving Lord who gave the command. It is the personality of God's law that helps us.—Floyd W. Tomkins.

WEDNESDAY, 4th. *And forgive us our sins, . . . . and lead us not into temptation, but deliver us from evil! Luke 11. 4.*

Human life is a constant want, and ought to be a constant prayer.—Osgood.

THURSDAY, 5th. *Serve the Lord with gladness! Psalm 100. 2.*

Teach me to live! No idler let me be,
But in thy service heart and hand employ,
Prepared to do thy bidding cheerfully:
Be this my highest and my holiest joy!

FRIDAY, 6th. *I can do all things through Christ which strengtheneth me! Philippians 4. 13.*

How rarely we hear that note of absolute confidence in the religious life of today! We are more conscious of our weakness than of our strength. It is because we are trying to live the Christian life without the Christian revelations, without the sustaining power of the mighty truths which Christ made known.—J. H. Jowett.

SATURDAY, 7th. *They that feared the Lord spake often one to another. Malachi 3. 16.*

They were not content with individual contact with God and personal spiritual life. They knew the blessing of communion, of converse, of strengthening one another's hands, so they often met for conference and colloquy.—Handley C. G. Moule.

SUNDAY, 8th. *As thy days, so shall thy strength be! Deuteronomy 33. 25.*

Oh, by every tear which God hath wiped from your eyes, by every anxiety which he has soothed, by every fear which he has dispelled, by every want which he has supplied, by every mercy which he has bestowed, strengthen yourselves for all that awaits you through the remainder of your pilgrimage! Look on what is past as well as what is to come, and you will be enabled to say of him in whose hand are your times, his future dealings will be what his former have been, —fulfilments of the promise, "As thy days, so shall thy strength be!"

MONDAY, 9th. *What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Peter 3. 11.*

That is Christianity,—earth's sublimest aspirations, most splendid visions, loveliest dreams, embodied and lived! The Christ-like life is the only power that can subdue the world.—Mark Guy Pearse.

TUESDAY, 10th. *I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. Psalm 121. 1, 2.*

Faith ought so to people all the future with the presence, the guardianship, the love and the faithfulness of God that the soul in her journeyings and searchings should find no cause for anxiety and no ground for fear.

WEDNESDAY, 11th. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all! 2 Corinthians 13. 14.*

Father, in thy mysterious presence kneeling
Fain would our souls feel all thy kindling love,
For we are weak, and need some deep revealing
Of trust and strength and calmness from above!

THURSDAY, 12th. *As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord . . . . the crooked shall be made straight! Luke 3. 4, 5.*

The wavering heart must have a straight path of decision for God and holiness marked out for it. Double-minded men are strangers to the God of truth. My soul, take heed

that thou be in all things honest and true, as in the sight of the heart-searching God! —C. H. Spurgeon.

FRIDAY, 13th. *Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. 1 Peter 2. 9.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Nathaniel Hawthorne.

SATURDAY, 14th. *Moreover, it is required of a steward that a man be found faithful! 1 Corinthians 4. 2.*

In these days there seems to be required more than ordinary firmness and faithfulness, lest we should be ashamed of the gospel of Christ.—Baring.

SUNDAY, 15th. *Worship God! Revelation 22. 9.*

How is one to attain to nearness to God and fellowship with him? The answer is simple: We must give God time to make himself known to us. Believe with your whole heart that just as you present yourself to God as a supplicant, so God presents himself to you as the hearer of prayer! But you cannot realize this except as you give him time and quiet.—Andrew Murray.

MONDAY, 16th. *Hold fast the confidence and the rejoicing of the hope firm unto the end. Hebrews 3. 6.*

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—Samuel Smiles.

TUESDAY, 17th. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.*

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

WEDNESDAY, 18th. *But when he saw the wind boisterous he was afraid, and beginning to sink he cried saying, Lord, save me! Matthew 14. 30.*

Sinking times are praying times. Heaven's great harbor of refuge is All-Prayer. Thousands of weather-beaten vessels have found a haven there. The moment a storm comes on it is wise for us to make for it with all sail.—C. H. Spurgeon.

THURSDAY, 19th. *Quench not the Spirit! 1 Thessalonians 5. 19.*

He wills that I should holy be:
What can withstand his will?
The counsel of his grace in me
He surely will fufil!

FRIDAY, 20th. *I called upon the Lord in distress. The Lord answered me and set me in a large place! Psalm 118. 5.*

We can run away from God so easily; but let the child sicken, let the life tremble, let strength be displaced by weakness, let prosperity flee away and dark adversity settle upon the rooftree, then we say, Where is the fountain of living water, where are the streams that make glad our poor human life? Thus poverty, dearth, drought bring in more believers than are brought in by an abundant harvest and by vineyards purple with luscious grapes.—Joseph Parker.

SATURDAY, 21st. *There failed not ought of any good thing which the Lord had spoken unto the house of Israel: all came to pass! Joshua 21. 45.*

Oh, the peace which a true Christian might possess if he would take God at his word and trust him to make good his promises!

SUNDAY, 22nd. *Have mercy upon me, O God, according to thy lovingkindness! According unto the multitude of thy tender mercies blot out my transgressions! Psalm 51. 1.*

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of his pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed that communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God!—Richard Chenevix Trench.

MONDAY, 23rd. *Wait on the Lord! Be of good courage, and he shall strengthen thine heart! Wait, I say, on the Lord! Psalm 27. 14.*

To those who wait on the Lord there is always given strength adequate to the trials of the day, and there ought to be no anxiety as to the trials of the morrow.

TUESDAY, 24th. *His mother saith unto the servants, Whatsoever he saith unto you, do it! John 2. 5.*

And so we find the supreme guidance which can never fail!—Floyd W. Tomkins.

WEDNESDAY, 25th. *One that . . . . prayed to God alway. Acts 10. 2.*

Constantly look up! Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air! Such is the nature of holiness. A spirit like this will demand the habit of fragmentary prayer for its own holy indulgence, and will demand it with an importunity proportioned to the superincumbent weight of earthly cares.—Austin Phelps.

THURSDAY, 26th. *But God said unto him,*

*Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? Luke 12. 20.*

Make your ground bring forth plentifully, be the best farmer in the neighborhood, be successful in all kinds of business or profession, and if you possibly can rise to the top of the line along which you are working: but all the while hold all these things loosely! Hold them in a spirit of stewardship! Then you will hold them rightly, and when God says, "Let go!" it will be but a step into heaven.—Joseph Parker.

FRIDAY, 27th. *Wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? Exodus 33. 16.*

Moses wanted some sure and evident token which would carry conviction even to hostile minds that they were what they professed to be, the people of God. His own mind was fixed upon such a sign. He had known its value in past days. When God is present it is irresistibly self-evident.

SATURDAY, 28th. *Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God! Romans 12. 2.*

Choose for us, God, nor let our weak preferring
Cheat us of good thou hast for us designed!
Choose for us, God, thy wisdom is unerring,
And we are fools and blind!

SUNDAY, 29th. *For ye are dead, and your life is hid with Christ in God! Colossians 3. 3.*

O Christian, if you would know and worship God aright, seek him and worship him in Christ! And if you seek Christ, seek him and worship him in God! Then you will understand what it is to have your life hid with Christ in God, and you will experience that the fellowship and adoration of Christ are indispensable to the full knowledge of the love and holiness of God.—Andrew Murray.

MONDAY, 30th. *Nevertheless I am continually with thee! Thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Psalm 73. 23, 24.*

This is the Christian's privilege, that he lives in a larger world than other men. He sees things that are hid from their eyes. Behind the chaos of good and bad just about us, behind the seeming defeat of the right, behind disaster and loss and doubt, there stands up to his sight the figure of infinite love controlling all things. Beyond the imperfections of life lies the fulness of heaven!

# BIBLE NOTES FOR DAILY DEVOTIONS

## Green Pastures and Waters of Rest.

### The late Rev. F. B. Meyer, D. D., London.

### SEPTEMBER, 1929

**Sunday, 1st. 1 Peter 3.**

*Fear not their fear, neither be troubled (14)!*

It was a time of real and fiery trial when Peter wrote these words. Persecution was already beginning with the house of God. The first mutterings of the awful storm which was to break in Nero's terrible atrocities were making themselves heard throughout the Roman world. The intention of this epistle, therefore, was to encourage these scattered saints, that they might not be overwhelmed.

Some who read these words may need similar comfort. Remember, beloved fellow believers, that Jesus has suffered! Your Lord and Master has trodden these thorns before you. See, they are flecked with his blood! Would you not desire to be fellow partaker with him in his sorrow, that you may share his glory? It is only in suffering that we can properly identify ourselves with the great anguish of the world, or learn to comfort or pray for others. And probably none know the innermost tenderness and companionship of Jesus like those who daily fill up that which is behind of his sufferings. Besides, their fear is much worse in anticipation than in actual experience. Possibly God delivers his martyrs from those physical tortures which to onlookers might seem unbearable. This has been the testimony of the Armenian refugees. Miss Codrington's story of her experiences in China, and Dr. Baedeker's statement of what he has learned in his wide experience amid the refugees and imprisoned saints in all parts of Europe, support and confirm the same conclusion. Sanctify Jesus Christ in your heart as Lord,

maintain a good conscience, do not be turned aside for fear of man, and when you come to suffer you will find the fire has lost its sting!

**Monday, 2nd. 1 Peter 4.**

*Arm yourselves with the same mind* (1)!

The church was redeemed in a baptism of pain. For her members to suffer, and by suffering to overcome the world, is to fulfil the forecast which Jesus gave when he said, "In the world ye shall have tribulation: be of good cheer, I have overcome the world!" Arm yourselves with this mind! Put on this thought, this resolution, this purpose! Determine that suffering at least shall never daunt you!

The reason for donning this armor.—Here we have no continuing city. In the death of Jesus we suffered in the flesh and ceased from our connection with the world which cast him out: and as suffering is meted out to us we become increasingly convinced that we can have no fellowship with its sins. The pain which the world allots to the followers of Jesus widens the chasm between them and it, pulls down the old nests in which their affections once dwelt, and makes them more determined than ever to follow their Lord.

The choice which this armor involves.—No more the lusts of men, but the will of God. Never again to work the desire of the Gentiles, but to live according to God. Not henceforth to bow before the bondage of evil habit, but with erect and upright gaze to behold the face of Christ. Such is the choice. Will you not now make it at this solemn moment as you stand on this watershed between the two continents, here of the morning, there of the midnight? Follow the king, cost what it may!

The nature of the armor.—It is armor of light, in which Christ's name was encased, and on which all the shafts of man and devil broke into splinters. No weapon that was ever manufactured can prevail against its heavenly temper.

**Tuesday, 3rd. 1 Peter 5.**

*After that ye have suffered a little while* (10, *R. V.*).

Such a little while! In the Epistle to the Hebrews (10. 37, R. V.) it is called a very little while. The late Dr. Gordon loved to read it, "Yet a little while, how little, how little!" which is the literal rendering of the Greek. A little while compared with the eternal years; with the far more exceeding and eternal weight of glory; with the compensations which await us in the home of God! Though our life were one long agony it would seem but as yesterday when it is passed: a dream, or a sleepless watch in the night, when the morning breaks.

There is a limitation to our suffering. It is only for a little while, but every moment has been fixed by the immutable purpose and love of God. The hour of darkness is timed

I hope the Lord will use my contributions. I must be more + more earnest in vain.

G. Vincent

F B Meyer

with an exact measurement. You shall not suffer one moment more than is absolutely necessary for your perfecting of God's glory; and for every moment there is an ample supply of grace.

But remember also that in Christ God has called you to his eternal glory! You heard that call years ago, and have been following it through days of evil and nights of pain. But the gifts and calling of God are without repentance, and he is waiting to fulfil his eternal purpose. What a banquet that will be when God will satisfy the expectations of those whom he has called to partake of it!

And the suffering is being used in ways you little understand to perfect, stablish, and strengthen you. It is from sick chambers and torture rooms that God brings forth his veteran hosts in the day of battle. Think not so much of affliction as of the love of Christ and the blessedness of being like him and with him forever!

## 2 PETER.

**Wednesday, 4th. 2 Peter 1.**

*An entrance shall be ministered unto you abundantly* (11).

There are two ways of entering a port. A ship may come in water-logged and crazy, just kept afloat by continual working at the pumps, or it may enter with every sail set, her pennon floating at the masthead. The latter is what the apostle desires for himself and those whom he addresses. He desired that an entrance abundant should be ministered unto them.

An abundant entrance is really a choral entrance. The idea may be illustrated from the entrance of a Roman conqueror to his city, whence he had been sent out to war. Amid the crowds of spectators the procession climbed slowly to the capitol, while sweet incense was poured on the air and music raised her sweetest and most inspiring strains. Will your entrance into heaven be like that? Will you enter it saved so as by fire, or to receive a reward? Will you come unrecognized and unknown, or be welcomed by scores and hundreds to whom you have been the means of blessing, and who will await you? Will your coming make music right through the home of God? This is the meaning of the choral entrance. It reminds

us of those words of Christ about the friends whom we have made by the right use of money welcoming us into eternal habitations.

The conditions on which that choral welcome will be afforded are clearly enunciated here. Look back to verses 5 and 6 (R. V.)! There the identical word of the choir occurs again, translated "supply." It is as though these eight Christian graces composed the octave choir, and that our diligence in acquiring and cultivating these will be rewarded hereafter by the choral welcome into the eternal kingdom of the Lord Jesus. Wherefore give diligence!

**Thursday, 5th. 2 Peter 2.**

*The Lord knoweth how to deliver the godly* (9).

The following authentic story will best illustrate and enforce this text. I give it as it was given to me by a friend who had verified the circumstances during a visit to Blankenburg.

A godly Lutheran pastor, Sander of Elberfeld, had been compelled to rebuke an evil-liver for some gross sin, and had thereby attracted to himself his malicious hate: and the man vowed to repay him. One night the pastor was called to visit a house that could only be reached by passing over a plank which bridged an impetuous torrent. Nothing seemed easier to his enemy than to conceal himself on the bank till the man of God was returning from the opposite end of the plank, to meet him in the middle, throw him into the deep and turbid stream, leaving it to be surmised that in the darkness he had simply lost his foothold. When, however, from his hiding place he caught sight of the pastor's figure in the dim light he was surprised to see that he was not alone, but accompanied by another. There were two figures advancing toward him across the narrow plank, and he did not dare attempt his murderous deed. And as they passed his hiding place the one whom he did not know cast such a glance toward him as convinced him of the sinfulness of the act he had contemplated, and began a work in his heart which led to his conversion.

When converted, he sought out the pastor to confess to him the murderous intention which had so nearly mastered him, and said:

"It would have been your death had you not been accompanied!"

"What do you mean?" said the other. "I was absolutely alone."

"Nay," said he, "there were two."

Then the pastor knew that God had sent his angel, as he sent him to bring Lot out of Sodom.

**Friday, 6th. 2 Peter 3.**

*One day is with the Lord as a thousand years* (8).

There is no succession of time with God. No past, no future. He dwells in the eternal present, as I AM. As we may look down from a lofty mountain on a stream in the valley beneath, tracing it from its source to its fall into the ocean and feeling that each part of it is equally distant from the spot where we stand, so must time appear to the eternal, who was, and is, and is to come.

One day is as a thousand years. He could do in a single day, if he chose, what he has at other times taken a thousand years to accomplish. Do not say that he will require so long to do this or that,—to restore or convert the Jews, to introduce the millennial age, to undo the effects of the curse and fill the years with blessing! Do not say that he must have as long to make the second heavens and earth as the first! Do not say that the overthrow of the empire of darkness and the conversion of multitudes to God can only be achieved by the processes which are now in vogue! All this could be changed in a moment, in the twinkling of an eye; and between sunrise and sunset God could effect the work of a thousand ordinary years.

A thousand years are as one day. Periods that seem so long to our finite minds are not so to God. A thousand years in our reckoning are but a day in his. You say it is nearly two thousand years ago since Jesus died, or at least that we are in the evening of the second thousand. But in God's reckoning, the cross, the grave, the resurrection, took place in the morning of yesterday. Take wider views of God's horizon! Believe in his mighty march throughout the centuries! He takes up the isles as a very little thing, and the centuries are the beats of the minute hand.

[Note: Dr. Meyer has already commented on 1 John.]

## 2 JOHN.

**Saturday, 7th. 2 John.**

*This is love, that we should walk after his commandments* (6, *R. V.*)!

Here is a solution to many difficulties, and given so easily and naturally by this beloved elder to the elect lady and her children! He had been laying much emphasis on truth and combining truth and love in an exquisite unity. Probably we can never love perfectly till we are perfectly true. If you examine yourself in the feelings of distance and dislike which you have toward some individual it is almost certain that you will come on some want of transparency and sincerity in your dealings with them. It is also the case that if we put away all insincerity and want of consecration as between us and God we shall come to love God more perfectly.

What deep, sweet rhythm of meaning there is in the first three verses of this letter! One reads them over and over again. Oh that that grace, mercy, and peace may be with us from God the Father and from Jesus Christ the Son of the Father in truth and love!

The difficulty that you feel is that you do

not love enough. You would like to love with a strong, undying flame, burning steadily toward Jesus Christ, cleansing you with its heat, constraining you with its love. But perhaps you fail to distinguish between love and the emotion of love. They are not the same. We may love without being directly conscious of love, or being able to estimate its strength and passion. Here is the solution to many of our questionings: they love who obey!

It is recorded of Dr. Chalmers that when a Scottish girl applied to be admitted to the sacrament her testimony was so halting that it seemed as though she must stand back; but as she was leaving his room she turned back and said:

"I canna speak for the Lord Jesus, but I could dee for him!"

## 3 JOHN.

**Sunday, 8th. 3 John.**

*For the sake of the name they went forth (7, R. V.).*

The beloved elder is anxious about some traveling evangelists who had gone forth to visit the churches, and is commending them to the care of Gaius. He was to set them forward in a manner that should be worthy of God. This is a high standard for our entertainment of brethren and strangers withal. It would equally save us from ostentation, since in God there is perfect simplicity. It would pervade our behavior with the most perfect grace. But notice, in respect of these evangelists:

Their motive,—"For the sake of the name." It is not needful to say whose name. There is one name above every name, in which whatever we do is to be done. To teach the meaning hidden in that name, to unfold its sweetness and power, to exert its spell over souls that had never felt its magnetism, to glorify it and make it honored and beloved, this was their one thought and aim. Oh that we were animated by the same gracious motive!

Their delicacy,—they would take nothing of the Gentiles. It seemed to them incongruous to go for alms and maintenance to those who do not love their Lord. Besides, could not he maintain his own servants? They certainly would not have sanctioned the means that modern Christians adopt of getting money from the ungodly.

Their welcome. We ought to welcome all such: and in doing so we may be fellow helpers with them and with the truth. It is a beautiful act to link ourselves with God's honored servants by prayer and sympathy, that we may be counted their fellow helpers and companions.

## JUDE.

**Monday, 9th. Jude.**

*Keep yourselves in the love of God (21)!*

There is a strong current running. If you keep in its main stream it will bear you gently but irresistibly forward; but there are so many side currents that we must be careful not to be swept out of it. You are in it by grace: now keep in it!

Build yourselves on the most holy faith! Build not on your emotions, not on your conceptions of what may be right or wrong, not on your experience, but on the strong and massive outlines of the faith once delivered to the saints (3)! We may well contend for it if it is to yield the foundation of our spiritual upbuilding. In other words, you must come back again and yet again to the teachings of the Word of God, and specially of the life of Jesus.

Pray in the Holy Spirit! Wait at the divine footstool until your prayers are indited by him, and the spring arises from the depths of God! And whensoever you feel the inward movement of God's Spirit, yield to it! He will correct and prune from your prayers all that should not be in them. He will lead you out in intercession for others and for the glory of Christ of which you did not know yourself capable. To pray in the Holy Spirit is to let the Holy Spirit pray in you.

Look for the mercy of our Lord Jesus Christ! Always be on the outlook! Let your soul stand on tiptoe in anticipation of his coming! Let yours be the words of the Canticles, "I sleep, but my heart waketh! It is the voice of my beloved, that knocketh, saying, Open to me, my sister, my love, my undefiled!" The heart that waits for Jesus will not have to wait in vain. And even in the act of waiting it will be kept in the love of God, which is also eternal life.

## REVELATION.

**Tuesday, 10th. Revelation 1.**

*I am the first and the last (11).*

It is true, O Son of God, thou art! The first in order of being and last in the full completeness of thy glory.

First in respect of time, for thou art the everlasting father, father and creator of the ages; and when time shall be no more thou wilt last forever. From everlasting to everlasting thou art God! Thy years shall not fail.

First in respect of creation. Thou wast before all things. Thine was an age prior to the creation of matter. All things were made by thee: and when the heavens and earth that are now have passed away forever, when the elements shall have melted with fervent heat, when the sun shall be burned out and the stars wane, thou wilt still be the last, able to bring into being new heavens and a new earth!

First in the order of redemption. God first loved us. From before the foundation of the world thou wert the lamb slain. Before the foundation of the world we were chosen in thee. First in the love that

resolved to redeem, first in the mystery of thine incarnation, lowest in the depth of thy descent unto death, and in the resurrection through which thou becamest the firstborn among the dead; first to open the way within the veil, to bear our nature risen before the throne, and to inaugurate for man the life of resurrection power.

First in respect to the experience of thine elect. None is to be compared with thee, thou prince of the kings of the earth! Their Alpha, their beginning, the daystar of their hope, the dawn of their life, the origin of all that is good and blessed in their life: whom they take to be their ideal, their goal, their aim, their Omega, their end!

**Wednesday, 11th. Revelation 2.**

*I will give him a white stone* (17).

There is every reason to suppose that this white stone is a diamond, and that it stands for the Urim and Thummim stone which the high priest wore in his breastplate, and which he consulted for the oracles of God. It probably darkened with the divine No, and grew lustrous with Yes.

The believer may have direct knowledge of the will of God. You may have your white stone. If only your heart is right with God you may know his will for your path not only by the pillared cloud of outward circumstances, but by the inner bearing of the heart. By a quick intuition you may know what God's mind is both when you kneel in prayer and when you are called on to act. Only the surface of the inner life must be unruffled and pure! There must be no anxious agitation, no blurring miasma of sin.

Each revelation of God's will carries with it a deeper knowledge of himself. On the Urim stone were engraven the mystic characters of the divine name. On these no eye but Aaron's might rest. So, deep in our heart these revelations of God's nature are given, which are direct and special for each loving and obedient soul. Eye hath not seen nor heart conceived what God says to his children about life and death, and himself, and their relationship, and the glorious future.

Such revelations are in proportion to our overcoming life. If you are perpetually yielding to sin and impurity, and being trodden down by the heel of passion, such communications from the infinite will be rare and indistinct. To him that overcometh, not once for all, but perpetually, shall be made the revelations of God.

**Thursday, 12th. Revelation 3.**

*I will make . . . . a pillar in the temple of my God* (12).

All who lived on the seaboard of Asia Minor were familiar with the vast and beautiful temples, in which Oriental lavishness and Greek art combined to realize the utmost magnificence. Their ruins strew the deserted sites of former cities to this day. The Lord therefore used familiar imagery in this promise. A column hewn from its rocky bed, richly sculptured, and conveyed to the rising temple structure!

Stability. "Shall go no more out." God himself shall establish, strengthen, and settle the soul which trusts him and is willing to follow at all costs where he leads. He will make such a one to be as Jachin or Boaz, the two mighty pillars which Solomon erected in the Temple court, their names signifying establishment and strength. There is no spectacle more inspiring than to behold the steadfastness of the soul that wavers and swerves not, but stands to its post though all nature rocks.

Responsibility. The pillar bears up some part of the structure: and it is Christ's good pleasure to call us to share with him the weight of ministering to his church. As you show yourself true and faithful God will allow you to bear up the common life of his people by ministering comfort, direction, encouragement, to such as could not stand by themselves.

Beauty. The medieval architects and masons took great pleasure in their designs. In many cases each pillar is sculptured as to its capital in its own fashion. There is infinite variety and beauty in the patterns. So Jesus is cutting deep into us the name of his Father and himself, and making us bear new revelations to the world. Do not shrink from the deep cutting of his chisel!

**Friday, 13th. Revelation 4.**

*A door opened in heaven* (1).

You must remember that John was in the isle of Patmos, a lone, rocky, inhospitable prison, for the Word of God and the testimony of Jesus. And yet to him under such circumstances, separated from all the loved ones of Ephesus, debarred from the worship of the church, condemned to the companionship of uncongenial fellow captives, were vouchsafed these visions. For him, also, a door was opened.

We are reminded of Jacob, exiled from his father's house, who laid himself down in a desert place to sleep, and who in his dreams beheld a ladder which united earth with heaven, and at the top God stood.

Not to these only, but to many more, doors have been opened into heaven, when so far as this world was concerned it seemed as though their circumstances were altogether unlikely for such revelations. To prisoners and captives; to constant sufferers, bound by iron chains of pain to sick couches; to lonely pilgrims and wanderers; to women detained from the Lord's house by the demands of home; to domestic servants, missing the blessed opportunities of the sanctuary, how

often has the door been opened in heaven! And what has not nature been to some of us! How often in a country glade the first flower of spring, a bird's warble, a gleam of light checkering the path, has been as a door opened in heaven!

There are conditions. You must know what it is to be in the Spirit. You must be pure in heart and obedient in life. You must be willing to count all things but loss for the excellency of the knowledge of Jesus Christ. Then, when God is all in all to us, when we live, move, and have our being in his favor, to us also will the door be opened.

**Saturday, 14th. Revelation 5.**

*In the midst of the throne stood a Lamb as it had been slain* (6).

It is a marvelous combination, but how reassuring! Not the throne without the Lamb, else sinners dare not venture nigh. Not the Lamb without the throne, or we might question his victory, his omnipotence to succor and save. No, but the throne with the Lamb, the Lamb and the throne, the Lamb in its midst.

How does the Lamb come there? Surely meekness, humility, gentle submissiveness to an irresistible lot are not the virtues that win thrones! Perhaps not in man's world, but they do in God's. In the eternal world the passive virtues are stronger than the active. Sufferers wield more might than wrestlers; to yield is to overcome; to be vanquished is to conquer. It is because he was God's Lamb that he is now God's anointed king, having seven horns for omnipotence, seven eyes for omniscience, and seven spirits sent into all the world for omnipresence.

But see, the marks of suffering, of agony and death, of sacrifice, are stamped upon his flesh! "A Lamb as it had been slain." The redeemed ones that stand around tell the story. He purchased and cleansed them by his blood. He is worthy to fill the throne and rule forever. He who could make himself the supreme sacrifice and offering for the sins of the world is worthy to be the world's king. The angels corroborate their verdict. In concentric rings they stand around the throne in their massed myriads. From ten thousand times ten thousand clear voices the acclamation rings out, Thou art worthy!

Take the scroll of history, of empire, of our lives, O gentle, holy, victorious, mighty Lamb! Break the seals and unroll it page by page! All must be well that passes beneath thy tender and mighty hand.

**Sunday, 15th. Revelation 6.**

*Come* (1)!

The Authorized Version reads, Come and see! The Revised Version, with the majority of Greek MSS., drops the last two words and puts the single word "Come" into the lips of the four living creatures. Indeed, that word rings through the corridors of this book like a clarion. Come, Son of God! Come, according to thy plighted word! Come, for creation travails in pain together until now! Come, restore thine ancient people, and bring in the golden age! Come, take to thyself thy great power, and reign! The time is ripe. Midnight has faded into dawn, and dawn is lightening fast to day.

The ages which are characterized by the bloodless victories of civilization and peace are incomplete without thee. As the white horse issues forth men are not satisfied with the abundance of this world's goods. There is still an unsatisfied yearning which says, Come!

The ages most saturated with blood—the blood of men, shed by the hands of men, where harvests grow rank because the soil has been so richly fertilized by blood and tears,—need thee sorely; and as the red horse comes forth sad Mother Earth, who has received so many mangled bodies to her bosom, bids thee come.

The ages filled with plague, pestilence, and famine, wherein beasts multiply about the homes of men because there is no hand to keep them back since men have perished from the earth, as the livid horses go forth cry, Come!

And listen to the cry of thy martyrs from beneath the altar! Is it not time to arrest the heavy hand of the persecutor and avenge their blood? Then come, and add to all thy other crowns the crown of all the earth!

**Monday, 16th. Revelation 7.**

*The lamb shall guide them unto fountains of waters of life* (17, *R. V.*).

We do not live until we have been born again. The moment of regeneration is the first moment of life. All the years before are as though they had never been. But from the moment we receive the life of the eternal God into our being we begin an endless progression.

The entrance of that life makes us lambs in the flock of the Good Shepherd. We no longer resist, or fight, or boast in things of which we should be ashamed. We become pure, sweet, gentle, lowly, and submissive. We are willing to lay down our lives for others. We follow the way of the cross without murmur or complaint. Every time we eat of that bread and drink of the cup we witness to the world our desire to absorb more and more of the lamblike nature of the Son of God. Hence, it is said, the lamb shall lead, shall shepherd, shall tend us as his flock.

The life which God has implanted yearns for satisfaction. As a parched flock desires the crystal streams that purl over the pebbles, so the flock of God in this life and the next cry out for God, for the living God. Nothing will satisfy God's lambs and sheep but God himself. And this is satisfied in

Jesus. In him the eternal God comes near to us. We follow him without fear.

And in that life there is eternal progression. Jesus leads us from one fountain to another, from one well to the next: always deeper into the heart of heaven, always further toward the center of all things, which is God. We shall always be satisfied, but our capacity will constantly enlarge, and it will become necessary to give us fuller manifestations according to his own promise (John 17. 26, R. V.).

**Tuesday, 17th. Revelation 8.**

*That he should add it unto the prayers of all saints (3).*

Each series of seven, whether of the candlesticks, the seals, the trumpets, or the vials, is introduced by some appropriate and suggestive appearance of Christ. Here, for instance, the seven trumpets are restrained until this inspiring vision of the Redeemer is delineated as an imperishable fresco on the wall of Scripture.

It is not startling that he assumes here the appearance of an angel. This was his frequent guise in the ages which preceded his incarnation. And as to the priestly functions here ascribed to him, they are his habitual practice and wont throughout the present dispensation. He appears in the presence of God on our behalf. He has gone within the veil to make intercession for us. Such a priest becomes us who is a minister of the sanctuary and of the true tabernacle which the Lord has pitched, and not man. And since it is necessary that as high priest he should have somewhat to offer, there is given to him the praises, prayers, and gifts of the saints that he should mingle them with the much incense of his own merit and present them at the golden altar which is before the throne. Whenever we approach God in the name of Jesus we are really appealing to him on the ground of that presentation, of that much incense, and the prevalence of that intercession.

Our prayers appear at times too utterly unworthy to bring to God. How can we dare to believe that they can be acceptable to the Holy God? Granted! It is all true. But never forget the much incense which is added to each petition; and remember that Christ gave himself unto God, and is perpetually giving himself for us an offering and a sacrifice for an odor of a sweet smell.

**Wednesday, 18th. Revelation 9.**

*Only such men as have not the seal of God on their foreheads (4, R. V.).*

This reference carries us back to chapter 7 with its sublime description of the angel ascending from the sunrise, having the seal of the living God. He had cried with a great voice to the four angels to whom it was given to hurt the earth and the sea (7. 3).

The seal of God! Whatever that means in this pictorial or hieroglyphic book we know what it means throughout the epistles. The sealed have no doubt about their personal acceptance with God. They have set their seal to God, and he to them. They realize that they belong to him in bonds of ownership which neither life nor death can dissolve. They bear upon their lives the impression of his image and superscription. They go to and fro about the world under the protecting escort of his high angels, who are commissioned to bring them safely to their father's home. They have been anointed as kings and priests.

What a remarkable inference may be derived from the prohibition of the previous chapter and the immunity accorded to the sealed ones in this! If the hordes of horsemen are withheld from touching the servants of God whom the angel sealed, we may infer, when no such caution is uttered about our lives and no such immunity secured, that God has allowed pain and sorrow and death to hurt us for some sufficient reason, one which we shall be able to appreciate when we stand in his light. If he who has power to withhold the adversary does not withhold it, the assaults which make our frail craft tremble from stem to stern must be his appointment and choice for us, and we must dare to look up into his face and say, It is the Lord: let him do what seemeth him good!

**Thursday, 19th. Revelation 10.**

*Time no longer (6).*

Time is but an incident in the procession of eternity, a wreath of cloud on its expanse, a throb of its pendulum, a drop in its multitudinous ocean. There was a moment when it began: there shall be another of its pause and cessation.

But we may look for this expiration of the time ages without alarm. We have already received the germ of the eternal life which existed before time began and will last when it has fulfilled its course. "The witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life." We are the children of eternity. Our eternal life dates from the moment of our regeneration. We know not how it befell, but we awoke in the time sphere to discover that we were objects of an eternal love, and that we are destined to a life which will outlast the universe of matter. From everlasting to everlasting thou art God; and thou hast made us partakers of thy divine nature, who art, and wast, and art to come!

The margin suggests another rendering, that there should be no longer delay for the finishing of the mystery of God. From times eternal God has been elaborating his secret purpose, which surely must include the overruling of evil for good, the vindication of his permission of evil, and the final restitution of all things. For long that mystery

has remained unfinished. God has not told his deep design. To many questionings he has given no reply. But the moment is at hand when the mystery of God will be finished and the draping veil will be removed. Then, beloved, but not before, you will understand! Then you shall see the end from the beginning, and in God's light see light!

**Friday, 20th. Revelation 11.**

*There was seen in his temple the ark of his covenant (19, R. V.).*

We are constantly encountering evidences that the Bible is one. Its writers are as various in their styles and characteristics as their respective ages, but they keep striking the same notes and making allusion to the same objects. We have not heard of the ark for centuries. Now we suddenly meet with it in a description of the coronation of the Son of man. He has taken his great power and reigned. The kingdoms of the world have become his. The portals of the temple of God have been thrown open, and within is seen the ark of the covenant.

God will never forget his covenant. When once he has pledged himself to a nation or an individual, to Israel or Abraham, or to Christ and his seed, he will infallibly stand to it. All traces of his faithfulness may elude the eye of the earthly watchers, obliterated by the storms of sorrows that sweep the world; the emblems of the covenant may have passed from human custody; and the time may be long; but at the destined hour the parted veil will reveal the ark of the covenant, as though to show that the victory of Christ was the fulfilment of that ancient pledge.

The covenant, which means blessing to God's children, is fraught with terror to his enemies. "There followed lightnings, and voices, and thunders, and an earthquake, and great hail." It was so of old when the ark brought deliverance to Israel but disaster to Philistia. The savor of life and of death; the pillar of cloud that was light and midnight darkness; the "Come, ye blessed" and "Depart, ye cursed,"—these alternatives are presented to us all.

**Saturday, 21st. Revelation 12.**

*They overcame him because of the blood of the Lamb (11).*

The overcoming and casting-out of Satan is the theme of the book. First he overcomes, then he is overcome. Overcome first by Christ, and secondly by those who belong to Christ. Cast out from heaven to the heavenly places or the air, of which as prince he wields the power. Cast out from there into the earth. Cast out thence into the bottomless pit. Cast out thence into the lake of fire. Such are the stages of the overthrow of the adversary of God and man.

Though Satan has no access to the presence of God now that the risen Saviour has entered there by virtue of his own blood, yet he may accuse us to our own conscience:

"I hear the accuser roar
Of ills that I have done:
I know them well, and thousands more:
Jehovah findeth none!"

How are such accusations to be met? By the blood of the Lamb and by the word of our testimony. There is no force so potent as the witness of the saints for truth, purity and spirituality. Oh that there were more of this, by life and lip! Oh that there were more unswerving loyalty to the king, who before Pontius Pilate witnessed a good confession!

For when this is so Satan gives back. The darkness cannot withstand the light. Victory is assured to those who love not their life unto the death in their steadfast obedience to the truth. Then the fruit of the tree of life, immunity from the second death, the hidden manna, the white stone, the morning star, the confession before the angels of God, and the pillar in the temple of eternity!

**Sunday, 22nd. Revelation 13.**

*That no man should be able to buy or to sell save he that hath the mark (17).*

From many hints dropped from time to time by business men it would seem as though the time described in these words is already being inaugurated. Christian men are finding it increasingly difficult to carry on their business without adopting a lower standard than that of the sanctuary. Tradespeople are strongly tempted to adopt two prices, adulterate, or sell beneath their samples. Workmen are hard put to it when association with their fellows threatens to involve them in movements from which in their secret souls they revolt.

Under these circumstances Christians must resolve:

First, that they will not trifle with their conscience, but will dare in all respects to obey the law of Christ. For every one there is an inevitable choice to be made and maintained, whether a clear conscience or a fortune is to hold the first place in their business career. At many a subsequent crisis the decision may be tested, but the peril of reversing it will become always less.

Second, men must be content to bear poverty as part of the cross of Christ. We admire and canonize the martyrs, but are strangely unwilling to face the disgrace of poverty, the dens and caves of the earth, which they endured for principle. Our religion will cost us something, or we may fairly question its vitality and worth. What a man will not suffer for he does not value.

Third, Christian people should teach their children the nobility of frugality, simplicity, and contentment. There would be fewer hearts broken by prodigals if we lived as though Christian life did not consist in our possessions, but in God.

**Monday, 23rd. Revelation 14.**

*The firstfruits unto God and unto the Lamb (4).*

What a word is here! The apostle points to the radiant throng, grouped around Christ as his bodyguard of personal attendants. We had just beheld in the previous chapter the mighty legions mustering under the prince of darkness, and which furnish a strange contrast to this galaxy of strength and beauty. And as we wonder and admire we are told that they are but as the first-fruit sheaf of the mighty harvest to be reaped from the earth. By examining the firstfruit sheaf we are able to tell the nature and quality of all the other sheaves that stand in the harvest field under the golden autumn light. It is by studying the characteristics of these happy and holy spirits that we may learn what we shall be, and what the whole body of the elect shall be one day. Let us consider their number, their character, and their occupation!

Their number. "With him, a hundred and forty-four thousand." But if this vast multitude is only a sheaf, what will not the entire harvest be but a multitude which none shall be able to compute?

Their character. Stamped indelibly with the name of God and of the Lamb; singing a new song, which only redeemed hearts can learn and redeemed lips utter; virgin souls, clad in stainless purity, with no lie in their mouths and no blemish in their lives; purchased from among men to follow the Lamb. Such are they before the throne.

Their occupation. Adoration: they sing a new song. Loyal obedience and companionship: they follow the Lamb whithersoever he goeth. They cannot claim aught to themselves. Their whole story is told in the announcement that they were purchased, —purchased by the blood of the Lamb they love.

**Tuesday, 24th. Revelation 15.**

*Righteous and true are thy ways, thou king of the ages (3, R. V.)!*

This is the scene of the deliverance from Pharaoh on the shores of the Red Sea translated into the imagery and language of eternity. The hosts of God shall emerge ere long from their long oppressions. By suffering they shall conquer. They shall come off victorious from the beast, and from his image, and from the number of his name. Behind them shall be spread out the sea of time, so calm and still, so hushed from all its tumult and storm, that it shall seem to be like sheets of glass; and as the morning of eternity breaks it shall be drenched with fire. Fire here is probably an emblem of the holiness and the judgments of God.

Israel broke into rapturous thanksgiving as the people saw their enemies dead upon the shore. "Sing unto the Lord, for he hath triumphed gloriously!" But those triumphant notes, though chanted by an entire nation, shall be as a whisper compared with that song which shall break in thunder from the saints of all the ages. Those who were brought up under the dispensation of Moses, and the followers of the Lamb in the present dispensation, together with all holy souls who have overcome, shall constitute one vast choir.

But search the song of Moses as you will you will fail to find one note that equals this in sublimity. Here are the saints of God, trained in distinguishing the niceties of righteous and holy government and behavior, enabled from their vantage ground in eternity to survey the entire history of the divine dealings, adoring him as king of the ages and acknowledging that all his ways had been righteous and true. What a confession! What an acknowledgment!

**Wednesday, 25th. Revelation 16.**

*Behold, I come as a thief! Blessed is he that watcheth (15)!*

The second advent will come on men generally suddenly and unexpectedly. When they say, "Peace and Safety," then sudden destruction shall overtake them as travail a woman with child, and they cannot escape. With the rapidity of the lightning flash, with the suddenness of a flood or avalanche, with the surprise of the midnight robber, Christ will come. When men are asleep, when every bolt and fastening refuses admittance, when the streets are still and hushed, behold, the judge will stand before the door!

As Lightfoot suggests, the allusion may be to a Jewish custom in the service of the Temple. Twenty-four wards or companies were appointed night by night to guard the various entrances to the sacred courts. One individual was appointed as captain or marshal over the others, called the "Man of the Mountain of the House of God." His duty was to go around the various gates during the night to see that his subordinates were faithful to their charge. Preceded as he was by men bearing torches, it was expected that each wakeful sentinel should hail his appearance with the password, "Thou Man of the Mountain of the House, peace be unto thee!" If through unwatchfulness and slumber this were neglected the offender was beaten with the staff of office, his garments were burned, and he was branded with shame.

It was in contrast with these slumbering Levites that Jesus pronounces a blessing on his own people who watch and keep their garments, and are saved from the reproach of spiritual nakedness. Let us, therefore, wait for the promise of his coming, looking for and hastening unto the coming of the day of God!

**Thursday, 26th. Revelation 17.**

*Drunken with the blood of the saints and with the blood of the martyrs of Jesus (6).*

Pagan and papal Rome have had to contend with an unbroken line of the witnesses of Jesus. In the words of an exiled Huguenot, "Since the birth of anti-Christianity there have not been wanting those who have cried against its errors and idolatries." They have been called by various names,—Paulicians, Waldenses, Albigenses, Wicliffites, Lollards, Lutherans, Zwinglians, Pietists, and schismatics; but God never left himself without witness. They might all have adopted the symbol and motto of one of them, "A lighted candle in a candlestick," with the words, "The light shineth in darkness."

But how terribly has the vision of the text been verified! Think of the persecutions under the emperors, when the entire empire was filled with fire and sword! Take the single instance of the Empress Theodora, who slaughtered and drowned one hundred thousand of these Paulician Christians. During the 13th, 14th, and 15th centuries Romanism, then in the plenitude of its power, gathered itself for a great, determined and persistent effort to crush out all that opposed its supremacy, and to clear Christendom of heresy. And wherever any revival of true religion took place or any confessors of Christ could be found they were hunted, if possible, to death.

We have not yet resisted unto blood in the strife against the sin and evil of our time. It is not that the world or the professing church loves us better, but probably we are deficient in the spirit that lived in the martyr's breast. O Spirit of the living God, kindle that flame of love again which shall make us willing to suffer the loss of all, even of life, for the sake of Jesus!

**Friday, 27th. Revelation 18.**

*Come forth, my people, out of her (4, R. V.)!*

We cannot be surprised to find that God has people in the midst of Babylon. Probably in the most corrupt days there has always been a remnant of seven thousand who have not bowed the knee or kissed the hand to Baal. It is the presence of true though benighted piety which has perpetuated the existence of organizations which are an offence and a stumbling-block. But their presence in such company cannot be tolerated.

It is often argued that we should stay in the midst of churches and bodies whose sins and follies we deplore, in the hope of saving them for God and man. And such reasoning has a good deal of force in the first stages of declension. A strong protest may arrest error. A vigorous policy may stop the gangrene. But as time advances and the whole body becomes infected and diseased, when the protests have been disregarded and the arguments trampled underfoot, when the majority have clearly taken up their position against the truth, when her sins have reached up to heaven and the plagues are about to befall, there is need for another policy. We have no alternative but to come out and be separate, and not touch the unclean thing. "Let us, therefore, go forth unto him without the camp, bearing his reproach!"

The place from which we can exert the strongest influence for good is not from within, but from without. Lot lost all influence of his life in Sodom, but Abraham from the heights of Mamre was able to exert a mighty influence on its history. Obadiah might hide the prophets of God by fifties in a cave, but Elijah from the Mount of Carmel was able to exterminate the priests of Baal and call back again the people's hearts to God.

**Saturday, 28th. Revelation 19.**

*Blessed are they which are bidden to the marriage supper of the Lamb (9, R. V.)!*

At the epoch described in the text we behold the church of Christ unveiled and visible to heaven and earth. She has laid aside her weeds of sorrow, her ashen garments, her evidences of persecution and rejection, and stands forth a monument of grace, the masterpiece of Christ, the joy of the bridegroom's heart. There will be no churches then, but one church, which will contain within her borders the believing ones of all the churches.

The marriage supper, it has been truly said, is the arrival of that epoch which the redeemed of every age have anticipated. It has been the longed-for day of patriarchs, the glowing prediction of prophets, the burden of songs, the hope of the church, the era for which creation groans and the sons of God pray.

But there must be a present character to fit us for this future felicity. Who are they that are thus called to the marriage supper? They are of every kindred, nation, people and tongue who have accepted the promises and invitations of the everlasting gospel and have washed their robes and made them white in the blood of the Lamb. Let us now pass on that invitation! Let him that heareth say, Come! Let us go forth into the highways and hedges and compel men to come in, that God's feast may be furnished with guests! Let us not be content with the first refusal, or the second, but with eager persistency press on men the urgency of these closing hours of opportunity, remembering that when once the Master of the house has risen up and shut to the door it will be hopeless and impossible to secure an entrance! Now is the accepted time, now is the day of salvation!

**Sunday, 29th. Revelation 20.**

*A great white throne (11).*

Great, because of the great causes that will be decided there; the great destinies that will

impinge; the great God who will sit there; the great eternity which will be decided for good or bad.

White, because of its immaculate purity. Sir Walter Raleigh, involved in a network of malice and unjustly condemned to die, turned from the earthly court in which he had suffered vile insult and cruel wrong to the thought of heaven's unimpeachable truth. Whilst being ferried from Westminster to his dark cell in the Tower, which we visit with hushed footsteps and bated breath, he wrote by lamplight of

"Heaven's bribeless hall,
Where no corrupted voices brawl,
No conscience molten into gold,
No forged accuser bought or sold,
No cause deferred, no vain-spent journey,
For Christ is there, the king's attorney."

A throne, because a king will sit there, the Son of man, the Son of God. What a change is here! He that hung upon the cross in shame shall sit upon the throne in glory. He who stood condemned before the earthly tribunal shall decide the destinies of the race and reveal the principles of the divine government.

But that judgment will not affect those who have fled to the refuge of his wounds. These cannot come into judgment. Let us always distinguish between the judgment of the world spirit, when Jesus died; the judgment of sin on the cross; the judgment which awaits each believer as to the use he has made of his talents and the work he has done in the world; and finally, the last great judgment which has to do with those who have refused the love and light of God, and have voluntarily cast in their lot with Satan.

### Monday, 30th. Revelation 21.

*The sea is no more* (*1, R. V.*).

All through this book we hear the clash of the waves. Throughout there is the voice of many waters. But when there dawns on the eye of the seer the bright and blessed time which is yet to come, when the new heavens and earth appear, this is among the chief attractions of that glorious world that there is no more sea. The sea is a characteristic emblem of this age, but not of the next.

There shall be no more painful mystery. To the Jew there was a double mystery in the sea,—that which lay in its sunless caves and that which lay beyond the rim of the horizon. And because there was mystery there was dread and alarm. We too live on the shores of mystery and float above it with only a plank between it and us. But there we shall know as we are known, our questions answered, our problems solved.

There shall be no more rebellious power. The sea is the emblem of untamed power. Lashed into yeasty foam it drives the great ships before it, and eats into the land. Men cry, Let us break his bands asunder and cast away his cords! But God laughs at them. Remember the motto that England struck on its medal to celebrate the destruction of the Armada: "The Lord blew upon them, and they were scattered." And so shall it be one day when all proud opposition to his will is vanquished.

There shall be no more disquiet and unrest. Life is like a voyage over the sea,—now miles of calm, then days of storm; now monotonous and slow progress, then the awful stress of peril and threatening death. Outside of Christ life is like the troubled sea when it cannot rest, but casts up mud and dirt. But yonder there will be unbroken peace and rest.

### Revelation 22.

*His servants shall serve him, and see his face. His name shall be in their foreheads* (*3, 4*).

These are the three elements in heavenly bliss:

Service. In the disciples' prayer the Lord taught us that the will of God is done there. Not that there is any breach in its perfect rest. Activity there will be, as easy and natural as the play of the bees among the limes or of minnows in the pool. There will be no strain, no effort, no exhaustion. To stay those ministries which the blessed render to him would be intolerable pain. They would be weary with forbearing, and could not stay.

Vision. "They shall see his face." Here, through a glass darkly; there, face to face. Here as when the two walked to Emmaus and knew not their companion, though their burning hearts might have told them the secret; there, as when their eyes were opened and they knew him (though he will not vanish from our sight). Oh, what a glad surprise!

Transfiguration. "His name shall be in their foreheads." The name of God is the totality of the divine perfection and beauty, and the bearing of his name on their foreheads indicates that they are becoming like him whilst they see him as he is.

There the Bible closes its record, finding man in a garden, leaving him in a city; demonstrating that where sin reigned unto death there much more grace reigned through righteousness unto eternal life, giving man a more exalted and blessed lot than Adam enjoyed in the cool of the day in Eden!

## BEGINNING NEXT MONTH!

**Daily Notes on the Gospel according to Luke, with Prayers, by Rev. W. Douglas Mackenzie, D. D., president of the Hartford Seminary Foundation, Hartford, Conn.**

# Our Book Table

*READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!*

### New Studies in Mark.

**Gospel according to Saint Mark (The),** with Introduction and Commentary by A. W. F. Blunt. Oxford University Press, American Branch, New York. 272 pages, illustrated. $1.50.

This volume is in the Clarendon Bible series, whose specialty is to place the findings of archeological and critical study in the hands of Bible students and teachers.

In this case there is first the Introduction of 70 pages, discussing in separate articles how the Gospels came to be written, traditional and internal evidence as to authorship, Mark's Christology, and other such topics. The Revised text comes next, followed by a Commentary of 137 pages. This divides Mark into eight main sections, and gives notes on words and passages as required:

Introduction, 1. 1-13
Beginning of Ministry, 1. 14 to 3. 6
The Twelve, 3. 7 to 6. 13
Leaving Galilee, 6. 14 to 8. 26
The Way of the Cross, 8. 27 to 10. 45
Appeal to Jerusalem, 10. 46 to 13. 37
Passion and Resurrection, 14. 1 to 16. 8
Epilogue, 16. 9-20.

The 34 illustrations are worth the price of the book. They include reproductions of frescoes from early Christian graves, a page of the Codex Sinaiticus, photos of scenes and people taken in Palestine, early paintings, maps, all shedding light upon the text.

A valuable book to have on one's study shelf!

**Life Story of the Lord Jesus as Mark Tells It (The),** by James McConaughy. American Sunday-School Union, Philadelphia. Teacher's edition, 63 pages, 40 cents; student's edition, 46 pages, 25 cents.

A Bible course in 10 lessons intended for 'teen age boys and girls in vacation schools and weekday or Sunday school classes.

Dr. McConaughy divides each lesson into three or more natural divisions according to the Scripture text. His comments supply needed information, and add questions and suggestions to make scholars think and seize the leading points. The aim is to make Lord Jesus live again.

### Church Interests.

**Church Profit-Making: Is It Right? Does it Pay?** by Frederick A. Agar. Fleming H. Revell Co., New York. 87 pages. $1.

To read this book is enough to make one ashamed if one has ever tried to raise money for a church enterprise by sales and other profit-making devices.

Its whole argument and attitude is that money matters in regard to a church are a spiritual affair. Let the believer be properly instructed as to his spiritual responsibility in church money matters, then do his duty before God, and unworthy ways of raising money will not be thought of, nor indeed be "necessary."

By a number of actual cases of money-raising,—serving meals, selling homemade cakes and pies, peddling articles for sale, and so forth, including several quite elaborate projects,—Dr. Agar shows that the church actually violates the law by evading the payment of taxes and licenses while engaged in commercialism, competes unfairly with local merchants, and otherwise places itself in a discreditable position. The same is true, by the way, of raising money for school and other society projects as they do.

One by one he examines a number of arguments advanced in favor of such profit-making, exposing their real character.

He contends that where the whole financial needs of a church are squarely faced, and where the whole membership contributes to the central treasury in a Scriptural way, the results are adequate and far more satisfactory. Note that if a person has no money he would not lay the burden upon such a one of producing any!

**Church Work with Young People,** by Harry Thomas Stock. Pilgrim Press, Boston. 236 pages. $2.

Mr. Stock is student and young people's secretary of the Congregational Education Society. In this position he has had wide personal experience of work among young people, and he has also studied every available book on the subject, judging by the lists of books recommended for further study at the end of each chapter. About everything in the best current theory and practice of young people's work in its widest reaches is included here.

Mr. Stock adopts an eminently sane attitude. He is not a slave to organization or theory, but believes in both Christian and educational liberty to decide on the best in any given case, and to develop it as best suits the local need and opportunity. Surely that attitude cannot be bettered!

### Biblical Themes.

**Authority of the Bible (The),** by C. H. Dodd. Harper and Brothers, New York. 310 pages. $3.

This new book is another of the well printed, carefully written, thoroughly thought out

treatises of which the Library of Constructive Theology is being formed.

The author is not only professor of New Testament Greek at Mansfield College, Oxford, but is also lecturer on the Septuagint. That is, he is a specialist in each of the great fields of strictly biblical scholarship.

A full analytical Table of Contents and three different kinds of indexes afford great convenience to the studious reader.

The style is well-nigh a model of clearness, while statements are carefully guarded and the reasoning is close. There is nothing slipshod about it, nor anything of striving after mere effect: nor yet is it tedious.

The production is a serious attempt to define the place of the Bible in Christianity after what are called "the accepted results" of its literary and historical criticism are taken for granted.

Its method is excellent. The author does not set out with a thesis to prove, though he does set out from certain premises. The reader is carried on to the conclusions by a course of plausible induction. If it is not altogether convincing it is probably because of a fault in the premises rather than of a defect in the process.

The general conclusion, which cannot but be of interest to any at all concerned with the presentation of the claims of Christianity to this present age, is indicated in the following statements taken from a page near the end of the volume:

"Thus the religious authority of the Bible comes home to us primarily in inducing in us a religious attitude and outlook. The use that may be made of the Bible as a source of doctrine is secondary to this. It is, however, by no means unimportant. The reaction against the old dogmatic use of the Scriptures has perhaps in some quarters gone too far."

Whether we can follow the author to his position, or not, he has given an impressive piece of modern apologetic which should command the respect of all schools of thought.—W. O. S.

**Little Sermons from the Pentateuch: Meditations on Texts in the Bible's First Five Books,** by Henry W. Frost. Fleming H. Revell Co., New York. 173 pages. $1.50.

The subtitle expresses the character of the contents. There are 68 sermonettes, mostly of two pages each, on texts that begin with "In the beginning God," and selected occasionally are printed in consecutive order, —16 from Genesis, 16 from Exodus, three from Leviticus, eight from Numbers, and 25 from Deuteronomy.

Dr. Frost has not only a spiritual grasp upon Scripture, but he has also facility in communicating and applying it to others.

**Love's Danger Signal: The Doctrine of Future Retribution,** by John G. Reid. Bible Institute Colportage Association, Chicago. 32 pages. 10 cents.

The teaching of our Lord on the subjects of hell and future retribution are here unfolded in clear fashion and in a restrained, solicitous way. The scoffing and rejection of infidels and others are not ignored, but they are set over against the plain words of Scripture. Is there a hell? What is hell? Where is hell? When is hell? Why is hell? Who go to hell? How may we escape hell? These are among the questions that are sensibly faced and answered. Our obvious responsibility to escape hell and lovingly save others from such doom is emphasized ere the tract closes.

**Necessity of Prayer (The),** by Edward M. Bounds. Fleming H. Revell Co., New York. 144 pages. $1.25.

Four books on aspects of prayer and the prayer life have already come from the late Dr. Bounds' pen. He was not only a student of prayer, but a man of prayer who learned deep truths out of personal experience.

In this volume the relation of prayer to faith, desire, fervency, importunity, character and conduct, obedience, vigilance, the word of God and the house of God, occupy successive chapters.

Dr. Bounds' fervor and insight set his arguments and illustrative cases and exhortations before the reader with such spiritual glow and persuasiveness that one's heart is moved and urged to the necessity and power of prayer in one's own experience.

## Of Missionary Interest.

**Blind Spots: Experiments in the Self-Cure of Race Prejudice,** by Henry Smith Leiper. Friendship Press, New York. 143 pages, illustrated. 60 cents and $1.

The author's own wide experience is perhaps the best advertisement of his fitness to write upon race prejudice. He is son of a home missionary who worked first among the Cherokees and later in the Southern Highlands. After a college and seminary education Mr. Leiper went to China as a missionary. He is now connected with the American Board.

He writes with discernment and conviction. Eight select pictures add weight to his argument.

**Crowded Ways (The),** by Charles Hatch Sears. Missionary Education Movement, New York. 193 pages. 60 cents and $1.

A rounded examination of the growth and mentality of cities; the effect of city life upon a dozen different typical persons; the various forces and influences that play upon the people; all with religious conditions and the church in mind. The author then turns to new and constructive ideas and plans that are now finding birth, developing social welfare and church help, strengthening lay leadership, organizing clubs, and otherwise contributing to physical and spiritual uplift.

Dr. Sears has been general secretary for 25 years of the New York City Baptist Mission Society, and has had wide experience in other directions.

**Pioneers of Goodwill,** by Harold B. Hunting. Friendship Press, New York. 142 pages, illustrated. 75 cents and $1.

Twelve men and women are selected as examples of social pioneers in America, beginning with John Eliot and running down the centuries to Roswell Bates and Arthur Nash. There is wide variety in their aims and careers, in the places where they lived and worked, thus appealing strongly to the attention and interest of young people.

**Rafael and Consuelo,** by Florence Crannell Means and Harriet Louise Fullen. Friendship Press, New York. 137 pages. 75 cents and $1.

Nine stories for primary children about Mexicans in the United States, with background notes, session programs, suggestions to leaders, etc. Supplementary matter contains games, a mother's party, and other useful features.

**Red Men on the Big Horn,** by Coe Hayne. Judson Press, Philadelphia. 123 pages, illustrated. $1.

A tale of Indians and their life in the West beginning in the '70s and carrying the story down to the present. Plenty Crows, otherwise Rev. John Frost (who has Indian blood in his veins), is perhaps the leading character. The warfare of the earlier years merges into substantial mission effort now being done for the Indians.

**Seven Thousand Emeralds,** by Frank Charles Laubach. Friendship Press, New York. 158 pages. 75 cents and $1.

The 7000 emeralds are the 7000 islands that are gathered under the name of the Philippines. The book tells their history. Dr. Laubach is an outstanding missionary to the Philippines, and knows his subject well. The first chapter arrests attention as he narrates the life of José Rizal, a brilliant young Filipino educated in Europe and America, whose murder by Spain in 1896 set a match to revolution which ended in the expulsion of the Spanish.

The later history of missionary effort in the Philippines adds a pleasing and promising ending to the tragedies of the earlier years of Spanish civil and religious cruelty.

**Human Needs and World Christianity,** Francis John McConnell. Friendship Press, New York. 231 pages. 75 cents and $1.50.

Bishop McConnell is unquestionably one of the brainiest of religious leaders today. This book is a proof of it. Its subject is the world mission of Christianity, but it is not a replica of any missionary volume that we know, even though its divisional topics are trite. He thinks around each topic in unusual aspects and applications. He illustrates with data from others and often from his own experiences around the world. Every page gives evidence of forceful thinking and a well stored memory and balanced reasoning powers. If conclusions are not stated so precisely as in a briefer textbook, the reader who has followed the author patiently feels he has a broad-minded and well based understanding of the subject.

The salvation-from-sin aspect of Christianity must be assumed, we suppose, as it receives no emphasis here as it does in the New Testament.

Chapter titles are—Better Health, More Wealth, Sounder Knowledge, Larger Freedom, Closer Fellowship, The Vision of God. All the current missionary problems fall into place under these topics. Bishop McConnell adds to his credit, in addition to his other known qualities, a masterful view of the worldwide redemptive message of Christianity with large social implications.

### Various Themes.

**Carry On!** by David Fulmer Keely. John C. Winston Co., Philadelphia. 167 pages. $1.50.

Short homilies and Bible studies by one who is advertised as a member of the Philadelphia bar and a Presbyterian elder.

The homilies occupy over a hundred pages, and are each from one to two or three pages long. They are heart-to-heart talks on all sorts of topics intended to help in spiritual growth. Lists of verses appropriate to the various topics are given at the end of each article. Then there are a dozen pages of "What Every Christian Should Know" in the Old Testament, and the same in the New Testament,—mostly brief biographical outlines.

**Pictures That Talk,** Series 1 and 2, by E. J. Pace. Bible Institute Colportage Association, Chicago. Each 31 pages, 10 cents.

Reprints of Mr. Pace's religious cartoons that appear in the "Sunday School Times" week by week.

Mr. Pace is an artist, and his drawings bear inspection. He is clever in his illustrations in giving point to the religious message he intends to convey. For every picture has a definite Scriptural message.

The pamphlets are worthy of the widest circulation.

**Troubadour Tales,** by Evaleen Stein. L. C. Page and Co., Boston. 165 pages, illustrated, picture cover. $1.65.

Four tales of troubadour days. Three are placed in France, one in Finland. Tales of troubadours and knights and ladies in royal courts, of peasants and their children in their humbler homes.

If young people of today read such tales we may hope to see more chivalry among them.

**A woman** must have the right attitude in her job toward praise and blame. A hypersensitive person cannot do a large piece of administrative work successfully.

Women may use their minds in respect to praise and blame, but not their hearts. If we can keep an impersonal attitude towards them both, praise and blame are good teachers. There is no place for moods in work. Some people have to produce more than their share of good spirit because some of the rest of us are such voracious consumers of it. Grown women cannot afford to be out of sorts. We dare not go on a spree of bad temper or depression.—Mabel Cratty.

**When you read the Old Testament** you can feel the wistful pathos of those devout souls whose faith, mighty as it is, seems to harbor in its bosom a yearning that is never satisfied. They feel that God has evaded them, eluded and escaped them. . . . .

It was into the midst of that unformed chaos there emerged a figure who for us has become its center and its revelation. In Jesus Christ the unknown has become known, the invisible has become visible, the intangible has become tangible. God was without form: now he took form in Christ, the form of a man. God was the unspoken: now he uttered himself in Christ, the living Word. God was shrouded in darkness: now the darkness gave way to that light that lighteth every man coming into the world. So John says that he beheld his glory, and it was the glory of the only-begotten of the Father, full of grace and truth. So the writer to the Hebrews declares that Christ was the effulgence of God's glory and the expressed image of his person. What is far more to the point, Jesus himself, out of a consciousness clear as crystal and profound as eternity, stood before men and said:

"He that hath seen me hath seen the Father."

To my mind this is the crux of our faith, and it is the starting point for some of the most practical elements of our Christian life. I pause for a moment to note two facts of infinite value: First, we may be sure that we have reached God when we have reached Jesus. Men seek to penetrate to the ultimate of the universe. My friends, we front the ultimate when we front Jesus Christ! As we think our way up to God, do any of us get farther than Jesus? I doubt if any one of us has any other God than Jesus. Analyze your idea of deity! Where did it come from? What is its content? It belongs to one day—1900 years ago, and to one person—the man of Nazareth. I cannot get back of him. I do not need to get back of him. I do not want to get back of him.—John MacNeill.

### The Soiled Collar.

A gentleman spent a considerable time one morning debating with himself as to whether his collar was too soiled to be worn another day. Economy was not to be overlooked in his affairs, yet he did not wish to wear a soiled collar. Finally his wife called out to ask why he was delaying his appearance at the breakfast table, and on hearing the cause she settled the question for him by saying:

"If it's doubtful it's dirty!"

That is the kind of teaching Christ gives to those who hesitate as to their conduct. If you would keep your heart clean, avoid the doubtful! That good wife coined a safe rule for clean living:

"If it's doubtful it's dirty!"—"Advent Herald."

---

My heart, which is full to overflowing, has often been solaced and refreshed by music when sick and weary.—Martin Luther.

I am a devoted lover of music. I give organs to churches or help churches to get organs because I am willing to be responsible for everything the organs say, although I could not be responsible for all that is said from the pulpit.—Andrew Carnegie.

AMONG NEW BOOKS.

**Illustrative Stories for Pulpit and Platform,** by William Melville Curry. Revell. 192 pages. $1.50.

**Immanuel Hymnal.** Macmillan Co., New York. 665 pages. $1.75.

**Man's Social Destiny,** by Charles A. Ellwood. Cokesbury Press, Nashville, Tenn. 219 pages. $2.

**Place of Jesus Christ in Modern Christianity (The),** by John Baillie. Charles Scribner's Sons, New York. 219 pages. $2.

**Power of a Grave (The),** by Edith Harrison Stump. Christopher Publishing Co., Boston, Mass. 78 pages. $1.

**Steeple Jim,** by W. Wyeth Willard. Princeton Publishing House, Princeton, N. J. 301 pages. $2.75.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

EVANGELICAL
SCHOOL OF THEOLOGY

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 | October, 1929 | Number 10

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own, for ye were bought with a price. Glorify God, therefore, in your body! 1 Corinthians 6. 19, 20.

## Religious Thought and Activity: At Home and Abroad

**The population of Palestine** as of March last was officially stated to be 794,517, composed of 557,649 Moslems, 149,555 Jews, 78,463 Christians, and 8850 others.

**In 234 out of 831 rural homes** in Cullman county, Alabama, the Bible was the only book found during a recent visitation by the Bureau of Education. Most of the books in the homes were religious books, and most of the magazines were farm journals.

**Plans** are being formulated for a celebration on April 13, 1930, of the principle of religious freedom as enunciated by Thomas Jefferson, who was born on that day. The commemoration will be known as "Religious Freedom Day," and it is hoped to make it a prominent national event, with President Hoover as a speaker.

**Superior Judge Gemmill of Chicago** has no fear that marriage is in danger in America. Though 5300 divorce actions were filed in Cook county in the first four months of 1929, and 11,482 marriage licenses issued, Judge Gemmill says that 85 per cent of all marriages in that section are successful. He scoffs at the idea that marriage is disintegrating.

**The International Hebrew Christian Alliance** has recently come into possession of a long-looked-for piece of property near Jerusalem which will supply a center for their witness on an adequate scale. The Society for Relief of Persecuted Jews, founded 50 years ago by Christian people to help Jews who suffered persecution in those days, chiefly in Russia, to achieve self-support, has transferred its property, some 11 acres, to the Hebrew Christian Alliance.

The property will be developed for poultry-farming and market-gardening, and in other ways.

**Newly appointed missionaries** of six denominations met in a joint candidate conference at Hartford Seminary last June. The denominations represented were the Baptist, Congregational, Episcopalian, Methodist, Presbyterian and Reformed. Secretaries of the boards were present, and also several missionary preachers and teachers, doctors and nurses home on furlough.

This is a demonstration of Christian union such as is growingly felt to be needful on foreign fields. Young missionaries of different denominations going to the same lands here enjoyed fellowship that must prove beneficial over there. Our denominational divisions find little favor in the growing native churches.

**What effect upon church attendance** and religious life in general has the current mode of spending the weekend?

Before the day of autos and weekend visits and excursions most Christians, young

and old, had the habit of attending church or Sunday-school every Sunday. Nowadays in countless cases the whole family makes Sunday or the weekend an occasion to drive to the seashore or other resort, and church attendance goes by the board. Golf and other forms of recreation draft numbers more, with the same neglect of religious opportunities and duties.

Romanism is not so hard hit by these new developments as Protestantism, for Rome lays the obligation upon its members of attending mass somewhere every Sunday under pain of mortal sin.

**A missionary in India** was addressing a meeting when he was interrupted by hecklers. A man was present who looked like a villager. He listened to the questions and answers. Then he arose and asked permission to speak.

He said that during his wanderings he had come across a torn page which contained a beautiful story. He went on to tell it,—it was the story of the Prodigal Son. The simplicity and pathos of his manner struck to the heart. Evidently he understood the story: he spoke of the tenderness of God, the great Father. As he ended he said:

"This is what my soul needs, and I want you to give me a new book with that story and other stories which will speak to me of the love of God who cares for poor sinners like me!"

**Mr. Leon Tucker,** well known Bible teacher, asked a Hebrew whom he met if he were not interested in the future of his race since they were again to become the greatest nation on earth. The Jew intimated that America was his Zion.

"Will you let me see your right hand?" asked Mr. Tucker.

It was held out.

"It seems to be all right," said Mr. Tucker, and he added, "now will you let me see your tongue?"

The man was reluctant and puzzled, but Mr. Tucker said he was in earnest about it, and the man complied.

"Strange!" said Mr. Tucker. "I thought it would be cleaving to the roof of your mouth."

Then he quoted Psalm 137. 5, 6. The Jew wept, for he was a true Jew, familiar with the Scripture, and he was convicted.

**English Methodism** has recently secured perhaps its earliest still existing shrine. This is a building in Bristol where John Wesley acquired the land in 1739 and erected thereon a "room." This proved too small by 1748, and an enlarged and much altered "room" was built. This still stands, and has been used as a chapel ever since.

Since 1808 it has belonged to the Welsh Calvinistic Methodists, but through the generosity of a London layman it has now been bought back by the English Methodists, and will be restored as far as possible to its original condition.

Wesley's City Road Chapel in London, which has hitherto been venerated as Methodism's oldest shrine, came 30 years later than the Bristol chapel.

It was from this chapel that John Wesley commissioned and sent forth Francis Asbury in 1771 to go to America. Thirteen years later (1784), probably in his living room in this building, John Wesley drew up the document declaring the ecclesiastical freedom and independent authority of Methodism in the United States.

**The Fifth International Congregational Council** will be held at Bournemouth, England, next July. Under the chairmanship of Dr. J. D. Jones as moderator the Council will sit from July 1 to 9. The general topic for discussion is "The Living Church."

The select preacher of the conference sermon is Dr. Jay T. Stocking of the Pilgrim Church, St. Louis. On subsequent days addresses will be given on the Authority of the Church and its Gospel; the Expression of its Life (in Belief, Worship and Sacraments); the Gospel and World Paganism; the Gospel as a World Religion; and the Place of Congregationalism in the Living Church. It is hoped to provide ample time for free discussion of these vital issues.

On July 4 it is expected that an Independence Day banquet will be held. There is a hope of having the prime minister as the guest of honor on this occasion.

The Council consists of 400 members, distributed as follows: United States, 150; British Isles, 150; Canada and Newfoundland, 20; Australasia, 32; South Africa, 10; other countries, 38.

**Celebrating the 1900th anniversary of**

**Pentecost,** the birthday of the church, which will be observed by the churches throughout the world during the coming year, the Commission on Evangelism and Life Service of the Federal Council of Churches, of which Dr. Charles L. Goodell is the secretary, has just announced a co-operating program which includes a campaign of personal evangelism, a church-attendance crusade, a Sunday school drive, the reëstablishment of a family altar in every home, a series of "Upper Room" prayer meetings to be held in churches, homes, shops, offices and stores, and a simultaneous reading of a chapter a day of the Gospel of St. Luke and the Acts of the Apostles.

This program, which will begin this fall and continue through the winter and spring, ending June 8, the day of Pentecost, is the culmination of a series of conferences recently held by the leaders in evangelism of the principal denominations in the United States. Nearly all of the national religious bodies in America have already committed themselves to this observance at their official conferences, assemblies and synods.

The object is to make the coming year one of the greatest in the history of the church in the field of evangelism. It is being suggested that the preaching be done by the pastors themselves through an interchange of their pulpits for given periods of time. Instead of making Easter Sunday, as has been the custom, the climax of the season's work, it is recommended by the commission that next year the day of Pentecost be emphasized, observing the 1900th birthday of the founding of the church.

**Speaking of the conditions** of pastoral and evangelistic work in France, Dr. Charles Merle D'Aubigné commented recently as follows, as quoted in the 83rd annual report of the World's Evangelical Alliance of London for the year 1928-9:

The conditions in which we are pursuing our work in France are rapidly changing. In fact, since the War we have seen in our country a complete transformation in the spiritual and religious realm. The materialistic and agnostic philosophy which with Taine and Renan had reigned supreme during 50 years has been replaced by another infinitely more respectful of the tenets of the Christian faith and mindful of the spiritual nature of man. The Roman Catholic church, which had lost its hold on the mass of the French people, is developing a remarkable activity in all spheres of human enterprise, social, political, scientific, and more than all, literary, and by the zeal of its priests, its work among the young, its schools and colleges, its missions and retreats, the strengthening of its sacramental action, it is endeavoring and has in a great measure succeeded in retrieving the losses it made during the last half century. The working classes and peasantry are still generally indifferent or hostile, but the well-to-do and educated are being won back rapidly to the influence of the church.

This change of atmosphere is naturally affecting our own work. The days are past when mass movements towards Protestantism took place among the Roman Catholic population and ex-priests sought admittance into our Reformed ministry. Our propaganda has to adapt itself to the new conditions, and our enrolment of converts has to be made one by one. But there is no wavering amongst us of the conviction that our duty is to bring the gospel of Jesus Christ to our people. And it is being brought to them, deliberately and perseveringly, by our general evangelistic agencies, the Société Centrale Évangélique, the "Cause," the Mac-All Mission, as well as by the various home mission committees working in connection with our regional synods and presbyteries.

*I am going to live to God, and bring others so to do!*

*—From Francis Asbury's diary written at sea on his voyage from England to America, 1771.*

## A Reminiscence of D. L. Moody:

From the "Christian," London.

Dear Sir,—It was in the Metropolitan Tabernacle, Newington Butts, then universally known as "Spurgeon's Tabernacle," and Moody was conducting a vigorous evangelical campaign, assisted by Ira D. Sankey and a united choir from the various Free churches of London. On the rostrum, so long and honorably associated with the great Puritan preacher were representative ministers of many denominations, and the service had just begun, when my friend and I arrived at the main entrance. The only

place we could find, even standing room, was at the back of the topmost gallery.

Mr. Moody had just uttered a few words, following upon a hymn, preliminary to his main discourse, when from the body of the building a strident voice said:

"Mr. Moody, I want to ask you a question!"

In the painful hush that accompanied the words one felt much as in the pause before a thunder-clap.

Like a flash of lightning came Moody's answer:

"And I don't want to hear it!"

Just on the last word came a voice from a few feet away on our left:

"Mr. Moody, will you pray for me, a poor drunkard?"

Again, with the rapidity of the first answer but with a different message, came the words of the great evangelist:

"Yes, brother, right here and now: let us pray!"

And what a prayer! No measured theological phraseology, but the appeal of a man for his brother man on the brink of ruin to the God and Father of us all.

I had heard Moody many times, but my friend had never been drawn to such gatherings, his views being entirely opposed to revival methods. On leaving the Tabernacle I asked him what he thought of it all. His reply was, practically, an entire ignoring of the preaching, but a hearty compliment to the preacher. "That man is all there! His handling of that incident at the beginning of the meeting proves him of sterling stuff."

And such, indeed, was a true verdict!

Yours, etc.,

A. W. Mackinnon Elliot.

---

## THE QUAKERS SPEAK OUT!

The refusal of citizenship to Madame Schwimmer has occupied much space in the periodicals since the Supreme Court upheld the rejection of her application. In the dissenting opinion of a minority of the court Justice Holmes made a reference to the Quakers. This was accepted as a challenge by the Representative Meeting of the Religious Society of Friends of Philadelphia and Vicinity, who therefore issued an official statement. This says in part:

"The majority opinion of the Supreme Court of the United States in the Rosika Schwimmer case can not be passed unnoticed by the Religious Society of Friends. The views which it expresses concern political and moral principles that have always been of extreme importance to Friends. With due deference to the Supreme Court we feel it right to express ourselves regarding some of the issues involved.

"The majority opinion takes the view that Madame Schwimmer is not qualified to become a citizen of the United States mainly because she holds the conscientious conviction that all war is wrong; because for that reason she would refuse to bear arms in defence of the country; and because she might influence others to take the same view. In the course of the opinion the court disapprovingly refers to those citizens who were conscientious objectors during the World War, and declares that their offences evidenced a want of attachment to the principles of the Constitution.

"The views expressed or implied in the majority opinion seem to us unsuited to a great democratic nation devoted to liberty. They take too little account of the principle that freedom of thought and of conscience are of vital importance both to the citizens and the nation. Does it make a man undesirable as a citizen to have a conscience? Does it make him undesirable if, having a conscience, he regards it as his most authoritative interpreter of God's voice, to be obeyed at all cost and above all else? And is the belief that all war is wrong, and that consequently men should refuse to participate in it, so out of harmony with the moral judgment of mankind and so great a menace to the state that freedom of thought and conscience must be sacrificed at this point? We emphatically believe not.

"Many of the ideals of William Penn lie at the foundation of the Federal Constitution. Is it conceivable that a majority of the Supreme Court would today deny him citizenship because of his conscientious objection to war?"

The Book of Faith and Practice of the above body of Quakers makes this statement regarding war:

"Our conviction that all war is unchristian prevents us from giving military service to the state, but calls us to serve our nation in

*A group of some missionaries of the European Christian Mission in Volhynia, Southeastern Poland.*

other ways, even at the cost of much personal sacrifice. Those who unselfishly devote themselves to the upbuilding of national character, the shaping of righteous policies, or the manifold tasks of civil government are doing work of high value for the kingdom of God."

It is to be remembered that the Kellogg peace pact had not been accepted by the nations at the time the Supreme Court gave the Schwimmer decision. How would it decide a parallel case now?

In this connection it may be added that the American Friends Service Commission of Philadelphia has arranged for a conference of editors of religious publications to meet October 22-24 to consider the two subjects of "Disarmament and Security," one of the fundamental problems of international peace, and "The State and Private Conscience," basic in the conflict of loyalties between Christ and Cæsar. There will be addresses by distinguished speakers, followed by discussions.

---

## A SHORTEST HYMN BOOK.

We are familiar with "shorter" Bibles. Some one suggested in the "Christian World" (London) that it might be well to issue a "Shortest Hymn Book." He discusses the matter in this wise:

I have criticized the bad poetry and out-of-date sentiments of popular hymns as much as anybody, and I still think that any unreality there is in modern church services is largely traceable to the words of the hymns. The "Shortest Hymn book" which I have in mind is a tiny collection of (say) 25 hymns which might be sung without straining the modern worshiper's ideas of sincerity, truth, sense and beauty.

Here, then, is my ruling principle: To the modern man the only mood in which hymn-singing seems normal and natural is the mood of praise. You sing for joy, not for sorrow or anxiety or self-abasement. Sorrow drives men to poetry, but not to lyric poetry.

Hymns of praise, then, are my first choice. I include, by the way, all good carols under this heading, and I will not mention these in my list.

Then I admit what may be called processional hymns, Christian battle-songs, and such songs as pilgrims and comrades may sing to enhearten each other on the dusty road. There is a clear purpose in such hymns as these.

I include such hymns of prayer, or spiritual poems, as express with special beauty aspirations and moods common at times to all worshipers, though not to all worshipers at all times. This is really the great difficulty with hymns of prayer. Hymn No. 666 may be a perfect expression of its author's private mood or experience, and yet 90 per cent of a given congregation may feel it to be an absurdity or an hypocrisy for them to sing it.

Mournful hymns I banish utterly, together with controversial theology, jazz rhythms, and bad poetry. Please note that I say nothing of tunes, and I am omitting the factor of old associations!

By reason of those old associations my selection is sure to hurt somebody, and I apologize in advance. Also let me give my reasons for omitting some great favorites. "Hark, hark, my soul" and "All hail the power" have meters which make the modern side of me uncomfortable. "Jesus, the very thought of thee" is an example of the spiritual poem which is too personal for congregational singing. . . . .

But here is my "Shortest Hymn book"! It opens with the one perfect congregational hymn of praise,—though in form it is a prayer,—followed by 24 hymns selected on the principles I have named. I give the opening phrases:

Our God, our help in ages past
O God of Bethel, by whose hand
All people that on earth do dwell
Abide with me
Rock of Ages
Lead, kindly light
O Lord and Father of mankind
O for a thousand tongues to sing
For the beauty of the earth
Give to our God immortal praise
Jesus lover of my soul
Sun of my soul
The king of love my shepherd is
Come, Holy Ghost, our souls inspire
Awake, my soul, and with the sun
A safe stronghold our God is still
Now thank we all our God
There is a land of pure delight
O love that wilt not let me go
Jesus shall reign where'er the sun
Eternal Father, strong to save
Saviour, again to thy dear name
When I survey the wondrous cross
One Lord there is all lords above
For all the saints who from their labors rest.

All such anthologies, of course, are biased by personal taste. Yet the impersonal merit which I claim for this selection is that none of these hymns is likely to appear sickly, or cheap, or controversial, or intellectually contemptible in the eyes of a modern young person going to church in the coolly critical (not hostile) modern temper. The young person may doubt whether he himself is ever likely to break spontaneously into "Rock of Ages," or experience the submissive mood of "Lead, kindly light," but he will instinctively recognize in these hymns a dignity and sincerity which indicate a real experience and a true expression of it. These hymns may be safely sung in a modern congregation, and worthily offered up as the worship of the heart.—E. H. J.

---

## WHAT ONE BIBLE DID.

Rev. Everett Gill, D. D., Bucarest, Rumania.

During the World War many hundreds of thousands of Bibles were distributed in the armies of Europe. Only the Lord knows how many souls were saved thereby. This is the story of one of these Bibles.

Alek Novak, a young soldier in the Austro-Hungarian army, was given a copy of the Bible, but being a Roman Catholic he did not understand what it was about. A comrade, a Rumanian Baptist, learning of his difficulty gave what help he could, which indeed was not great.

One day Alek was wounded in battle and taken to the hospital, and finally sent home on furlough. He took with him his precious Bible, and soon gathered around him his village friends and read to them the wonderful story which was utterly new to them, creating thereby a veritable sensation. Thus far he had not learned any Christian songs. He had his own ideas of the gospel which were more or less clear, but had not learned how to pray.

Finally the war was over and Alek was free to make further investigations. One day he announced to his mother, with whom he lived, that he was going away for a while in order, as it was quaintly expressed, to "seek God's people." He wished to find out if there were any Christians in his land of Jugoslavia who understood the Bible as he understood it. For, as he saw it, the Roman Catholics taught another religion.

The first group of non-Catholics with whom he became acquainted were the Nazarenes. He remained among them for some time, learning their interpretation of the Scriptures and studying their mode of life.

But not being satisfied with either he moved on.

The second group he came to know were the Blue Cross people, a temperance band or society. He soon found out that temperance, while good enough so far as it goes, is not religion. So he moved on.

At last, after all his journeyings, he found himself among a group of Slovak Christians called Baptists. It did not take long to convince him that his search was over. He had found "God's people" in that fair land of Backa in eastern Jugoslavia over toward Transylvania.

He remained among them for a whole year, working, studying, practising the lovely gospel songs (for he was a musician), learning how to pray, and being taught the way of the Lord more perfectly. In due time he was joyfully baptized, and soon after returned to his home and mother and friends.

Once home he lost no time in telling them all the good things he had learned. He sang and taught them gospel hymns. He prayed and taught them to pray. He read and expounded as best he might the gospel. All of which aroused the wrath of the village priest and fanatics.

About that time word came to the Baptist preacher at Zagreb, the capital of Croatia, that there was a Baptist church ready to be organized up at Makovac, the village near the Hungarian border. He went and found a work of God already accomplished. He examined the group, baptized them, and organized them into a Baptist church.

Alek's mother had been among the first to give her heart to the Lord. She then joyfully gave over and deeded her only piece of land, on which her little home stood, to the Baptists. The thatched cottage was pulled down, and in its place a beautiful chapel was built by the hands of her preacher son and his Baptist and other village friends. This was the second chapel to be built among the Serbo-Croats in Jugoslavia.

The dear old mother lives in one room just back of the chapel, in which she has retained a life-interest. Above her live Alek and his little family. The work of the Lord in the village grows from year to year. The Romanist priest, seeing the zeal of the Baptists, stirred up his people to build a more beautiful church of their own. The gospel spreads to the regions round about, and souls are being converted.

This is the story of what one Bible did.

*A Prayer for Young People.*

*O God, our heavenly Father, in life's morning we come to thee for guidance through its entire day! Help us always to follow Jesus in the paths of righteousness! Walking in his footsteps, may we, as did he before us, not only increase in wisdom and stature, but also in favor with thee and our fellow men! Keep us in thy love that we may glorify thee in our labor and our life! Bless us with health and strength and purity, and give us a will to serve thee in every good work, so that we may make a better world for all people to live in here! For Jesus' sake. Amen.—Bishop Murray.*

## AMERICA'S PERMANENT CONTRIBUTION TO THE NEAR EAST.

Though there will be no more annual appeals in behalf of Near East Relief, it must not be thought that this good work has terminated. The children cared for varied so widely in age that obviously the work cannot be brought to an abrupt end.

Projects still in progress in social, educational and welfare lines include:

Orphanages at Syra, Greece, and at Alexandropol, Armenia;

Children subsidized in native institutions;

Demonstration farm work in both Greece and Armenia, giving practical training in seed selection, scientific fertilizing, the use of silos, selective breeding, etc.;

Nurses' training in Greece and Armenia;

Night schools for children who have recently left the orphanages and are eager to improve themselves;

Work for blind orphans, teaching handicrafts and Braille;

Work for deaf-mutes, teaching lip as well as finger reading, the pioneer work of its kind in the Near East;

Tuberculosis sanitariums in coöperation with local committees in Syria and Greece;

Community health centers, including village clinics, health wagons, and the distribution of health posters;

American methods of transplanting children from institutions into normal com-

*Self-supporting Near East Relief orphans at Cairo: among them stenographers, book-keepers, photographers, wood carvers, inlay workers and jewelers, etc. All owe their success to Near East Relief training.*

munity life, including finding homes and occupations, and giving supervision and subsidy;

Working Boys' and Working Girls' Homes;

Near East industries aiding self-support of orphan girls and widowed mothers.

The task remains:

To see every orphan now in an orphanage safely settled in a home or in some occupation that promises early full support;

To supervise every child that has recently left an orphanage until it is safely rooted into the normal life of the community;

To provide for the handicapped children until permanent local provision for their needs can be made;

To continue the health program, the Working Boys' and Working Girls' Homes and the night schools as long as they are needed.

By means of this magnificent philanthropy 132,552 children were taken into orphanages and trained. Child welfare work always produces more permanent results than adult relief. When an emergency passes, adults who have been helped go back into much the same kind of lives they have always lived. With children it is different. During their years of training they absorb new ideas which completely change their lives.

Near East Relief children have learned the connection between cleanliness and health. Matters of sanitation and hygiene

*Near East Relief orphans in Athens who are now self-supporting.*

will change in any village that receives a group of them. They have learned how to secure greatly increased agricultural production. They know the practical value of better breeds of farm stock. Old standards will never satisfy them.

These children are even now demonstrating a real influence in the realm of morals and ethics, for the integrity and industry of the thousands of orphans already settled in full self-support are making a deep impression. Through them America has made a permanent contribution to a life of the Near East, an investment that will endure.

---

## PRESBYTERIAN STATISTICS.

For the first time in its 141 years of existence the Presbyterian church (North) has a communicant membership of more than 2,000,000 people, according to the official census. The exact total communicant membership is 2,004,467, a net increase of 41,629 for the church year just closed. This is the largest annual net increase in the past four years. The number of new communicants added on confession of faith was 113,995, the largest accession of new converts in the past five years. All Presbyterian statistics relating to membership are based solely on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members. The number of infants baptized during the past church year was 45,470, an increase of 846 over the previous year, and the largest number in the past four years.

The Sunday school statistics are less encouraging. The total number of Sunday school members enrolled is now 1,595,313. This is a loss of 18,700 for the year, whereas for the previous year there had been a gain of 17,498. Presbyterian Sunday schools today have 946 fewer members than they had five years ago. It should be remembered, in connection with these figures, that the rolls of the Sunday schools are being kept with steadily increasing care, and that therefore the loss noted is probably more apparent than actual.

The widespread effort to dissolve churches having only a nominal existence and to combine churches serving practically the same constituency each year is gradually diminishing the total of individual churches, which today number 9361, a decrease of 71 for the year. New churches organized during the year numbered 46, whereas 121 old churches were dissolved.

The total number of ministers is 9966, which is 47 fewer than the previous year.

Presbyterian churches in every State in the Union are organized into 46 synods and 295 presbyteries. The local churches are officered by 49,651 elders and 21,577 deacons.

The official annual review of denominational statistics also shows the largest amount of income ever raised by the denomination in one year, totaling $65,113,110, an increase of $514,580 over the previous year. Of this amount $49,450,686 was devoted to local congregational expenses, an increase of $924,907. The total contributions to benevolences were $15,233,818, a decrease of $408,690 for the year. Miscellaneous benevolences outside of the Presbyterian church received a total of $3,693,208. Each of the official Presbyterian boards received an increase in donations. The contributions to these boards were as follows: National Missions, $4,404,123, a gain of $208,483; foreign missions, $3,806,946, a gain of $138,984; Christian education, $926,000, a gain of $8,971.

A total of $1,097,715 was expended by self-supporting synods on benevolences within their own borders. The per capita giving of the members of the denomination in the United States for all purposes during the past year was $33.20, a decrease of 42 cents. The per capita giving to benevolences only was $7.77, a loss of 38 cents. The per capita giving to the official Presbyterian boards was $4.91, a gain of 9 cents.

* * * * *

At a recent Pan-Presbyterian and Reformed church conference held at Pen Mar, Pa., the organic union of these bodies was urged. The following constituency is involved:

Presbyterian Church in the United States, 9773 churches, 1,894,030 members; Presbyterian Church in the United States (South), 3469 churches, 451,043 members; United Presbyterian Church in North America, 991 churches, 171,571 members; Cumberland Presbyterian church, 1313 churches, 67,938 members; colored Cumberland Presbyterian Church, 136 churches, 10,868 members; As-

sociate Synod of North America, 12 churches, 329 members; Associate Reformed Presbyterian Church in North America, 89 churches, 7166 members; Reformed Presbyterian Church in North America, general synod, 13 churches, 1929 members; Reformed Church in America, 171 churches, 153,739 members; Reformed Church in the United States, 1709 churches, 361,286 members; Christian Reformed Church, 245 churches, 28,534 members; Free Magyar Reformed Church in America, 11 churches, 3992 members.

---

## BY WAY OF SUGGESTION.

**A recent suggestion** of Rev. Charles M. Sheldon is to reverse the usual order of worship, placing the sermon at the beginning. The purpose is to emphasize the importance of preaching in worship.

**When you have made your sermon,** look at it and ask, "What is the good of it? Would I go to hear it myself?" Take the Golden Rule in preaching, and preach to others as you would have others preach to you!—Dr. J. Morgan Gibbon.

**A Chinese lawn festival** was recently held by the First Presbyterian Church of Bath, N. Y., in honor of their missionary in China. A unique feature of the entertainment was the presentation of "The March of Missionary Heroes," a series of tableaux portraying the men and women sent out to foreign fields by the church and its presbytery.

**Coöperative purchasing by Protestant churches** in a given district through a central agency is one of Roger W. Babson's latest suggestions for church efficiency. He thinks that federation of churches is the only hope of Protestant survival. Since separate Protestant churches in a city spend large sums for coal and other supplies he say that coöperative purchasing would mean a great saving, part of which would help to finance the federal agency.

**How may the ladies** best dispose of old silk stockings?

The Industrial Department of the International Grenfell Association can use discarded silk and artificial silk stockings and underwear in unlimited quantities in the manufacture of hooked rugs. Persons desiring to contribute should address packages to the Industrial Director, International Grenfell Association, St. Anthony, Newfoundland, or to the International Grenfell Association, 156 Fifth Avenue, New York City.

**Never at any time** has prophecy ceased. It is a splendid thing to make this world livable, but it is a better thing to make the other world real, and this is the function of the prophet. Other parts of worship have changed. The sacrifice has changed; the ritual has changed; the litanies, too, and the liturgies; but the office of the pulpit all through the circle of the centuries has remained virtually the same. The world outgrows its priests, but not its prophets. "It has pleased God by the foolishness of preaching to save them which believe."—Malcolm James McLeod.

**I have found one remedy** helpful in curing the craving for tobacco. Natural sweets served in fruits, if eaten freely at the close of a meal, will in time destroy all desire for cigarettes. It is, in fact, impossible for anyone to live exclusively on oranges, peaches, pears, or other sweet or subacid fruit for any length of time without becoming conscious that the craving for the accustomed smoke is lessening. In time it will disappear.

This is no mere theory. As a practising physician I have had opportunity of observing this in many instances during my practice of over thirty years.—D. H. Kress, M. D.

**Some of us** make things unnecessarily hard for others. There are some simple ways by which we can avoid doing this. By the use of gentle words and gentle voice. By the fine use of praise. If I have just heard something lovely about you I am in a good condition to hear criticism of you. My mind has been made antiseptic by the good I have heard of you, and the negative culture of criticism has no chance to grow. It simply does not take. By getting a grip on our weaknesses, which may sometimes be so close to the strengths that just a touch will send them over. That which is witty or clever may so easily become unkind. By control of our moods. We do not dare go

on a spree of bad temper or depression. By taking the attitude "It seems to me." By saying "We" instead of "I."—Miss Mabel Cratty.

**Reasoned giving** is the ideal giving. Regular, systematic, proportionate, but not the tenth only; the Jews had many other offerings beyond the tithe.

Not only is this method the best because it is the Scriptural and apostolic one, but it is the easiest.

Dr. Norman Macleod once made a strong appeal, and on his return to the vestry the beadle said how greatly interested he was. The doctor struck while the iron was hot:

"Well," he said, "will you give me five shillings a year?"

This was objected to, as being too much for a poor working man. The shrewd divine at once said:

"Well, could you afford sixpence a month?"

He got a cordial response: "Oo, ay, saxpence a month wadna break a body's back!" —S. W. Carruthers.

### Religion and Needy Souls.

Prof. Arthur E. Holt, Chicago.

Not long ago I spent an interesting two days in New York City.

Part of the first day was spent with a friend who is a professor in Harvard. He told me the story of a religious boyhood and a subsequent neglect of all religious practice or thought. Later a nervous breakdown came, and he sought the aid of a psychiatrist, who told him that he had been neglecting some of his resources for successful living. He advised him to return to the church.

The man said: "I can not believe the creeds."

The physician asked him if he enjoyed religious music. My friend said that he did. Then said the psychiatrist:

"You will come to my office once a week, and we will sing and play together the great musical compositions!"

Said my friend: "This became not a luxury, but a necessity in my life. I have since joined the church. I read all the religious biography I can, and I am now teaching a Sunday school class of young women. My health has returned and I am a new man."

That evening I spent in a home where our conversation turned to a consideration of religious experience and the power of Christ to give physical and spiritual renewal.

On the following morning I stepped into the Calvary Episcopal Church at the corner of Fourth Avenue and Twenty-first Street. The only person visible was the telephone girl, and I began a conversation with her. I asked where the people lived who came to that church and she replied:

"Oh, they come from everywhere! Our rector believes in personal religion."

During the morning I talked with the workers and listened to the emphasis on what they call building the "basic group" in the church, a group which believes in a life of confession, of waiting for the guidance of the Holy Spirit, and of complete surrender to Christ. I came away loaded with books, and I read them all on the way to Chicago.

On the following Monday I spoke to the ministers' meeting, and the gist of my message was as follows:

There is something the matter with our services of preaching. There is something the matter with our programs of social service. There is something the matter with our programs of religious education. None of them deals radically enough with the soul-sickness of that poorly equipped individual who is now trying to carry the strain of response which the city calls upon him to make.

#### A New Epoch.

The time has come for religion to enter a new epoch. Liberal preaching does not know that souls are sick. Orthodox preaching believes that souls are sick, but it is dealing in general specifics without diagnosis.

Some nineteen hundred years ago our religion moved from the towns and villages of Palestine into the cities of the Roman empire. It came heavily laden with the laws, customs and the festivals of a rural

### Hills of Tragedy.

Rev. John MacBeath.

Mount Hor—Frustrated ambition (Aaron);
Mount Pisgah—Frustrated hope (Moses);
Mount Gilboa — Frustrated sovereignty (Saul);
Mount Calvary—Frustrated love!

civilization. A man by the name of Paul, who a great many years later was called a saint, stripped that religion of its non-essentials and released it as a transforming message for personal living, and it went everywhere creating saints. It projected the vision of the Holy City. It gave to the world a new society. Into some such crisis our religion is entering today in the modern city. Heavily laden with the cultural excrescence of an old world evolution and to a certain extent with our own rural codes, it has moved into American urban life. God grant that the Pauline vision will not be lacking in this day and age!—"Christian Century."

## CURRENT THOUGHT.

**The greatest gift** that one can give another is an idea.

**The real truth** is that scientific men when they are religious are so in the same way and for the same reasons as other men, and not because their intellect is convinced by a new scientific argument.—Hugh Black.

**I am persuaded** that inside the will of God we cannot fail, outside of it we cannot succeed; that one cannot do his best work unless he feels that the sum total of things is backing his will. Then he has a sense of divine mission in life.—E. Stanley Jones.

**Not since the days** when public opinion rose in its might and smote the dangerous drug traffic, not since the days when the vendor of harmful nostrums was swept from our streets, has this country witnessed such an orgy of buncombe, quackery and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman and child market for the use of their product. In bringing to the attention of my colleagues in Congress a situation that demands strong legislative remedy if the health and welfare of the nation are not to be increasingly undermined by an evil which promises to be greater than alcohol,. . . . I rise to denounce insidious cigarette campaigns now being promoted by those tobacco manufacturing interests whose only god is profit, whose only bible is the balance sheet, whose only principle is greed. I rise to denounce the unconscionable, heartless and destructive attempts to exploit the women and youth of our country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds.—Senator Smoot.

**For four hundred years,** theologians of rival churches have armed themselves to battle on the question of the primitive church. However great their reverence for scientific truth and historic fact, they have at least hoped that the result of their investigations would be to vindicate apostolic authority of the type of church order to which they were themselves attached. The Episcopalian has sought to find episcopacy, the Presbyterian presbyterianism, and the Independent a system of independency, to be the form of church government in New Testament times. But while each party to the dispute has been able to make out a case for his own view he has never succeeded in demolishing the case of his opponent. The explanation of this deadlock, I have come to believe, is quite simple. It is the uncriticized assumption, made by all parties in the controversy, that in the first century there existed a single type of church order.

Approach the evidence without making that assumption, and two conclusions come into sight.

(1) In the New Testament itself there can be traced an evolution in church order comparable to the development in theological reflection detected by the scholarship of the last century.

(2) The most natural interpretation of the other evidence is that at the end of the first century A. D. there existed, in different provinces of the Roman empire, different systems of church government. Among these, the Episcopalian, the Presbyterian, and the Independent can each discover the prototype of the system to which he himself adheres.—Canon Streeter.

---

I would like to be at the Christian Worker's Conference as in years gone by, but am glad to have the next best help, the **Record,** which we eagerly look for each month.—Mrs. E. M. Blackman, Kentucky.

---

Wishing you continued success in the production of one of our most helpful and spiritual magazines.—Rev. J. A. McClelland, Boston.

# What Henry Ford Thinks of the Bible and Religion.

Most of us are unlikely ever to get a chance to talk with Mr. Henry Ford, but Cameron Wilkie has, and has set down his impressions in an article in the "Christian Herald." Mr. Wilkie says:

Many times during the last ten years Mr. Ford has been kind enough to talk about the church, missions, the Bible, and religious matters with me. I am often asked:

"Does Mr. Ford belong to any church?"

The answer is that he does. He belongs to an Episcopalian church in Detroit, Michigan.

Another question which I am frequently asked is: "Does Mr. Ford read the Bible, and is he interested in it?"

The answer is that he took a pledge with President Woodrow Wilson during war days, when Evangelist J. Wilbur Chapman was touring the nation for this purpose. He keeps that pledge, and in order to do so he has a Bible in every room in his house, so that when he sits down he will have the Book of books handy to his reach.

One day when we were talking about the Bible he said to me:

"All the sense of integrity, honor and service I have in my heart I got from hearing the Bible read by a school teacher in the three years that I was privileged to go to a little old-fashioned grammar school. The teacher read the Bible every morning to start the day right. I would be willing to give time and money to get the Bible back into the public schools. I think we lose much by not having a chapter of the Bible read every day in our public schools. I got a great deal out of that influence."

I took Mr. Edwin Markham to see Mr. Ford, and we got to talking about what the church calls "the social gospel." Henry Ford is really putting the social gospel to work in industry.

When the three of us were talking about the interpretation of Christ's gospel in terms of industry Mr. Markham said:

"I put the social gospel into words. Mr. Ford puts it into works."

One day when I was talking religion with Mr. Ford there came the news of the death of his friend John Burroughs. I quoted to Mr. Ford what Bishop William A. Quayle had said years before about John Burroughs, as a "man who knew the garden but who had never found the Gardener."

Mr. Ford's brief and sincere comment was, after a moment of thought:

"Yes, he did not find the Gardener! It was too bad. If there is a garden there is always a gardener, isn't there?"

I have often asked direct questions about his religion. One day I said:

"Mr. Ford, they say you are an infidel. I heard a man say that only yesterday."

In the presence of several of his high executives he came back at me just as calmly and quietly as he answered my query about John Burroughs:

"I believe in God, and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."

Then I put the question about his religion even more directly to him. I said:

"Mr. Ford, I want to ask you rather a personal question! I am trying to imagine that I am representing the great mass of everyday Americans, and I know that if they had the privilege of interviewing you they would want to know just how you feel about what we generally call religion. Just what is your reaction to religion?"

He answered without a minute's hesitation, and in terms all his own:

"Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I see its power and its results in that light there. I see it turn the wheels of industry. I know that it warms our hearts and that it makes the world better. I see and admit its effectiveness even though I do not profess to understand it at all."

Then he told me that he had, just a few days before, advised a certain young man to go into the ministry. I asked him why he had so advised him.

He said: "Because for a long time now there will be great need for men of that profession. What we need, however, is more religion and less professionalism in our ministry; and we need it mixed into industrial life."

He continued: "It's all in the Sermon on the Mount. You can take the Sermon on the Mount, put it down into industry anywhere, and it will work. You don't need to work up to it. You can slap it right

down anywhere, today, tomorrow, in any business, and it will work completely. You don't have to build up to the Sermon on the Mount. That Sermon on the Mount is action,—religion put into action."

Arthur Nash—"Golden Rule Nash"—said to me before he died: "Henry Ford is doing more to put Christian principles into industry than any manufacturer I know. He is the pioneer. We all follow his leadership."

One late afternoon we were talking once again on the old theme of religion as connected with business. Then I wanted to shift the theme of the conversation, so I thought I would ask him a direct question:

"What do you feel is the heart of your organization? I want to know what you think it is, at least, so I can pass your idea on through the readers of these pages."

I expected an answer in terms of a mechanic's mind, in some figure of speech dealing with dynamos or engines or wheels or machines. I got a real surprise in his answer:

"The heart of this organization is spiritual."

"What do you mean by that?" I asked him.

"I mean that if you go into business with the idea of service the spiritual will take care of itself. If you do your part honestly and try to serve others, the unseen will make the thing that you do spiritual. In a few words, my idea is that the goal of service is the seen, and the spiritual results are what we might call the unseen. A business that honestly attempts to serve everybody, from workmen to consumers, will prosper."

## The Day of the Oldtime Revival Is Not Past!

### Mrs. Jean Wagar, Peterborough, Ontario.

In a day when we are so frequently assured that the good old gospel is played out and has not the power to meet modern complexities, what are the church and the ministry to do? Try to keep pace with the world in a materialistic way and let the truths we are pledged to teach and preach go? What is it we need to foster and hold fast the faith of our fathers?

Is the day of revivals past? Is there still a place in the church for mass evangelism? Are men and women moved by such methods today?

What about our young people? There is so much abroad to attract and absorb their interest that a pastor to work successfully with them must keep his brain, his mind and all the powers of ingenuity he may possess constantly on the alert. Even then he is not sure when he has reached inside the crust of their hearts. There are so many new and approved methods today for linking up the youth of the church, would they not resent an appeal for a public decision for Christ? Are they interested in and can they be touched by the simple story of the gospel? It is a sad truth that though the distribution and sale of the Scriptures are greater than they ever were, the average young person of the day is apparently as unfamiliar with it as he is with the evangelistic methods of one or two generations ago.

Can a church, a modern day church, have an oldtime revival, or are the present-day plans of religious education, et cetera, sufficient to stop the trend of drifting away from the church? Will they stop the desecration of the sabbath, irreverence toward God, his house and his Word?

In an interview with Rev. J. H. Dudgeon, pastor of St. James United Church, Peterborough, Ontario, these and a score of such questions were asked him. Mr. Dudgeon has just closed a 15-day special campaign, called a Singing Revival, which was conducted by the evangelists Rev. George Dibble and Mrs. Dibble.

Mr. Dudgeon is a firm believer in the power of the old gospel in meeting the exigencies of the present age, or any age. Their up-to-date appeal is the chief beauty of the Scriptures. He has little place for hobbies in religion, but believes that if the Holy Spirit can get a chance, and is honored, the preaching and teaching that Christ died for our sins will surely bring results. Closing the second year of his pastorate in Peterborough, the people of St. James have seen its congregation steadily growing and all its activities taking on new life.

When questioned as to the origin of this recent revival, which in a brief two weeks has touched every part of the city,—for there is not a church in Peterborough or the surrounding country that has not felt the splendid influence of this campaign,—Mr. Dudgeon said that it had practically started over a year ago when he had gathered around him his session and unburdened his heart to them: how he was moved with compassion for the great mass of unchurched folk in the community, the many homes where there was no prayer and the scores who had never read the Word of God. And remember, this in Peterborough, which has a moral tone that few cities have! The community in which this church is situated is one of the most respectable and law-abiding in the city. Still the drift, the dreadful drift away from church and God!

His session promised to a man to support him in all his work and to encourage him in every suggestion for an awakening.

The prayer service took on new life, and the prayer life was urged for the whole congregation. Mr. Dudgeon adopted a motto which is widely known, "Prayer Changes Things," expressed in a little chorus written by May Agnew Stephens:

Prayer changes things,
Prayer changes things,
No matter how heavy the burden you bear,
If you cast it on Jesus he'll carry your care,
And nothing can hinder the soul that will dare,
For prayer changes things!

In the front of St. James United Church, on the wall, hangs a banner with this prayer motto where all who enter can see it, and it is often sung.

He gathered around him a few young people whom he had personally won to Jesus Christ and to a definite consecration to his service. Only a few, some five or six, who met every Thursday night in the minister's vestry for prayer and Bible study. A little private gathering, never announced in pulpit or press. Here he met their problems; taught them the value of prayer, and how to pray; how to study the Bible, how to lead others to Christ and how they may know they are saved. Others came asking for admission to the little group, and on personal invitation by the pastor, until there were fifteen or more. The earnestness of these young people was beautiful: perhaps better understood when we say that no matter how cold or wet or stormy, they were all there.

"Talk about young people not loving the things of God!" said Mr. Dudgeon. "Social clubs and various organizations have risen and fallen, but held together by the power of the church and the love of the Word, as well as by the experiences of their own hearts, this little flock has stood the test."

After a few months they branched out, holding a cottage prayer meeting here and visiting a shut-in there. Two of them would give short talks on some Bible theme, lead in prayer, or give their own testimony. The great subject of prayer was, "Lord, send a revival to St. James, and to Peterborough, and begin in my heart!" These are regular fun-loving, bright and clever young people of St. James.

Early last January the pastor arranged for a week of devotional services, and secured that dear saint of God, Dr. Solomon Cleaver of Toronto, a man who has been mightily used of God in stimulating the spiritual life in many communities. Dr. Cleaver's theme for the whole week was "The Prayer Life," and as he unfolded night after night the wonders of the Lord's Prayer he revealed how near God is, and how he wants to be our life, our all. He explained how a child of God could live in such intimacy with Christ that his prayers would be answered.

Faith grew, and their expectancy, being of God, assured them revival was nigh at hand. The pastor of St. James arranged for Rev. George Dibble and Mrs. Dibble to conduct the campaign. As stated, this was a Singing Revival, and Mr. Dibble, who has a "voice with a tear," sang his way into many hearts and won these hearts for Christ.

Mrs. Dibble was the preacher of the party, and a most convincing preacher, with her sweet-spirited messages, winning their way with both young and old.

The fact that revivals have become almost obsolete was shown by the dubious manner in which this move on the part of Mr. Dudgeon was looked on by the sister churches of the city. However, it took only a short time to convince the whole of Peterborough that "something was doing" in St. James United, for its seating capacity was taxed to the last inch during the first week. In fact, hundreds were willing to come for standing room.

The meetings were as quiet and full of solemnity as found in any Sunday service. When people are ready to be saved from their sins, or to reconsecrate their lives to Christ, the right appeal wins. Not only young people who had never had a desire for this kind of life were touched, but the whole Christian membership was revived to new endeavor.

The methods used in this campaign were those which could be endorsed and approved by the most conservative. They never divided congregations, never counted their converts, never once mentioned money for themselves. Offerings were taken only during the first week, and those to defray the expenses of the church. The last week there were no offerings asked at all. The leaders discouraged strongly any appeal being made for money, and received only a free-will offering on the last Sunday.

During their stay in Peterborough Rev. Mr. Dibble was invited to sing at the Rotary and Kiwanis Clubs, and Mrs. Dibble to speak at the local W. C. T. U., and all were pleased beyond words.

The meetings throughout had the hearty support of all clergymen, many being present night after night seated with the evangelists on the platform.

One of the retired ministers of the city averred that in all his work as a pastor of many churches never did he see anything like the influence of this campaign. It is estimated that far over thirty thousand people took advantage of the meetings.

A business man was heard to say that in over twenty years in his experience nothing had touched Peterborough like the power of the Dibble Singing Revival. Another man, a contractor, said that if this campaign had cost thousands of dollars (which it did not,) the real worth of the meetings to this city could never be estimated. Nor dare we attempt to measure what their influence will be down the years.

Of course, the real test of this revival or any revival depends on the foundation upon which it is built. St. James United Church and its revivified membership are left in good hands, for their pastor had previously broken the ground and opened the way for such a revival.

Is the day of the oldtime revival past? If we believe the evidence of our eyes and our hearts during this great Singing Revival in St. James United Church, Peterborough, it is certainly not past, but just as possible as ever in this new era.

## Important Greek Inscription Brought to Light in Palestine.

An article on the Jerusalem water supply that appeared in this magazine some months ago attracted the notice of Rev. S. W. Gentle-Cackett, secretary of the Bible Lands Mission Aid Society of London. He is good enough to add to the story by telling of the discovery of an important Greek inscription.

When the British engineers united the new springs just to the north of Hebron they began laying the pipes to bring the supply obtained up to Solomon's Pools. They had not proceeded more than a mile or so when they uncovered the aqueduct made by Pontius Pilate. In those days the workmen were compelled to follow the contour of the land, whereas today engineering skill can follow a direct line if necessary, in spite of hills and dales. The engineers did not follow the aqueduct in this case. "Had they done so they would have probably discovered an important inscription which has settled a question that has been the subject of debate between two of our English universities for over 50 years, namely, what was the size of the Greek 'podos' (foot) as used in Palestine during the early Christian centuries. I am the fortunate possessor of the stone bearing the inscription, which I have brought to England."

It was found face downward close to the aqueduct about a mile from where the engineers diverted their pipes from the original course.

Mr. Gentle-Cackett was good enough to inclose a short account of the stone, with a translation of the inscription. Also a copyright photograph, which we reproduce by permission.

### The Stone and Inscription.

The inscription is quite complete, and is carved on a hard white stone measuring 23½ by 15 inches, by 2 in. thick. Almost the

entire face is covered with seventeen lines of clear-cut Greek characters. It dates back to the fifth century of the Christian era, as is clearly indicated by the peculiar style of some of the letters,—the alpha, for instance.

This stela possesses a special interest in addition to that which all such ancient records do, to wit, the fact that the exact length of the Greek "podos," or foot, is clearly graven at the base of the inscription.

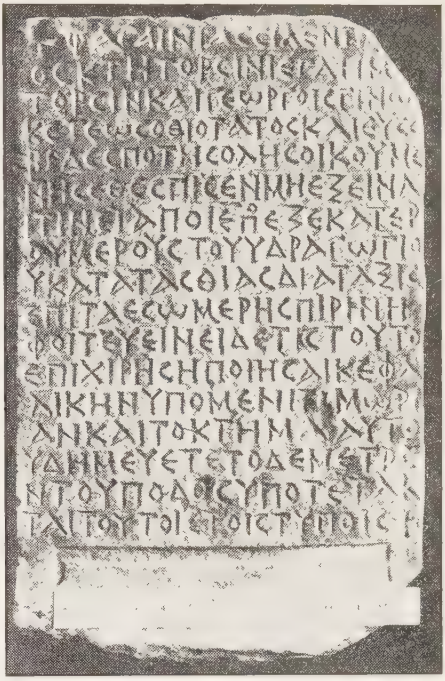
Before the photograph was taken a rule marked in inches and centimeters was placed next to the type to enable one to ascertain its length at a glance. The exact measurement from tip to tip of the angle points is 30.8 cm., which is 1/16 of an inch over an English foot.

There has existed a controversy as to the exact length of the foot in use in later Roman times. The Attic foot was 30.8 cm. long, while the Roman foot was only 29.5 cm. The type, therefore, on this stela appears to be of the more ancient, or Greek, standard. It is also interesting to note how close it is to the English standard.

Commencing with the name of the officer who caused the stone to be set up, Flavius Æneas, the "Silentiary" (the title of a high imperial palace official), the proprietors and cultivators of the soil are addressed and reminded of the high decree of the divine emperor regarding the trespassers on the inviolable precincts of aqueducts. It then makes a quotation from the Theodosian Code which deals with the subject. It commands inter alia that for a distance of 15 feet on either side of the conduit no one should plant, and if they did so it would be on pain of death and forfeiture of their property. The inscription terminates with the statement that the foot in question is that carved on the stone itself.

The following is a translation:

"Flavius Æneas the Silentiary to the proprietors, farmers and cultivators: You know that the very divine and very pious ruler of the whole inhabited earth has decreed that it was not permitted from 15 feet on either side of the aqueduct, according to the divine decrees, to sow or to plant in the immediate space. If anyone tries to do so he incurs the penalty of capital punishment, and his property shall be forfeited to the state. The measurement of the foot is placed below, according to this figure."



*Stone bearing a Greek inscription of the time of Pontius Pilate, found in Palestine.*

The inscription begins and ends with a Byzantine cross.

It may be added that our correspondent Mr. Gentle-Cackett has been visiting this country since last month in connection with the 75th anniversary of the Bible Lands Mission, which is closely allied with several American societies. He has lectures on life and scenes in the Near East that illustrate the Bible. He may be addressed care of the American Board, 14 Beacon Street, Boston, Mass.

---

### Our November Issue.

Annual Missionary number.
Mrs. Mary W. Roe—The American Indian.
Ruth Isabel Seabury—Our Fellow Christians around the World.
Dr. Stewart M. Robinson—Our Part in the World Mission.
Dr. Ralph W. Sockman—The City Church and Home Missions.
Dr. Raymond Calkins—The Will in Religion.
Dr. Douglas Mackenzie—Daily Bible Notes in Luke.
And others.

# Samson's Riddle.

Rev. Charles R. Erdman, D. D., Princeton, N. J.

The message of the morning is contained in a riddle, a conundrum, an enigma:

"Out of the eater came forth food, and out of the strong came forth sweetness." Judges 14. 14.

This puzzle calls to mind an interesting incident in the life of the Hebrew hero Samson. It reminds us of his wedding feast. We remember that he had fallen in love with a Philistine, much to the disgust of his parents, and probably any parents are justified in being displeased in case their son falls in love with a Philistine, that is, with a girl who has no love for their land, their customs, their people and their God. However, Samson believed that if the old people could only see the girl they would be differently inclined, and so it was arranged that they should go down to the land of the Philistines to visit in the home of the fair foreigner.

As they are journeying and have almost reached her home in Timnath, Samson's stronger limbs and lighter heart carry him ahead of his parents. As he is passing through the vineyards of Timnath a young lion leaps out to dispute his way. Samson, unarmed, seizes the lion, tears him in pieces and then drags the carcass away from the path; returns, meets his parents, but tells them nothing of what has happened. Together they reach Timnath, and we may conclude that the young Philistine must have been charming, for the engagement is announced and Samson and his parents return to their home in the hill country of Judah.

Now the time for the marriage has arrived. Again the young hero and his parents are journeying toward the country of the Philistines. Again Samson is stalking on ahead, and as he passes through the vineyards of Timnath he turns aside to see what has happened to his old friend the lion. He discovers that the sun and the wind have dried the carcass and the bees have used it as a hive and have filled it with honey. Samson stoops down, takes some of the honeycomb, returns to the path and shares the honey with his parents, and on they go together to Timnath and the marriage.

During the feast which follows Samson proposes a riddle to his thirty groomsmen, and to make matters more interesting he wagers thirty changes of raiment that they will be unable to guess his riddle which he proposes as follows:

"Out of the eater came forth food, and out of the strong came forth sweetness."

When they were unable to solve the conundrum they approach the bride with a gentle suggestion that if she does not disclose to them the answer they will burn her and her father's house with fire. She secures the solution by weeping in the presence of Samson, who never could resist the tears of a beautiful woman. She reports the answer to the groomsmen and they come to Samson with the answer:

"What is sweeter than honey? and what is stronger than a lion?"

He replies with words which become proverbial: "If ye had not plowed with my heifer, ye had not found out my riddle!"

This riddle calls to mind that interesting incident, but it does much more than that: it sums up for us the entire life of Samson. He was the strong one out of whom came sweetness. In spite of his fierce and uncontrolled passions God used him to deliver the people from whom came the Saviour of the world.

That is the rest of the story. To pay his wager he goes down to a city of the Philistines, kills thirty men and takes their garments to give to the exulting groomsmen, and then in a fit of anger he leaves his bride and goes back to the home of his parents.

When his anger was cooled he returns to Timnath to find that his father-in-law has given his wife in marriage to the man who had been Samson's chief groomsman. In a new fit of rage he catches three hundred foxes, ties them two by two, tail to tail, puts a firebrand between each pair and sets them loose in the standing grain of the Philistines. The country is aroused, and when the men learn the facts they take the wife of Samson and her father and burn them and their home with fire.

In even greater rage Samson now falls upon the Philistines with great slaughter, and then goes back to his home in Judah. He is followed by an army of the Philistines. When the men of Judah see the situation

they tell Samson of the peril which he is bringing upon them, and he bids them bind him with ropes and lead him upon the rock Etam. But as the Philistines approach he breaks the rope like thread, and looking about for a weapon he seizes the jawbone of an ass, kills a thousand of the enemy, and thus sets his people free.

For twenty long years he continues as the faithful deliverer and judge and ruler of the people of God: then passion controls him. He falls in love with one Delilah. He gives up his consecration, his power departs, his eyes are gouged out, and he is dragged down to grind as a slave in the prison at Gaza. Nevertheless, as he repents his strength returns, and on a fatal day when he is brought out to be mocked by an assembled host of Philistines he drags down the temple in which the multitude is gathered, and in the hour of his death inflicts an unequaled blow upon the enemies of his God. His brethren came down and took up his mangled body and buried it in the burying place of his father, and over the tomb they properly might have placed this inscription:

"Out of the eater came forth food, and out of the strong came forth sweetness."

### Providence and Grace.

This riddle is thus a summary of the life of Samson, but it is much more than this: it is a statement of the law of providence and of grace.

God is always able to bring sweetness out of bitterness, to bring light out of darkness, to bring life out of death. He has done so in countless cases. Possibly such experiences have been in our own lives. They were frequent in the lives of the heroes of old, and the supreme demonstration of this law appeared on Calvary. When all the forces of darkness seemed to be triumphant, then in reality the Son of God won his greatest victory, and the cross of Christ has become the tree which has sweetened all the bitter waters of the world.

We should hasten to say, however, that the operation of this law is no explanation of the mystery of pain and of suffering and of death.

Some people believe that it is. Because some good can be brought out of some particular evil, therefore they conclude that all evil is merely undeveloped good, and that if sin and pain are allowed to run their course the inevitable result will be happiness and joy. They see some dead lion out of which honey has been brought, and therefore they foolishly conclude that honey can be found in every dead lion. Unfortunately, there are some things which are evil and only evil, and will produce nothing but evil in time and in eternity.

There are others who in the light of this law of providence declare that there is no difference between good and evil—the only difference is the way in which you may regard any event or experience. If you think a thing is wrong, then it is wrong, but if you regard it as right, then it is right. If you think you are sick, then you will suffer, but if you think you are well, then no disease can affect you. All pain and immorality and sickness and death are merely "errors of mortal mind." These friends see the dead lion and they see the honey, and they strangely conclude that there is no difference between a dead lion and honey. Possibly Samson might have given them a different interpretation of life. Supposing that they had met him with the assurance that inasmuch as he found honey in the carcass, therefore he had never killed a lion, he had merely attacked a beehive or a box. It would probably have required Samson only a fraction of a minute to convince any such theorist of the reality of pain and suffering and death.

There are others who are saying that evil is necessary for good, just as sunshine is only appreciated by those who have passed through the shadows; so were it not for suffering and sadness, we never would appreciate health and gladness. They see the lion and they show you the honey, and therefore they conclude that were it not for dead lions we never would have any honey. What troubles us is that there are so many better places for storing honey than the carcass of a dead beast. We see that God does bring good out of evil, but we wonder why he does not take some more agreeable method in dealing with us, and why in his infinite mercy he does not deliver us from pain and distress, and does not in his infinite power bring us to places of purity and peace and strength without making us pass through the fire.

We are probably wiser to say that pain

and misery and suffering are shrouded in mystery, and to leave these in the hands of God, not asking why they are allowed to come, but rather for grace to endure them and for faith to believe that in spite of them and even through them and by them God is working out for us some purpose of love.

Again, we should hasten to say that this possibility of good coming out of evil, or that this law of providence whereby God brings life out of death, should never encourage one to do wrong.

There is a philosophy altogether too popular among the young people of the day which would lead us to believe that one will have a larger and a fuller life if he yields at times to temptations and sees that all the world contains of good and evil. There are still those who will tell you that it is necessary to sow wild oats, and that one will thus have in the end broader sympathies and wider influences: to be a mature and useful man or woman it will be necessary first of all to know the experiences which are regarded as wrong and which are supposed to result in pain or in death. They see the lion out of which in some case God has brought, as by a miracle, sweetness and food, and so they strangely conclude that it will be well for them to allow some destructive passion to rule in their lives, thinking it will be for a time and that out of it some great good will be born.

The fact is that sin always mars, it always weakens and shrivels and scars. One who yields to sin can never be what otherwise he might have been.

"As I walked through the woodland meadows where sweet the thrushes sing
I found on a bed of mosses a bird with a broken wing.
I healed its wound, and each morning it sang the same sweet strain,
But the bird with the broken pinion never soared as high again.

"I found a young life smitten with sin's seductive art,
And moved with a Christlike passion I took him to my heart.
He lived with a noble purpose, he struggled not in vain,
But the soul which sin had stricken never soared as high again.

"But the bird with the broken pinion kept another from the snare,
And the life that sin had stricken, kept another from despair.
Each ill has its compensation, there is healing for every pain,
But the bird with the broken pinion never soars as high again."

These verses were printed in a New York paper, they were carried across the continent and taken into the state's prison in California, and there fell into the hands of a convict, who in the darkness of his dungeon had come to find repentance and peace through faith in Christ. He wrote lines running somewhat as follows:

"But the soul that sin has stricken, with all its guilt and stain,
By Jesus' grace and merit can rise as high again."

That is perfectly true! The Lord Jesus Christ can take a wounded and broken life and bring it to a higher level than it has ever before known, not as high as it might have been, but higher than the one who has fallen has ever dared to dream. That is the meaning of this story, that whatever the scar or the failure or the fault our Lord and Saviour can take a life and can bring good even out of the evil, and sweetness out of all its bitterness, and life out of death. Indeed this is the whole story of Samson. It is designed to tell us of the matchless power which the Lord can bring to bear upon any human life and character.

Samson was strong only when he was under the power of the divine Spirit. He wrought his great deeds when so enabled by the Spirit of God. And in spite of all obstacles and weaknesses we too can be sure that the indwelling Spirit of our Lord will control and transform and give victory if only we put our trust in him.

That is the story we are studying. The strength of Samson was a secret. It did not lie in his great muscles, much less was it due to his long hair. His enemies came to Delilah to offer her great sums of silver if she could but discover wherein his secret lay, and when at last he had confessed that it was due to his consecration to God, of which his long hair was but an old-time symbol, and when he was willing for the sake of Delilah to abandon his loyalty to his Lord, then he

became weak as any other man, then his sight was destroyed and he was dragged down to grind as a slave in the Philistine prison. It was when he turned to God in repentance, it was when he again put his trust in him, that strength returned and he was given the notable victory with which his life ended.

This then is our message, that we should yield ourselves wholeheartedly to Christ, that we should seek to do his will and should trust in him for strength. If such is our determination, if such is our choice, then life will still have its mysteries, there will still be, for us all, enigmas and riddles and puzzles; but though life may be a mystery, it cannot then be a tragedy. "We know in part, we see through a glass," said the apostle. In a riddle, in an enigma we know in part, but some day we will know even as we are known, for we can be persuaded and assured that "He is able to make all things work together for good to them that love him."

## Fellowship with God: The Goal of Religious Education.

### Opening Address at the Northfield Conference of Religious Education, by Herbert Wright Gates, Dean.

We are opening the 26th annual session of the Northfield Conference of Religious Education. For what purpose? What do we hope to accomplish as we spend these eight days together? Despite all that has been said and written on the subject there are still those who ask, "What is religious education?"

In the first place, it is education.

This means, in accordance with present day standards, that it is not merely a process of telling things to pupils, with however much of authority. Nor is it just learning facts from the printed page and reciting them to an instructor. It is a process through which the student, under the guidance of a teacher who is himself a somewhat more experienced student, is helped to face the significant and typical situations of life, to discern their meaning and the problems which they present, and to make such response in thought, feeling and action as shall reconstruct his own experience and make him increasingly master of himself and of the world about him. The best education is an intelligent and purposeful life.

The growing complexity of modern life makes this process one of increasing significance and ever more exacting in its demands upon both pupil and teacher. If living were as simple for us as in the case of primitive society, the child might be trusted to find his own way with such guidance as is provided through his natural instinct of imitation. But it is not so easy as that. The teacher who would be a trustworthy guide through the maze of modern civilization must be prepared to offer the right clue at many a turning. He must have knowledge and the experience which makes it useful. He must appreciate beauty in nature, art and literature that he may lead others into a like appreciation. He must serve his fellow men that he may help others direct their knowledge and ability into paths of serviceable conduct.

Even this partial summary of the demands which modern education makes upon the teacher is enough to show the need for such training in leadership as this conference provides. But we are here concerned with an even higher type of education than that which we have thus far specified. We are dealing with religious education. To all these requirements of knowledge, appreciation and skill we must add that which gives to each its true significance, and which lifts them all into the realm of supreme values: the interpretation and sanction of religion.

Religious education may be best defined in terms of the results which it aims to achieve. Several of these are named by the International Council in its statement of the Objectives of Religious Education, but the most fundamental, the one from which all the rest may follow, is—a consciousness of God as a reality in human life and a personal experience of fellowship with him through Jesus Christ. Any course of religious education which fails to contribute toward this end is not a success.

What do we mean by fellowship with God through Jesus Christ? It has many elements, varying in their nature with differences of condition and temperament. There

are mystic elements which elude definition. There are personal elements which can only be appreciated by the one into whose life they enter. The phrase has sometimes been overloaded with theological interpretations that tend to mystify and confuse the average person. In simple, practical terms it means that taking Jesus as our Saviour and guide, and stimulated by his spirit and example, we shall have an experience of God comparable to that which Jesus had and which he demonstrated in his life. The unique significance of Jesus, his greatest contribution to the life of mankind was his experience of God.

In the story of Jesus we may discern three paths along which he moved and in which we may follow him toward a fellowship with God which shall glorify life and give it fullest meaning for each of us. There is the way of knowledge, the way of worship, and the way of service. Along each of these ways we shall hope to journey with him during these eight days together.

### The Way of Knowledge.

Jesus knew God with a clarity, with a depth of understanding, and with a sense of personal acquaintanceship that no man has equalled. His was a personal knowledge that enabled him to pierce the fogs of misunderstanding with which the religious teachers of his day had surrounded the divine presence and to discern the true nature of his Father. As his spirit writhed under the misinterpretations and misrepresentations of God by the scribes and Pharisees, he made it his business to teach, through precept and example, the reality of the divine Father in human experience.

We cannot overemphasize the quality of intimate, personal knowledge of God in the religious life of Jesus. He did not merely know about God: he knew him. It is only upon such a direct, personal experience with God that an enduring faith can rest. Paul could face a pagan world, with all its learning and scornful power, with supreme confidence because, as he said, "I know him whom I have believed." Sidney Lanier expressed the same conviction when he wrote:

God out of knowledge, and good out of infinite pain,
And sight out of blindness, and purity out of a stain:
As the marsh-hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God!

In this conference you will find opportunities for the broadening and deepening of your knowledge of God. In the courses offered, not only in those on the Bible, but in those which deal with the revelation of God in art and in human life, with his way of working in the mind of a little child or in the soul of youth, in those which trace the onward march of his purpose in the life of the church, you may come to know him more simply, more directly, more truly. Thus, we trust, you will enter more deeply with Jesus into appreciation of the significance of such knowledge. What it meant to him he told in the words:

"This is life eternal, to know thee, the only true God!"

### The Way of Worship.

Because Jesus knew God and loved him, therefore he worshiped him.

Here too we find the note of simplicity and of reality. His worship was not a matter of forms and ceremonies. Upon many of these he looked with sadness and even with impatience, as he realized their insincerity. He took up again the old message of the prophets, and their protest against formalism in religion. "God is a spirit," said he to the Samaritan woman, "and they that worship him must worship him in spirit and in truth." Jesus lived constantly in the atmosphere of spiritual communion with God. Everything spoke to him of his Father. The flowers with their glowing colors painted by the divine artist, the birds of the air of whom even the least was under the divine care, all were God's work.

While all of life thus called his spirit to worship, Jesus also knew the value of those special occasions upon which he went apart for deeper concentration on the things of the spirit. He was a regular attendant at the religious services of his church, and frequently went apart from his disciples and followers to be with his Father in prayer.

The necessity of such communion with God in religious experience grows ever more apparent with the increasing complexity of life. It has much to do with the kind of personal knowledge of God of which we have spoken. It serves to deepen our appreciation of and our loyalty to those higher values and standards of life which are the essence of Christian living. Unfortunately, also, the

causes which deepen our need of it often serve to crowd it out of our lives. Training in worship should be an element of prime importance in religious education, but in many a Sunday school it is practically unknown. An opening exercise, thoughtlessly prepared and mechanically conducted, with sentimental songs set to cheap music, formal readings, and prayers with little meaning to the average pupil, are not worship as Jesus knew it and as we may know it.

We trust that you will find much of the atmosphere of true worship at Northfield. It is here and if you do not feel it that is your misfortune. God speaks to us here in the language of mountain, forest and stream. We may hear him in the song of birds and see him in the tender beauty of the dawn and the glory of the sunset. We shall feel the thrill of his presence as we talk of the things of his kingdom in the class room, and feel the touch of his Spirit in the quiet hour of prayer at nightfall. We shall, I trust, draw very near to him in our daily chapel assembly, which during these recent years has been a source of inspiration and power to each individual as well as a demonstration of what a true service of worship may be. Through such experiences as these we shall enter more surely and intimately into fellowship with God.

### The Way of Service.

The life of religion was, for Jesus, a life of service. No matter how much one might know about God, no matter how great his loyalty to the forms and ceremonies of religion, it was futile in the estimation of Jesus unless expressed in conduct and manner of life among one's fellows.

We may read this message upon almost every page of the Gospels. Service to mankind was not only the badge of rank, it was the condition of entrance into his fellowship. Of himself he said, "The Son of man came not to be ministered unto, but to minister"; and to his disciples, unduly concerned over matters of precedence, he reprovingly remarked, "Whosoever would be greatest among you shall be your servant."

This note of service has always been the characteristic of true Christianity, and the lack of it has been the most serious barrier to the progress of Christ's kingdom. The inconsistencies of professing Christians have furnished to sceptics their favorite weapon, and nothing has so weakened the appeal of the church as failure to justify its existence by service to mankind. Mankind has had knowledge enough to save it for centuries, but it has not had the courage and the will to practise the truth it knows.

John Drinkwater has well expressed this need in his Prayer:

We know the paths wherein our feet should press,
Across our hearts are written thy decrees:
Yet now, O Lord, be merciful to bless
With more than these!

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow!

Knowledge we ask not,—knowledge thou hast lent,—
But, Lord, the will, there lies the bitter need:
Give us the will to build above the deep intent
The deed, the deed!

We have said that fellowship with God through Jesus Christ is the most fundamental aim of religious education, but that is no denial of the claim for service. The kind of fellowship with God that Jesus had was in a life of service, and it can be found in no other way. No man or church or nation can be saved alone. The individual may delude himself with intellectual speculation or mystic emotion, but if he gets no further than these he has not found God. The church may build stately houses of worship and hold therein elaborate "services," but if it fail to serve the community and the world it, like the barren fig tree, might as well be cut down that it may no longer cumber the ground. The nation may amass wealth and increase culture, it may control land and sea with its armed forces, but if this be all it needs to cry out in agony of spirit:

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

It is directly in line with this central truth of Christianity that modern religious education should seek to build its curriculum out of life experience. Here is the focal point. We must help people, young and old, to face their own life problems and to search the Scriptures and other records of human experience for data which shall point toward right solutions. Thus only do facts become significant and interesting. But the test of their significance lies in their application in

conduct and service. Only as they are used do they reconstruct and enrich experience.

You will find this principle dominant in the teaching at this conference. One of our hopes is that leaders who have studied here will get this viewpoint and mode of approach so firmly fixed that it will forever guide their practice in teaching.

Let us not overlook the opportunities for service upon this campus! It is too easy to think of such a conference as a time for study and for the gaining of impressions which are to find later expression. There is danger in this. One may talk about justice and mercy, about race relations and world friendship, about community service and missions in such a manner as to make them quite as academic and fruitless as any of the doctrines that have vexed men's souls without helping them much. Our church schools are full of teachers who are using modern life problem textbooks and giving instruction about the problems of Mary and Susan and Richard and James with no closer relationship to the experience of their pupils than was formerly established in the stories of the patriarchs. The surest way to avoid this pitfall of academic training is to be constantly applying the results of study to our immediate problems. And problems will be found, even here.

President King of Oberlin once made this statement:

"Our principles never so plainly rule as when they lead us to care in their slighter, more delicate, and more thoughtful manifestations."

Another religious leader, when asked, "Were you ever converted?" replied:

"Ask my wife!"

One is never more truly a Christian than when he acts like one in the everyday relations of life.

During these eight days of close companionship in tent and dormitory we shall have frequent opportunity to respect one another's point of view and opinions, to be considerate each of the other's need for rest or for quiet meditation or study, to be fair in the use of library books and other equipment provided for the good of all, to be friendly, sympathetic and helpful in various ways, to be cheerful under whatever conditions of temperature or weather may prevail. As guests of a school which has standards and principles which it likes to have observed by those who come here, we may show ourselves courteous and appreciative. We need not indulge overmuch in dreams of what we will do when our time comes. The spirit of justice and goodwill so much needed in the affairs of community, national and world life is first of all developed in the relationships of person with person. The kind of leadership that is needed in your home church is also needed here and may be developed here. These eight days will be full of opportunity to demonstrate the quality of our principles in delicate and thoughtful manifestations.

This, then, is the opportunity which Northfield offers you during these eight days, the privilege of walking together in the spirit of Jesus Christ along the ways of knowledge, worship and service toward a more intimate fellowship with God. May each of us so use this opportunity that we shall return to our homes, our churches and our communities able to say, with better understanding, warmer feeling, and more positive conviction:

"I know him whom I have believed"!

## Three Parts in an Efficient Religious Life:

### 2. The Feelings.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

The three parts of a normal, happy, efficient, religious life are the mind, and the feelings, and the will. Leave any one of those out, and at once your religious life is defective and incomplete. Only when all are working in their proper place and all coöperate does our religious life become what it should be and what it may be.

As you look in the life of Jesus you will find the three of them there.

There surely was the mind. We do not think enough about the mind of Jesus, but how acute and penetrating was his mind! At the age of 12 he confounded learned doctors by questions he asked, and when people asked him questions he answered them in

such fashion till finally they wearied and dared ask him no more questions. His mind penetrated with the sharpness of a razor every relationship of the soul to God and of man to his fellow men.

But with his mind there were the emotions of Jesus. How the religious life of Jesus was surcharged with feeling! We see him as he is carried to the heights on the Mount of Transfiguration, but again he is carried into the depths in the Garden of Gethsemane. His heart is filled with compassion as he observes the multitudes as sheep with no shepherd, and again with indignation.

And then there is the will of Jesus consecrated to the doing of his Father's will, so that his life ran just as true as a rule could make it through sunshine and shadow, through daylight and darkness, up hill and down dale. "My meat and my drink is to do the will of my Father who is in heaven."

Think of the life of anybody whose religious life you respect! If you analyze it you will find that with intellectual consistency that life is filled with deep feeling and is doing at whatever cost the will of God.

Yesterday I spoke about the place of the mind in religion. Today I am speaking of the feelings in religion.

The moment I speak about emotion in religion everybody is on his guard, everybody is a little bit suspicious. "We must not get excited in our religion!"—that is a watchword of the youth of today. To be sure, it is all right to get excited in other ways; on the athletic ground, at a patriotic rally. It is perfectly all right to get excited on the stock exchange, but you simply must not get excited in religion! If a person should act at a religious meeting the way he does at a football game people would say he was a fanatic or dangerous lunatic.

As a matter of fact, there are real reasons why people are suspicious about excitement and emotion in religion.

One reason is that when people have checked it up they have found that sometimes people who are longest on emotion are shortest on performance, and people most fervid in feeling are sometimes not the most ethical in conduct. People have watched this so long that they have about made up their minds that the longer a person is on emotion in religion the less he can actually be trusted in daily conduct. There is a whole history that lies behind that statement.

Another reason people are suspicious about emotion in religion is that it runs counter to their scientific training. Scientists are cool. They have to calculate, and they realize that if their emotions get the better of them they may slop over, and in scientific work the last thing a man must do is slop over. I do not know how I can state this better than by the following quotation:

"When one turns to the magnificent edifice of the physical sciences and sees how it was reared by the thousands of lives lying in its mere foundations, of the patience and postponement involved, of the choking down of feeling, how absolutely impersonal it stands in its vast augustness! Then how contemptible seems every little sentimentalist who comes blowing his voluntary smoke dreams, pretending to decide things out of his private consciousness! The whole system of loyalty which grows up into the schools of science goes dead against it."

And because we stand and feel that and respond to it, we say we must be awfully careful about this business of sentiment and feeling in religion.

What I have to say has a great deal to do with the suspicion with which the average boy or girl views the whole subject of emotion in religion. Yet having said that I am saying that if you do not know emotion in your religious life you have just about lost the beauty, and glory, and power out of it. What I want to do is to justify the place of feelings and emotion in our religious life.

I think the way to do that is to see its place in our lives in general.

### Emotion in Everyday Life.

Religion is not something outside of life. It is life itself carried up to its highest terms. If, then, we can justify the place of feeling in life in general we can understand its place in our religious experience.

I want you to think of anything you ever did in your life that you could not justify by a purely logical process, but that was the result of impulse, emotion, feeling. Then I am going to ask you, Suppose you should wipe all this out of your life, do you think you would be the better for it? Or perhaps just a little the worse for it? Would your life be the nobler for it, or just a bit ig-

nobler? Would you be the richer, or really just a little poorer? Face it! Let me give you an illustration!

A criminal was chased by officers of the law. It was a hot day and a hot chase. He had got a good start and had a good chance to get away. He got thirsty, and as he passed a lemonade booth he saw an iced lemonade. He stopped and gulped it down, and was about to start again, when he was stopped by two appealing eyes and an outstretched hand. The little girl who kept the booth wanted her pay. He paused, fumbled in his pocket, found the coin, slapped it down, and started. He had delayed fatally, was overtaken and captured. Was that delay a reasonable act on his part, or wasn't it? A few bitter tears of childish grief and disappointment against one man's freedom! And yet feelings had triumphed over reason, and had pointed the nobler way.

When you come right down to it you find that sentiment,—sharply to be distinguished from sentimentalism or sentimentality,—sentimental feeling of the type I have just described, unanalyzed and perhaps unanalyzable, is one of the noblest instincts in the human life. Moreover, it plays a big and even a controlling part in human affairs.

Family life,—what is a family? It is two or more persons who are related. Is it? What makes family life the most beautiful thing you can know on God's earth? I do not want you to be skeptical about family life, the truth and beauty of it. What makes family life? The realest thing on God's earth makes it, and you can't call it anything except feeling.

Patriotism,—what people will do and what people will suffer for it! Patriotism might seem to be one of the most controlling emotions in life. The love of one's country is often next to one's love of God.

Even in hard-headed, practical affairs people understand that feelings are all-controlling. For example, a politician once said:

"We cannot shut our eyes to the fact that when great bodies of men get together unexpected things happen. The calculations of the wisest are put aside by the sweep of great emotion."

The same truth holds in the world of finance upon what is called sentimentality with a slight touch of derision by people who call themselves business men. Some of the greatest financial reactions have been set in motion by no change in financial conditions, but just by subtle changes of feelings. If that thing called confidence is shaken, panic ensues. In calculations of speculators allowance is always to be made for the possibility of feelings, when fortunes may change hands in a moment.

As for character, you never in your life admired any man who was devoid of real feelings and emotion. You may have respected him, but you never admired him.

I am thinking now of a woman, a character in "If Winter Comes." I can see Mabel now, so cultured, so fastidious, so icily cold, so negatively perfect. I see her always dressed in white with not a touch of color, a pale ivory complexion, and gray eyes. You can't imagine Mabel ever doing anything wrong. Neither can you ever imagine her doing anything at all!

Over against that a character that you can love and admire is described by Julia Ward Howe.

"By fields of ice and raging floods,
Take the red passion from the gods!
I see the paths of morning tread,
I see the flaming day o'erhead,
I stake my life upon the red,"—

and not on a life that is icy white. It is emotion, it is passion, it is feeling so profound that one snaps one's fingers at what people call success, position, reputation, all the rest, and risks his soul on what he feels is right. Now that is character at its purest and its best. Take that out of character and let it be just as pure as may be, and it is hollow also!

### Emotion in Religion.

Now then, if feeling thus has its place in life and character it must have its place in religion if religion is life and character at its highest. I am taking you on a stroll through the Bible, and am pointing out to you that wherever you see a real man or woman in the Bible, in his religious life always you find emotion a predominating element in it. Think of Moses, and Elijah! Isaiah saw the cherubim and seraphim in the Temple, and the live coal glowing on the altar, and an angel who took the coal and touched his lips with it, and he fell down and said, "Send me, send me!" Amos, who came up North and went where he was not wanted, and prophesied. When people

mocked him he said he was no prophet, neither the son of a prophet, but the Lord had come and said, "Go, prophesy to my people!" They could not stop a man who talked like that.

St. Francis of Assisi bowed down and prayed, and a crucifix swayed, and the swaying of that crucifix meant a revolution in the life of St. Francis. St. Augustine was reading his Bible just the way you have read it, and he did not get much out of it, and a voice said, "Take it up and read it," and he read it in the joy of the Holy Ghost, and that emotion made out of him a new creature.

I never address a company of boys and girls without asking them if they have acquired a taste for biography. I was teaching a class of high school girls and asked them, and was so pleased because every hand was held up, and everyone told me what she had read. You never read the life of a good man or woman whom you know has lived a downright religious life that you will not find emotion rich, overflowing, at the heart of it.

Samuel Gridley Howe once wrote: "I feel religion is an affair of the heart as well as of the head, of the feelings as well as the intellect. I hold him to be a true Christian who religiously feels and therefore acts, as well as he who religiously believes and only thinks."

The life of William Booth was overflowing with emotion from beginning to end. When over 80 years old, a man failing in health, his daughter Evangeline before he was to speak said:

"Father, I must make you promise to lie down before you give that address!"

When she came in later he was pacing up and down the room, and she reproached him. He said:

"Oh, I intended to, but I got thinking about the poor children of Chicago, and I got up and looked out there at the poor children, and I could not keep still!"

At the end of his life they brought him a cup of tea.

"Take it away!" he said. "It isn't hot." And he added, "A meeting is no good unless it is hot, and a soul is no good unless it is hot."

Now then, you can have anything else in your religious life, but unless you have this heat, passion, emotion, feeling in it there is going to be something dreadful about your religious life.

Some people are religiously so correct in their ideas, quite correct and orthodox, and in the discharge of their church and Christian duties so precise, and are so respectable, and really they do live honestly and honorably day after day, and really have kept the commandments and no finger of scandal has laid its touch on them, and no reproach of man can ever be laid at their door, and yet—and yet one thing they do just terribly lack. It is fire they lack! There is no emotion, no controlling feeling, no dominating enthusiasm. You never feel that they have let their life go with anything they did.

That is true of old as well as young. I read a letter in which a man tried to recommend a boy for a position. He did the best he could, but he had to be honest, and of that boy he said:

"He is all right when he lets himself go, but then he seldom does!"

It is this letting oneself go, losing thought of oneself and in response to deep controlling emotion letting oneself go, that is the glory, the beauty, the greatness of living, and it is the essence of what we call a true religious life.

A wise man wrote this: "One thing is clear to me that no indulgence in passion destroys the spiritual nature so much as respectable selfishness."

That is to say, a boy or girl could trip, could indulge in passion, and yet one's spiritual nature remain intact, and he could get on his feet and live it down. But respectable selfishness, devoid of emotion, passion, feeling, is deadening, it is dead.

It was the watchword of the author of "Ecce Homo": "No heart is pure that is not passionate, no virtue is safe that is not enthusiastic." Is that worth remembering? It is only the fires of a real passion that keep our heart pure, only the zeal of a real enthusiasm that keeps our virtues from becoming stale, our lives from being mechanical and commonplace and conventional, our souls from becoming self-righteous.

Phillips Brooks once said that you can always test the reality of religious emotion by asking, first, what is its parentage, and second, what is its offspring. The Mount of Transfiguration, that emotional experi-

ence of Jesus, what was the source of it? Read the verses that go before, and you can find the self-dedication! He set his face to go to Jerusalem.

If I am talking to anybody who says, "I do not have emotion like that: how am I going to get it?" I always say, Do not go gunning for it! Do not try to work it up by any conscious process! There is no more devastating experience than trying to manufacture an emotion you do not feel. Never manufacture an emotion! Try daily dedication to the will of God! And my dear young friends, no one ever daily dedicated himself to God's will that sooner or later did not find an emotion corresponding to his inner dedication possessing his heart and soul.

What is a religious emotion that is real? What its parentage, and what does it do? Religious emotion is not an end in itself, it is a means to an end, and emotion in religion that is real is the emotion set right away to some definite task and performance. It stimulates you to do something you have not done. That is the real religious emotion.

What we want is not less feeling in religion: we want more of it. If some people had less feeling in religion than they have they would not have any. We want a religious emotion that is genuine because it is the unconscious result of self-dedication. We want a religious emotion that is genuine because it impels us to do something that we have not done. That is real religious feeling! That is its place in the religious life!

(Series to be concluded.)

## A Pioneer Missionary's Story of Central Africa.

### Rev. Robert Laws, D. D., M. D., of Livingstonia.

*And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Acts 14. 27.*

I cannot do better this morning than follow the example of Paul and tell you something of how God has been opening the doors of faith unto the people of Central Africa, and how he has changed the condition of that country during the time I have been connected with it.

When Dr. Livingstone died in far-away Chitambo in 1873, and his body was carried to the coast by his servants and brought home and laid to rest in Westminster Abbey, the hearts of the English-speaking people of the world turned to think of what had led him to such a life, and to desire to carry on his work. Dr. Stewart, who had been with Livingstone, at the Free Church's General Assembly in 1874 proposed that the Livingstonia Mission be formed as a tribute to his memory and to carry on his work. In 1875 the first party left Scotland for that purpose.

A small steamer was built for our use, and it had its trial trip on the Thames. It was then taken apart and sent on the steamer we went by. On reaching Cape Town there was no steamer going up the East coast of Africa, so we had to charter a sailing vessel to take us to the mouth of the river Zambezi. We built our steamer and sailed up the river till we came to the cataracts. There we had to take our vessel to pieces and get caravans of natives to take the sections for 40 miles to the upper end of the cataracts. There were no roads. It was all hilly country, which made it difficult, but each part was safely delivered, and we set to work and built it there again.

On the morning of the 12th of October, 1875, we sailed into Lake Nyasa. I shall never forget that morning! The sun was rising over the eastern hills, and was shedding a flood of light and glory over the blue waters of the lake. We went some distance, turned off the steam, and gathered to worship. We sang together the 100th Psalm, calling upon the peoples in the new land to praise God, and since that time to this the voice of praise has never been silent.

For our first station we chose Cape Maclear, about 30 miles from the south end of the lake. There was a suitable harbor for our steamer, on which our lives depended. We knew the lake was 120 miles long, but how much more we did not know. We set to work to build houses, and as soon as possible made our first voyage, which stretched the lake from 120 to 360 miles in length. We learned where the people were located, and subsequent journeys informed us of where

they were in the hill country to the West.

Soon after reaching Cape Maclear, one Sunday afternoon I sat on a rock and was taking stock of my surroundings. I looked to the North, and there was a mountain. To the West there was another. To the East was the blue line where sky and water met, and beyond that the north end of Lake Nyasa, which we now know to be 360 miles long. There is a journey of 250 miles to Tanganyika, a lake longer than Nyasa, and a similar journey to Victoria Nyanza, then we go to Lake Albert and Edward, and then down the Nile: but only when we reach Assiout near Egypt would we find anyone who knew the true God or had his Word. In the West the mountains bounded the lake, and I could start and walk week after week and month after month, but only when I reached the coast of West Africa would I find anyone who knew the true God or Jesus Christ the Saviour. To the East the nearest missionary station was at Zanzibar, and to the South away beyond the Zambezi near Natal. It was a big parish! You could take the whole area of the United States out of that space and have a good deal left over, and in all that tremendous district there was not a single church or school, or anyone who knew the name of the Lord Jesus Christ. We were only eight in number, seven companions and myself, and we had to face this thing. Stanley left Britain a fortnight before we did to begin the great journey to follow the Congo, and found many tribes of people, speaking different languages, having varied customs but all different, but not one of them knew the true God or Jesus Christ as their Saviour.

Thank God, times have changed now! Missions have gone from this country and Europe along the Congo where there are thousands of miles of navigable waterways, and along these rivers missions have been carried on, and with God's blessing upon them; and mission steamers are sailing along the river and its tributaries with missionaries preaching the gospel to the people. On Victoria Nyanza, the next to the largest lake in the world, there is the mission of the Church of England, where, as in the early days, the blood of the martyrs proved to be the seed of the church, and there a great church today is worshiping God. There are several missions on the East of the lake. The London Missionary Society is at work on Lake Tanganyika. At work on Lake Nyasa on the western side is the Livingstonia Mission; on its eastern side is the work of the Universities' Mission of the Church of England; south of that is the mission of the Church of Scotland at Blantyre; and south of us on the other side are the missions of the Dutch Reformed Church and the Orange Free State Church. God has been changing things and bringing people to understand and to know him.

From the beginning our mission work has been carried on along four lines,—directly evangelistic, medical, industrial and educational,—all having their aim to lead the people to know Jesus Christ as their Saviour, to believe in him and serve him as their Lord.

### Increasing Results.

The one station of 1875 which was the beginning had last year become nine stations under Europeans, and connected with these there were 34 congregations with 13 ordained native pastors who had gone through a training of six or eight years, and all had been 30 or 40 years in the mission service. Connected with these there are 986 elders, deacons and other office-bearers, and there are 19,730 communicants. Surely this is something to thank God for! In addition to that we have some 10,000 people in the classes of communicants looking forward in due time to being baptized and received into the Christian church.

I came home for the first time after nine years in Central Africa, and for the first ten years I could only tell of nine men and women who had professed faith in Jesus Christ as their Saviour. As a contrast to that, last year there were baptized 1550 adults and 1320 children. There is a change in the speed with which the work of God is going on, and this has been largely brought about not by Europeans, but by the native Christians themselves. When a man professes his faith in Christ he is instructed that one of his first duties is to make known Christ as Saviour to others in his household, in his village, and in the villages around. They have become the missionaries of Christ to their fellow men, and so the kingdom of Jesus Christ has been extended.

In our medical missionary work last year

there were about 100,000 attendants at our various hospitals and dispensaries. When the patients come together there is first of all a short service directing their thoughts to Jesus Christ as the physician of the soul as well as the healer of the body. When people in pain and suffering receive relief from a medical missionary they have a kindly feeling toward him, and are more ready to listen to his message than they otherwise would be. So, many have been brought to the kingdom by this means.

After we had been some time at Cape Maclear and knew more of the surroundings of the lake we saw it would be advisable for us to move from Cape Maclear to Bandawe, 120 miles further North. At Cape Maclear we had a good harbor but there were comparatively few people, whereas the people were living by thousands and in more than the usual numbers further North. They were gathered together because of the pressure of their enemies, a wild Zulu tribe trying to enslave them. We had the opportunity of speaking to them and teaching their children.

Later as the work of the mission extended and new stations opened up we needed teachers for our school. Dr. Elmslie and I were appointed to survey the country, explore it, and see if we could find a place in the hills where we might establish a training school for our work, so that teachers might be sent there for training, as also those chosen to be native pastors and for other work of an educational nature. We were led to choose a place four miles from the lake, but about 3000 feet above it. There the climate was comparatively cool, and we could do better work than we could on the lower level. There our work has been carried on, and we have been getting teachers for the advancement of our school. It is our central station, called Livingstonia.

Also we have to think of the future of our natives and the European civilization with which they are now faced, and the changed circumstances in which their children are to be placed, and so we found it necessary to provide them with industrial training. This was established at Livingstonia, to which candidates are brought from other stations to be trained for their vocations. We have our agricultural building, our carpentry, our engineering, and our printing, store and office departments.

In connection with these departments we have 150 apprentices under engagement of five years each. At first we had to take lads unable to read or write. As the school work progressed no one was taken as apprentice unless he was able to read and write his own vernacular. Now there are few who come who have not passed in the English language as well as their own. During the five years they are not only under technical training, but day after day they are receiving Christian instruction and living in a Christian atmosphere. Before the five years are up these men, the majority of them, are either baptized and members of the Christian church, or looking forward to baptism.

Then when their apprenticeship is done many of them want to see a little of the world. They have heard of South Africa and Congo Belge, and they know that if they go to these places with their certificates of work they will get situations with four or five times the wages they get by remaining at home. So, many go away for two or three years, others remain altogether in these places, but the majority send their wages home to built good houses for themselves, to get furniture, and advance their common life.

### How the Gospel Spreads.

But there is something more than that. When these lads go away, many of them to villages where no European has ever been or the gospel ever been preached, when they go with the love of Christ in their hearts and the Word of God in their pockets they cannot remain silent, and they begin to tell the people there of Jesus, and what he has done for men that he might save them. So we find in many of these places the beginning of Christian communities.

As an example of that, one of our pupils went West to Elizabethville in the Congo State and engaged in newspaper work. He asked some of his friends to meet with him in his house, that they might worship God together. Soon it could not contain the numbers. A European had a house vacant, and he let them have it for a pound a month. They continued for six months, but then their money got short and they told him they could not keep it. He let them have it for ten shillings a month. Not only did they meet themselves, but the people of that district gathered together to worship God with

them and learn something of the true God.

These people had also seen the advantage of reading, and not being able to read and write asked him and his companions to be their teachers. They bought lamps and oil, and had evening school in this building, as well as having it for a church on Sunday. And all the time they were hearing about the love of Christ and learning to give their hearts to him, so that when the Methodist Episcopal church in this country went out they found a little congregation worshiping Christ, and glad to welcome them and receive guidance at their hands.

In this way I look upon those natives going to different places as being in effect the unpaid foreign missionaries of the native Christian church in Central Africa. From the beginning we have taught these native Christians it is their duty to spread the gospel among themselves and extend it among their neighbors. In this way they support their own native ministers. During last year they raised £912. 0. 0. for the work of the church of Christ there.

Now let me tell you something of our educational work, for this has been one of the greatest agencies in advancing the work of Jesus Christ!

When I went to Cape Maclear there wasn't a church or school in all Central Africa. So we soon began work in a humble way. You would not think much of it as a school to begin with. We had to get a house built for ourselves, so we were out before daylight to cut down trees and build our house. We had twenty minutes for breakfast and worship in the morning, a quarter of an hour for a meal later in the day, and we came home after dark. We would find the stoker of our steamer sitting by the side of the fire with a little box and a sheet of paper on which was printed by hand the alphabet, and he was learning the A-B-C. It was not much of a school, but it was a beginning, and the schools have multiplied since then.

### A Primitive School.

When we moved to Bandawe we began school as soon as possible. We knew perfectly well that the school day could not be a long one, and we found it so in our experience. We got a dozen children the first day, and a blackboard, and in the middle of it we put "O" and asked them what that was.

"That is the moon."

It is round like the moon, but we call it "O." We had them repeat "O" till we thought they would remember that. That was put in a corner of the board, and the letter in the middle was changed to "C," and we asked them what it was. One ventured to say it was a house. We call it "C." Then we had them repeat that, it was put into the corner, and the middle letter changed to "E." Then we stopped school for the day.

The next day we had them back again. Perhaps there were six or eight new ones, and several of the old ones stayed away. If they remembered "O" they had forgotten all the rest. Perhaps we might get them to stay four days, but by that time they were tired and would go home for a week to rest. After that they might come back, but we usually had most of the teaching to do all over again. If they came two weeks then they needed a month's rest. This wasn't all!

The fathers and mothers were busy working for us, bringing in trees to build our houses, and after a fortnight's work they received their pay in the shape of four to six yards of calico, as the case might be. Before long the children wanted to be paid for their work. And not only did the children expect to be paid for coming to school, but the fathers and mothers wanted to be paid for allowing them to come. Well, I had some sympathy with the children, but none with the parents! I could remember my school days when it was prize-giving day, to which we looked with a good deal of anticipation, and sometimes not such good results.

After a while we got the children to come in larger numbers, and got them interested in something new. We gave each one a slip of paper, and when he came we stamped it with a "P." At the close of the lesson he tied it safely in a split straw and went home. The next morning you would see the pupils coming with straws over their shoulders with the bit of paper. That was all right, we were getting the children.

Well, the tables are turned on them now! One school of 1875 had become last year 694 schools in our Livingstonia mission, with 1277 native teachers and 39,600 pupils. Instead of paying the children to come to

school, last year the children and their parents paid as school fees £931. 0. 0. in hard cash. There is a change! And you will understand its meaning when I say the ordinary wage of a laboring man there is about four cents a day. So it means some self-denial to pay out even four cents as a school fee for the pupils in the school, but that is how our work has been going forward.

I would like you to visualize this for a little! There are those 39,000 pupils attending school, and every day they are getting as their best lesson a Scripture lesson. Our desire is to saturate the minds of these children with the Word of God their Saviour, assured that if the Word of God is in their hearts it will accomplish God's purpose in the changed lives of his people.

In 1875 when I went there the slave trade was rampant. I have seen men, women and children being driven to the lake and then crossing it to begin a journey 300 miles to the sea coast,—many never reaching it. The terrible thing about the slave trade was that it dimmed men to their own interests. A man would give a woman a basket of potatoes to carry in addition to her child on her back. If she could not keep up with the caravan, even though she was whipped, he did not take any potatoes out of the basket to lessen the load, but he would take the child from her back and kill it. This is only one of the cruelties that happened in those days.

The tribes were fighting with each other. I have walked miles through burned villages and amid bleaching human bones: native war had been there and these were the results. Now instead of that there is peace over the whole country. Dr. Hetherwick and myself spoke of the greatest contrast that comes to our mind being that a woman can go from one end of the country to the other alone, with no one to protect her. In former days she would not have gone from here to the nearest house without a man with a club, spear and shield to protect her. I have known a man who wanted to give a pot of beer to a friend half a mile away, get a woman to carry the beer pot. He got his spear, shield and club, and they started off. Another individual came along, saw the beer pot, killed the man and the woman, and drank the beer. I have known a man killed for a piece of tobacco which he was known to be carrying. Human life was of no account. Now you can go anywhere in peace and safety. These are some of the changes that have come about.

I spoke of the slave trade in the early days. For years Great Britain had been trying to put it down, and kept a warship at Zanzibar to do it. But the sea coast is long and difficult to watch. Results were not so satisfactory, so it was decided to try and meet it nearer its source. After our vessel was in the lake two small gunboats were sent to Nyasa, and six weeks later the slave trade was at an end. But this did not mean that domestic slavery was at an end. Force could not put down domestic slavery. That had to be put to an end by the work of the missions, the introduction of legitimate commerce and good government. Now there is no such thing even as domestic slavery.

A man finding his slave had run away would complain to a magistrate that his slave had gone, and ask him to send his slave back. The magistrate would say he did not know the word slave. The slave when found could claim his freedom.

So the country is settled peaceably, and the church of Christ is largely the motive power in the advancement of the people there. I have told you of the 19,000-odd church members we have in connection with the Church of Scotland mission, and there are other stations. A few years ago the two presbyteries of Livingstonia joined to form a synod, and were joined later by two other presbyteries belonging to the Dutch Reformed missions of South Africa, so that now there is a synod with some sixty to seventy thousand native members, and in connection with these a Christian community, including baptized children, of perhaps 120,000 at least. We have to thank God for these great changes. What is done in the past is just his challenge to attempt greater things in the future.

### Advanced Educational Needs.

I have told you about the beginning of our educational work and its extension. Now we have come to the point where the demand for wider education and further advancement of education is arising among the people. To further their interests we are needing now to get a college for the training of our native teachers, pastors, and also those

natives who are fit for medical work. In connection with our David Gordon Memorial Hospital we have medical classes, and a course of four years' instruction where lads who are of good character and ability are trained in the knowledge of the ordinary diseases of the country, and how they are to be treated. These lads can be assistants to European doctors throughout the country, and can be sent to many places where there is nobody to help the natives. It must not be supposed the instruction given is equal to instruction in a medical school in this country, but they get a good workable knowledge of medicine, certainly far ahead of the native witch-doctor. The final examinations for the diploma are shared in by representative government doctors, and the government recognizes their position as hospital assistants and orderlies.

That is all we have got yet, but it is a big beginning. It has been of great service to the country, and doctors in government service as well are glad to get such trained assistants. It is for this purpose that I was asked to prepare plans for a college, and this was done. Unfortunately, owing to the war and greatly increased prices in the mission fields, our Foreign Mission committee is not able to promise this because of lack of funds. It had the full sympathy of everyone, and for one wing they have received part of the money. But we are needing this college for the future of the country. It will cost £30,000. If we can get natives who are to become leaders of the native community in the future, if we can get these trained as Christian men and women, then we are secure in Central Africa for Christ and his church. That is the great opportunity before us at present, and we are letting it slip. Hence I am speaking of it and telling of our need in this way, and shall be glad of all the help you care to give me.

They are not calling to us for the gospel because they do not know it, but their needs and Christ are calling us to give it to them. "Go ye and disciple all nations" was his command. In Jesus' name I would ask you to think of his great desire that all men may know him and find in him their Saviour, and so find joy and happiness as his kingdom advances.

# Venturing on the Impossible —with God.

## Rev. G. Campbell Morgan, D. D.

*Speak unto the children of Israel that they go forward! Exodus 14. 15.*

As far as I am concerned I believe that this is the word of the Lord to his people today, the word they particularly need to hear.

We shall probably best gather some of the values of the text if we remind ourselves first of all of the fact that these words were spoken to a peculiar people, and they were spoken under peculiar circumstances. Let us take a few minutes, therefore, with the two lines,—the peculiarity of the people and the peculiarity of their circumstances!

They were spoken unto the children of Israel. Who were they? Why were they called the children of Israel? Why not the children of Jacob? Why not the children of Isaac? They were that, and yet they are not so described. Why not the children of Abraham? How often do you find them so described? Why constantly in these historical records and prophetic writings do you find these particular people referred to in this way? Let us stop and answer that question!

It may be a mechanical method, and yet it is suggested that when you read the Bible you note where great words or phrases emerge. This description of these people is found first in a curious verse, Genesis 32. 32. Now listen to it!

"Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day."

What a curious declaration! Of course you ask what does he mean by "this day"? Devout Hebrews never eat that part of the carcass, and "this day" is August 11, 1929, because it is still true. They do not eat it "because he touched the hollow of Jacob's thigh, and the sinew of it shrank." And that flashes us back to this 32nd chapter.

It is a story of how God dealt with Jacob, a keen and shrewd man. When he was 70

years old he left home and went to the far country under a cloud. And he went a poor man,—to take his own story, "With my staff I passed over this Jordan." He was coming back with two bands, and he knew certain things were looking at him. He knew Esau was there somewhere, watching him. He sent forward his possessions and his family, and himself stayed behind to be alone with God. And that night God took human form and wrestled with him through the night. Any moment he could have crushed him, but he was drawing out his strength till he was exhausted. Then there came the moment when Jacob said:

"I will not let thee go except thou bless me!"

Not with a strident voice, but it is the broken, defeated man, yet holding on to God!

"What is thy name?" said the wrestler.

He knew it was good for Jacob—"supplanter"—to say it once more.

"Thou shalt no more be called Jacob, but Israel!"

What does that new name mean? We read on and find the meaning "prince," but it does not mean prince. If you break up the word it gives two words Isra El, "Ruled by God." That is, God grappled with the man to crown him, defeated him to make him king, and his new name is the man mastered by God.

The children of Israel—the name, then, has this perpetual spiritual significance, it marks these people in their relationship to God: the people constituting a theocracy, the God-governed people, the people mastered by God, under the rule and reign of God.

Now the circumstances were also peculiar. We have seen in our reading of Exodus 14 that the children of Israel were at an impasse under divine guidance. They could not see where to go, and they began doing what you and I have so often done, making calculations and saying it would have been much better to have stayed in Egypt in bondage than come out to die in freedom. At the moment they had escaped from Egypt, and were "entangled in the wilderness." They had marched under divine direction until they came to a place with Pi-hahiroth on the right, a place of marshes; Baal-Zephon stretching on the left, rocky vastnesses which they could not traverse with the women and children. In front of them lay the Red Sea. Only the road passable that they had already traversed; and they were hemmed in, for Pharaoh occupied the road behind them, marching toward them. To these people and under these circumstances these words were spoken:

"Speak unto the children of Israel that they go forward!"

The words are for the people of God today, the Israel of God, the people in the kingdom of God who own him as king, the theocracy scattered throughout all the world today. We shall agree,—and this is not a pessimistic note, for no Christian man can be a pessimist if he is living in the full power of Christianity,—that the present hour is difficult. Take the church of God as a whole! She is halted, perplexed. All the circumstances of the last decade and more seem to have halted her progress; dissensions within and difficulties without, and the best people in the world, the truest to the divine passion for the coming of God, are strangely perplexed. They hardly know which way to turn. I make every exception you want made for the loyal souls in the church, but the general outlook is one that perplexes us. In conferences such as this we are looking at situations fraught with strange difficulty. We feel we are somehow at an impasse. That is why I bring you this message this morning as it is found here: "Speak unto the children of Israel that they go forward!" But there was no way forward! That is the whole point.

I want to say three things about it, with what brevity may be consonant with clarity.

First, that means at least that there can be no going back. Second, such a word to such a people under such circumstances introduces a new element into the discussion of the impossible. Third, such a word creates for the people of God an opportunity for a great venture of faith. If they make it, God can do things he cannot do till his people are in that attitude.

### No Going Back!

I see, first of all, the emphasis that there can be no going back.

I need to be told that in my own life as a Christian. There can be no going back, no consent to compromise, no lowering the standard, no agreeing to discuss Jesus Christ

in order to accommodate him and his teachings and his work to the cry of the age in which we live. It is always the temptation of an hour of supreme difficulty to go back. When we are up against things we are apt to say that the ideal was a great one, but it is impracticable: let us lower the standard a little, let down the fences and make things a little simpler, and go back upon the things for which we stand and that have made the church of God an army terrible with banners.

Now we may remind ourselves this morning that there is no need to go back. I could wish that you did not know the sequel of this story, because I would desire that we hear that command as the people heard it when they had no idea what God was going to do. The text loses its impact when you consider it in the light of the sequel. And I say there is no need to go back even if the sea is never divided. "And be drowned?" Possibly: and why not? God has not always divided seas. His sons and his daughters, the crusaders of the centuries have marched right into death over and over again, so that wonderful as the sequel is the essence of its value is in the command that came to the people when there was no way out,—Forward march!

That is God's word to his people today. We have held our conferences and committees, and we have considered situations, but when we have done it all, what are we going to do? How are we going on? The voice of the Lord says, "Forward!" No going back, in spite of the blackened fields of Europe, in spite of all that has happened in the last decade! No compromise, no lowering of his standards, no consenting for a single moment that our Lord was mistaken in his idealism! Forward! No going back!

In the old days in Scotland when the Covenanters were being persecuted, many of them had to hide in dens in the mountains. They lived there long months while the soldiers hunted them like beasts. Into those dens little groups gathered that they might receive instruction in the Word and worship in quietness. A laddie named Jamie Douglas held what he considered the high office of taking food to a minister in one of these dens. He knew ways through the mountains others did not know. The soldiers knew where he was going, but they could not catch

*Dr. G. Campbell Morgan.*

him. One day, however, they caught him coming back, and the captain commanded him to turn and go back where he had come from. Jamie said he could not do it. The captain caught him up and rode along the edge of a rough precipice, 500 feet down, and hanging him over it gave him one minute to change his mind. Immediately Jamie turned his head and said:

"Drop me down if you must!"

He dropped him, and only the mangled body of Jamie was found below. And that is going forward magnificently, flinging up a highway for God.

Secondly, I think a command like this to a people like this under circumstances such as these introduces a new element into the discussion of the impossible.

Supposing we had been in that exact situation, and that word of the Lord had come to us, a word of the Lord not exactly contradicted by Moses but certainly something Moses had not suggested.

Moses had said: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

What God said was this: "What are you crying to me for? Speak unto the people that they go forward! Tell them to travel on! I cannot do it all. Tell them that when they march against the impossible I can begin to work!"

If under those circumstances we had been there we should have found that that command from God introduced a new element into the discussion of the impossible. For it was an impossible situation. What would you have done? The only thing you could

do was make terms with your fellow men, and get back. Otherwise do you know the word you would have used? The tiny word "If." Get the situation! Hemmed in by the sea in front, the marshes and rocks on either side, and Pharaoh coming behind, you would have said, "If we are to go forward . . . ." I defy any man to finish that except in one way, and I will express that in language I have learned on your side of the Atlantic. If we are to go forward it is up to God! I am not irreverent. If we are to go forward God must act!

In the "British Weekly," a few months before Sir William Robertson Nicoll died, he wrote an article with this strange title: "Why Not Try God?" The whole thought of that article was along the line I am trying to suggest to you. He was speaking of the difficulties of the hour then, and he was looking at what men were doing. They were trying this, that and the other, trying organization, cleverness, wit and wisdom, and they were not getting anywhere. "Why not try God?" Why not get back to the one fundamental thing of our faith? "Not by might, nor by power, but by my Spirit," saith the Lord!

Forward march! That is always possible in the power of God, and in none other. That is what we need: something that shall smash our conceit and break us down in the presence of our own cleverness, and bring us back to God. If we are to go forward there is no hour greater, more possible in the life of the individual believer than an hour when we are particularly up against difficulties, and driven back.

I do not mean it is for us to dictate to God as to what he shall do. Somebody asks what I mean. We are in danger of doing that. "God must act, and he must do thus and so." How do you know what he must do? Wherever I go I hear people saying that what we need is an old-fashioned revival. Will you tell me what you mean by an old-fashioned revival? When I ask people that they go back to the days of D. L. Moody, they go back to the days of Wesley. Quite right, but when you talk about an old-fashioned revival has it occurred to you that each of those revivals was so new a manifestation that the organized church was afraid to drop into line with it? When you sit down and sigh for a manifestation such as came 50 or 150 years ago you may be blinded to the movement of God beginning on earth all around you. It isn't a method of God we are to be concerned about, but the God of all methods. If we are to go forward a new recognition of that fact is what we need supremely today.

### A Venture of Faith.

Finally, a command like that to a people like that created their opportunity for making a venture of faith.

There seem to be things God cannot and does not do except upon fulfilment of conditions, and that according to the principle of eternal law, whenever God does a great thing it is when men have fallen into right relationship with him. He is not limited in himself, but in us is he limited. And in the venture of faith forward, when there is no way onward, when it seems as though onward was certain death and destruction, then God begins to act. He will divide the sea, or perhaps not, but he will act and he will move toward his own victory.

Our responsibility is that of obedience and faith. I am not responsible for the dividing of the sea: I am responsible for marching when God says forward. Are our faces set that way?

How wonderfully Bunyan names his characters! There is only one I have any doubt about. Do you remember Mr. Feeble-Mind? One day Bunyan makes Mr. Feeble-Mind say something like this:

"I am resolved to go when I cannot run, to creep when I cannot go. My mind is beyond the river that hath no bridge, and I am, as you will see, of a feeble mind."

If that is feeble-mindedness, the Lord increase the number of the feeble-minded! There are days when we can run, there are days when running is impossible but we can creep, there are days when even creeping ceases, but then there is the mind beyond the river with no bridge. I think that is what Paul meant when he said, "Set your affections on things above! Keep your mind on heaven! Keep before you the vision of supreme things, the heavenly conception of conduct and character! Keep your mind there even when you can't move!" Then you are marching forward, and if men and women are doing that today, however weak and small, then God is marching on!

EVANGELICAL
SCHOOL OF THEOLOGY

# Studies in the Parables of Jesus.

## 1. Some Fables of the Faith.

Rev. Prof. James Moffatt, D. D., New York.

What is meant by the fables or parables of Jesus, and why was this method of teaching adopted by our Lord?

We sometimes forget what an extraordinary novelty it was that Jesus should teach at all. Jesus came as the Messiah, the promised agent of God on earth. Now the Jews had many expectations about the Messiah. They had large conceptions of what he was to do when he came from God into the world. He was to restore the kingdom to Israel, slay the nations opposed to Israel, build up the kingdom; but no Jew, as far as we can understand, imagined that when the Messiah came he would teach the elements of religion. The Messiah was to rule, conquer, flash upon the world, but no Jew conceived that he would go about the country instructing the people in the elements of religion. That Jesus did teach must have been an entire surprise to his contemporaries.

The mere fact that he taught was a novelty, and among the other novelties was his method of teaching.

I want to call this opening address "Some Fables of the Faith." A good many say this is a contradiction of terms. The Christian faith has nothing to do with fables except to reject them. We read in the New Testament the emphatic declaration: "We have not followed cunningly devised fables." But these are not the fables I mean.

It was right and true for the first teachers of our religion to protest that their faith was not concocted out of pretty myths like paganism, but the Christian religion rested upon solid facts. It is not simply a collection of fairy tales with a new basis. But our Christian faith has always been the source and the object of fables. I mean by fables, stories that bring out the meaning. The word fable is from the Latin fabula, which means story. A story is something told for a purpose.

Now Jesus himself used stories. These parables told in the Gospels were popular stories to catch the imagination, to kindle the conscience. The Orientals loved stories. In fact, it was the common method of teaching in the ancient world, from Greece to India; and the Jewish rabbis used to apply the same method. Truth embodied in a tale was the recognized method of instruction.

Where the parables of Jesus differed from other fables was in these respects:

First, Jesus never used a parable or fable to explain an Old Testament text;

Second, Jesus in his parables never made anything except human beings speak. The old parables or fables made inanimate plants, beasts, etc., talk, and therein Jesus' parables differed from the other parables of his age.

For example here is an illustration. In the Old Testament we have the famous parable of Jotham in the book of Judges. Jotham, disappointed as leader, was annoyed with the people of Shechem because they elected another person as chieftain. He cries out to the people from a hill the parable of the trees electing a king:

"The trees went forth on a time to anoint a king over them. And they said unto the olive tree, Reign thou over us! But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?"

So on with the fable. It is a political fable. There is nothing religious about it, and the trees speak to one another.

Here is one illustration of how deliberate our Lord's method was. In one of the Oriental collections of fables we have this interesting fable, then see how Jesus took the same idea and put it in his own way:

A tree was growing on the bank of a river. The lord of the tree came to cut it down because when the fruit ripened it fell into the river. But the tree said:

"Leave me in this place that next year I may bear fruit!"

The lord of the tree said: "Up to this day thou hast been useless to me: in the future thou wilt not become useful."

There is the tree pleading with the owner.

Jesus puts it thus in St. Luke's Gospel: "A man had a certain fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down! And he answering said unto him, Lord, let it alone this

year also, and if it bear fruit, well: and if not, then after that thou shalt cut it down!"

A deliberate avoidance of the Oriental habit of making plants and animals talk in stories.

One Form of Truth's Appeal.

Now in fable or story or parable you are never far away from allegory. What distinguishes one from the other is this: Suppose you take a metaphor and expand it, you grow an allegory; take a simile and expand that, and you grow a parable. "The kingdom of heaven is like" this and that,—there is your simile, and it becomes a parable, something that puts two things together. If you take a metaphor of warfare—such as, a good fight of the faith,—and put it in the hands of a genius like Bunyan you get "Pilgrim's Progress" and the "Holy War," both earnest allegories in the shape of stories.

There have always been good people in the church who have disliked this method of religion. There have always been matter of fact people, too matter of fact to appreciate imagination in any shape or form. One would have thought after the lead given by our Lord in the parables a man would have understood how imagination has its power and place in interpreting religion. It is interesting that John Bunyan in England produced these marvelous allegories and stories and was bitterly attacked by some of his friends in the church. He was told it was dangerous to let imagination play around hope, faith and love. Bunyan had to defend himself against criticism, and he does so in the odd little verses prefixed to his "Pilgrim's Progress" and the "Holy War." People said this was beneath the dignity of religion. Bunyan appeals to the parables of Jesus in reply. "Jesus used stories: why should not I? People use stories in politics: why should not I?" And when people complained that Bunyan was using a dangerous and unbecoming method, that it smacked of unreality and mystery, he said:

"Let truth be free to make her sallies upon that method, and it pleases God."

The allegory, the parable, or if you like to call it even the fable, has its place among the forms of appeal by truth to the human mind. Where truth uses words which fail, where logic and argument make little or no impression, we may use truth embodied in a tale to enter in the doors.

The Puritanism of England that objected to John Bunyan made as great a mistake in decrying the imagination and humor as it made in objecting to symbolism. We all require a certain symbolism of our faith. Instinctively many people think in pictures. They need help to body forth realities of the unseen, and the help comes in what is seen. No religion will ever thrive unless it develops a vital symbolism. And the faith which embodies itself in stories is as justified as the faith that uses a cross or crucifix to appeal to the imagination. The fable is a picture story.

Jesus made his parables illustrative stories that people might see what they could not understand by argument. We must never imagine that the final form of truth is a formula. Why should all truth be conveyed in a logical argument? What reason have we for believing that in religion? It is not so in art. Beauty comes in art, and truth and reality in religion are a much greater thing. That is why stories were used by Jesus, to catch people who were not convinced by logic.

This form of religious story did not call itself a fable for two reasons. In the first place, a fable has come to mean a fabrication. You may say that so has the word story. If you have a child you may have heard it use the word story to mean what is just a lie. So fables become associated with unreality and untruth. The other reason is that the word fable always denoted a certain lower kind of morality. From the first the word fable carried with it a kind of humorous ethical code which was not the highest. And that has lasted down in fables. It is interesting to remember that the origin of fables was in politics, and that is why the morality is so low.

Æsop in the 6th century before Christ, a Greek, was much provoked by the overbearing tyrants of his age, and being unable to attack them publicly, because criticism was dangerous, he wrote fables. If he told a story about a wolf everybody knew who was meant. If he told a story of a fox everybody knew who was meant. He had political criticism underlying his fables, and these lasted right down to Russia in the last century when a great Russian fabulist criticized the czar's government in the same kind of fables. You will find that clever, cautious,

prudential morality running right down through the course of fables from Æsop to this day.

No one ever tried to reproduce fables or parables like those of Jesus. One thing people could not do was write parables. After the gospel there were no parables except those written in the second century. They were second and third rate things compared with Jesus' parables. The genius that composed parables was unique in Jesus, and no one in the Christian church succeeded in the same way. But in modern days writers have also used parables and fables, and people like these stories. The method Jesus used has again arisen, even outside Christianity, for the simple reason that many people like the truth suggested to them rather than exhorted.

I was told of an old man who had a particular liking for macaroons. He hid them behind the books on his library shelves so that he could have the double pleasure of taking out a book and finding a macaroon. There are many people who like the truth found in the same way. They do not like to be exhausted by reason, but a person telling them a story gets them off their guard. It appears they do not like deliberate attack, but they like this side instruction. In religious truth people love to come upon it unexpectedly in a story about something else. And when they get it indirectly suggested to them in a story or fable which starts to please them and is kindling their imagination, and perhaps bothering their conscience, it indicates a sensation of happy experience. The popular tale, if it is well told, is a means of instruction, and those who find it hard to understand abstract truths or follow an argument will like truth in a story. We yawn at sermons, but we gladly turn to moral tales, and so amused we learn.

### Modern Revival.

This became quite popular during the last 50 years. There has been a revival of the story or parable in our modern religious literature, and also beyond it. Some of the great teachers of today are the novelists. A Dutch novelist, for example, in the last century, a penetrating novelist called Martin Martins, wrote fables of this kind. Though they are not religious, they are ethical. One is upon the people who try to reform the world of theory.

*Dr. James Moffatt of New York.*

There was a man once, a logician, who picked up a little clay ball on the path of life.

"It is a perfect little globe," said his companion.

He saw it was not mathematically round, and he took it in his hands and rubbed it between them softly. At last he looked down at the ball. It wasn't a bit rounder, only pushed out of shape. He looked at his hands, and they were dusty.

There is the story! The real parable never draws a moral.

Another one is even better. It tells its own story too.

There was a man once, a satirist. In the natural course of time his friends slew him, and he died, and people came and stood about his corpse.

"He treated the whole round world as his football," they said, "and he kicked it."

The dead man opened one eye.

"Yes," he said, "but always toward the goal!"

There is the story, yet no moral or explanation. That is the modern fable, neat and ethical.

But there were people who began to say this method ought to be used again for religion. If parables could be used for ethics to make people kind, shrewd, and prudent, why should not they be used to teach people faith and hope and love? Why should we not use imaginative faculties in the interests of Christianity? It is always so used by preachers. The real preacher becomes imaginative, knowing that imagination is not the vision of fancy but the vision of realities. The person who uses imagination sees more deeply under the surface than others. Faith can use picturesque stories, and use them for suggestion. Religion rests upon the soil of suggestion, and the faith shimmers through

a fable just as clearly as through a formula, because it is a faith of something that deals with personalities.

Of the two or three men who have used the religious parable in modern days one of the foremost was Robert Louis Stevenson, who wrote about this method and used it quite effectively. He found the modern fable or parable had to be short. Also it must never be obvious. The man who wrote a fable must never say, "The moral of that is—." He must tell his story, and if properly told it sends home its own meaning. Fables should always point the meaning, but never draw it, and never throw out a moral. Now to show that Stevenson could do that I want to read you one of his short stories. It is called "The Four Reformers." It has as good a meaning today as it had for his day in the last century.

They met under a bramble bush, and they were all four agreed the world must be changed.

"We must abolish property," said one.

"We must abolish marriage," said another.

"We must abolish God," said the third.

"I wish we could abolish work," said the fourth.

"Do not let us get beyond practical politics," said the first. "Let us reduce man to a common level!"

"The first thing," said the second, "is to give freedom to the sexes."

The third said: "We must find out how to do it."

"The first step," said the first, "is to abolish the Bible."

"The first step," said the second, "is to abolish the laws."

"The first step," said the third, "is to abolish mankind!"

And sometimes when I have been listening to addresses at conferences upon the social gospel this parable comes sadly to my tired ear and mind!

Another man who used fables was Tolstoi. By 1870 he had written his great novel, and giving himself to religious education he wrote for the Russian peasants and children stories of amazing beauty and simplicity. His fables include representations from India, China and Greece, and sometimes bird and beast stories. I strongly commend to all who are interested in this form of religious instruction the marvelous, limpid stories of Count Tolstoi. Tolstoi's genius is borne out in that extremely difficult direction. The fables or parables of Tolstoi make an appeal to the heart of the people.

The real critic of a parable or story is not the literary critic, but the common person who listens. Therefore we may know that the success of parables is largely due to the public. It is not the reviewer who stamps a parable as good or bad: it is the people who listen to the stories. All who have still a child in them love dearly this kind of story, and love them sometimes more than they will confess.

I want to close by relating a parable which is apparently different, written by a literary man. It has a little more art in it, and yet is not altogether self-conscious. It was written about 1894 by poor Oscar Wilde before he slipped into the pit of corruption. It is a parable about religion. It is reverent and brief, and this is the point of it: Suppose you wanted to impress an ordinary company with the truth that God's gifts are sometimes abused by men who will turn to occasions and opportunities to gratify the lusts of the flesh and the world, how would you do it? The saddest thing in life is to see the gifts of God turned the wrong way. Oscar Wilde had that idea when he wanted to preach this lay sermon, and this is how he did it.

To do good to people does not always make them good. He called his parable "The Doer of Good," and it was supposed to be a story of Jesus.

It was night time, and Jesus was alone. He saw far off the walls of a city, and he went toward the city. When he came near he heard within the city the tread of the feet of joy, and the laughter of the mouth of gladness, and the loud noise of merry lutes. He knocked at the gate, and a certain gatekeeper opened to him. He beheld a house of marble, with pillars of marble before it. He entered the house, and when he had passed through the hall of chalcedony and the hall of jasper and was regarding the hall of feasting he saw lying on the couch at the far end one whose hair was crowned with red roses and whose lips were red with wine. He went behind and touched him on the shoulder and said:

"Why do you live like this?"

The young man turned, recognized him, made answer and said:

"I was a leper once, and you healed me. How else should I live?"

Jesus passed out of the house and went again to the street. After a while he saw one whose face and raiment were painted, and behind her came slowly as a hunter a young man who wore a cloak of two colors. The eyes of the young man were bright with lust. Jesus followed swiftly, and touched his hand and said to him:

"Why do you look at that woman in such wise?"

The young man turned around, recognized him, and said:

"But I was blind once, and you gave me sight. At what else should I look?"

Jesus ran forward, touched the painted raiment of the woman, and said:

"Is there no other way in which to walk save the way of sin?"

The woman turned, recognized him, laughed, and said:

"But you forgave me my sins, and this way is a pleasant way!"

And he passed out of the city.

When he was passed out of the city he saw sitting by the roadside a young man weeping. He went toward him, touched the long locks of his hair, and said:

"Why are you weeping?"

The young man looked up, recognized him, and said:

"I was dead once, and you raised me from the dead. What else should I do but weep?"

You can see a story like that requires no comment, no exhortation.

(Series to be continued.)

---

## PERSONALIA.

**Mr. Henry Harvey Fletcher,** known far and wide among newspaper men and church people as "The Churchman Afield," under which title he conducts four pages of religious news in the Boston "Evening Transcript" every Saturday, has recently celebrated his jubilee in newspaper work.

The "Churchman Afield" usually consists of an original sermon or article occupying several columns; a condensed borrowed sermon of outstanding character; an illustrated article or two of some current event such as the dedication of a new church or the coming of a distinguished preacher; "Saturday Night Thoughts" of a devotional type; a half page for young people; and a large number of newsy paragraphs surveying the whole religious world of all faiths. It is a feature that commands respect and interest by reason of its careful editing and wide sweep.

**Two good friends of the Northfield Schools** have recently passed away: Mrs. A. F. Schauffler of New York and Rev. Alexander McGaffin, D. D., of Cleveland, O.

Mrs. Schauffler's life was full of varied Christian activities, and extended through her missionary interests into every quarter of the globe. So catholic were her sympathies that it would have been difficult to find any form of Christian service with which she was not familiar. She was a great reader, and few people had a wider knowledge of missionary biography. Her late husband, Dr. A. F. Schauffler of New York, will be remembered by older people as an eminent Bible teacher and Christian worker. A tangible evidence of Mrs. Schauffler's interest in the Northfield Schools is the Schauffler Memorial Library at Mount Hermon School.

Dr. McGaffin was a distinguished alumnus of Mount Hermon. Born in Belfast, Ireland, he came to America in 1886 to attend Mount Hermon. Here his extraordinary gifts were early revealed, and on his graduation he entered Princeton University, where he was valedictorian of his class in 1894. He held successive Presbyterian pastorates in Brooklyn and Lockport, N. Y., and in Cleveland, fully demonstrating the gifts of which his youth gave promise. Besides his rare intellectual and spiritual qualifications he had a personality of magnetic winsomeness.

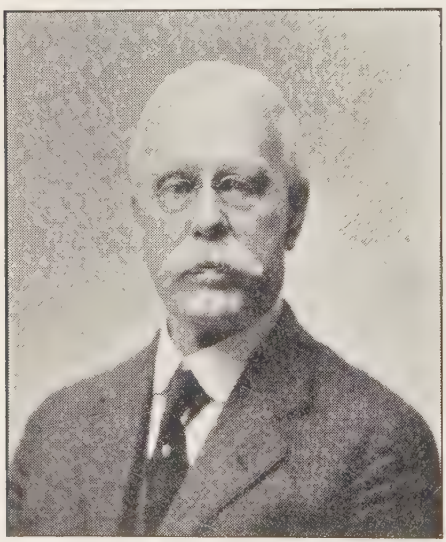
**The retirement of Robert E. Lewis** after 20 years of service as secretary of the Cleveland Y. M. C. A., following earlier pioneer work in establishing the Y in Shanghai, China, has evoked complimentary notices in the religious press. He is honored for his vision and liberality of spirit, his common sense and human qualities. But nothing speaks louder for his Christian character than the account his eight children have given of themselves.

Brackett Lewis is general secretary of the

Y. M. C. A., in Prague, the largest association in Europe, while Charles Lewis is associate secretary at Manila. Philip Lewis is with the Cleveland association. Mrs. Miriam Lewis Frick is connected with the International Institute of the Cleveland Y. W. C. A. Dr. Neil H. Lewis is head of the American Board hospital in Foochow, China, while Arthur Lewis is under appointment to Durban, South Africa, with the same board. Of the two other children, both girls, one is a librarian in East Cleveland and the other is married.

Mr. Lewis celebrated his 60th birthday last month, and presently he will sail for the Far East to spend at least a year studying governmental, educational and religious problems in Japan, China, and the Philippines. At his own request he is laying aside administrative burdens that he may follow interests which have ever been near to his heart.

**We would draw attention** to the new series of Bible Notes for Daily Devotions that begins in this issue. Dr. Douglas Mackenzie begins readings in the Gospel according to Luke, with prayers, holding back the opening chapters for study at Christmas time.



*Dr. W. Douglas Mackenzie of Hartford.*

Dr. W. Douglas Mackenzie was born in the Orange River Colony, South Africa, being the son of John M. Mackenzie, who was a missionary. He was born in 1859. He graduated at the University of Edinburgh in 1881, and from the Theological Hall in 1882. After studying in Göttingen and Marburg he came to America, and was ordained in the Congregational ministry. He became pastor of the New England Church, Chicago, at the same time holding the chair of Systematic Theology in the Chicago Theological Seminary. In 1904 he became president of the Hartford Theological Seminary, Hartford, Conn.

Dr. Mackenzie has written a number of books, combining the metaphysical gifts of the Scot with scholarly attainment and spiritual insight. He holds a number of degrees, and is a strong evangelical. Some of his writings are: "The Revelation of the Christ"; "Christianity and the Progress of Man"; "South Africa: Its Histories, Heroes and Wars"; "The Final Faith"; "Galatians and Romans" in the Westminster New Testament: "Christian Ethics in the World War"; an article on "Jesus Christ" in Hastings' "Encyclopedia of Religion and Ethics." He has also been a prolific contributor to theological journals.

Turn to the Bible Notes in this issue and join the circle of daily readers!

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21367..$10 00 | 21368..$ 1 00 | 21369..$ 4 00 |
| 21370.. 3 00 | 21374.. 2 00 | 21375.. 5 00 |
| 21377.. 4 00 | 21378.. 10 00 | |

Dr. Sam Higginbottom, India.

21371.....$ 1 05

Mrs. Dan Crawford, Congo Belge, Africa.

21372.....$ 5 00 21376.....$10 00

Bible Institute Colportage Association, Chicago.

21373.....$ 5 00

Dear Mr. Moody,

I want to write a word just to thank you for the **Record of Christian Work.** It is a welcome visitor every month, and I get much help from the good sermons and other articles which it contains. I hope you can continue to send it.—Miss A. Patton, Madras Presidency.

---

The **Record of Christian Work** is a great paper. I do not care to be without it.—A. L. Smith.

# Some Social Teachings of the Bible.

The aim of this quarter's lessons is to guide the pupil into an understanding of Bible teaching on some social relationships with a view to the establishing of right habits and attitudes in dealing with others.

The titles of the lessons are:
Recognizing Our Debt to Others
Keeping Fit for the Sake of Others
Useful Work a Christian Duty
The Christian View of Recreation
Respect for Rightful Authority
World Peace through Mutual Understanding
Living with People of Other Races
The Higher Patriotism
The Christian Home in a Modern World
Helping Neighbors in Need
The Christian Spirit in Industry
The Child in a Christian World
Fellowship through Worship.

The committee must have been hard put to it to fit some of the verses to the titles selected for study. However, if we can get our scholars to grasp the principles of life and conduct set forth in the Bible as well pleasing to God, present-day applications of these principles can be found by the thoughtful teacher and pupil.

---

## October 6, 1929.

## Recognizing Our Debt to Others.

**Mark 12. 28-34; James 2. 14-17. Study also Nehemiah 4. 15-23; Romans 15. 1-7; Philippians 2. 1-8; Colossians 3. 12; 4. 1.**

These passages speak of a few social relationships and the Christian motives behind them. They do not include the primary gospel obligations of the believer to others. "Others" may be taken as the motto of today's lesson, and the teacher should first make clear our obligation to bring others the good news of full salvation.

*Love of God and man, Mark 12. 28-34.*

It is our Lord's last week before his crucifixion. The conflict between him and the religious leaders grows more acute. Read this whole chapter and see how he has to meet the subtle attacks of Pharisees and Herodians (13-17), Sadducees (18-27), a scribe in our lesson portion, and on to verse 40.

The question here propounded was religious, but was also practical to the Jews of that day. Was there any commandment in the Law supreme over the rest? Our Lord did not split hairs, but asserted the centrality of love, with due proportion and relation to God and man. Love was great not by comparison, but by inclusion of the rest.

Our Lord goes to the Bible for an answer. First he quotes from the Law (Deuteronomy 6. 5) a passage which every devout Jew read daily and carried in his phylactery. But how strange it sounds for a law,—Thou shalt LOVE! Love God with all one's affections, and will, and intellect! That is, have supreme desire for and delight in God, so that everything else is secondary: throw one's whole being into it, consecrate one's whole personality to it.

The second part of his answer looks around, as the first part looked up. Again he quotes from the Law (Leviticus 19. 18). Again it is the law of LOVE, love of neighbor: imperative, individual, sincere and constant as self-love. Such love will prevent social wrongs, solve social problems, promote social well-being.

Do not transpose the order! Love of God must be first. Some seem to forget that nowadays in the emphasis upon social service. There can be no second without the first. Love of neighbor flows from love of God (1 John 4. 19, 20).

*Practical Christianity, James 2. 14-17.*

The epistles were not essays made up out of the authors' heads. They were letters addressed to certain persons or groups, dealing with specific matters of faith and conduct as they arose and called for Christian teaching.

James, supposed to be brother or cousin of our Lord, has for his theme everyday religion. In these verses he insists on the practical character of genuine faith. Possibly some claimed to be believers who had, as we say, only mental or intellectual belief. But real faith, like real love of God, issues in good deeds to others. We are saved to serve.

James puts the matter on a business basis. What profit is there in a faith that does not produce results? Charitable words must be accompanied by charitable deeds.

We need this lesson today. Every believer should manifest his faith in God and Christ by kindly deeds in the way of material help for needy ones around us. Such practical Christianity will dispose people to accept the spiritual and unseen aspects of our Christian profession.

*Golden Memory Text—Not looking each of you to his own things, but each of you also to the things of others. Philippians 2. 4.*

---

## October 13, 1929.

## Keeping Fit for the Sake of Others.

**Daniel 1. 8-20. Study also 1 Corinthians 9. 19-27; 1 Timothy 4. 7-12; 2 Timothy 2. 1-5.**

Daniel is one of the greatest characters in the Bible, notable not only as a prophet but also as a prominent statesman. Can we determine the secret of his long and successful career? An adequate cause is disclosed in this lesson.

*Daniel's heart purpose, 8.*

Here are four young Hebrew captives selected among others to be trained for the ruling class in Babylon in accordance with a custom of the times. They are to take their place in King Nebuchadnezzar's palace, where they will be taught and trained for three years.

But this great opportunity raises a serious religious question for these youths. Under Mosaic law the Jews observed several restrictions in the matter of food. We see it today in so far as orthodox Hebrews will eat only kosher meat. Daniel and the others decide to stand firm to their religious convictions. Evidently they brought their old-time religion to Babylon with them.

At this point God intervenes (9). He gives Daniel favor with the prince to whose care he has been committed. When Daniel tactfully proposes a 10-day dietary test to the official immediately in charge of them (11), the latter complies. The results are satisfactory, and so this difficulty is disposed of for the whole term of training.

The intellectual and spiritual qualities which God grants these youths (17) give them eminence when King Nebuchadnezzar at length sees them. We hear nothing more of the other Hebrew youths who failed to stand firm.

*Religious conviction and self-mastery.*

What would be a present-day equivalent of this episode? None of us will ever find ourselves in similar worldly circumstances. But in principle we may have to face similar moral and religious situations. Many a youth at the threshold of life—when he leaves home and moves to a big city, when he goes to college, and so on,—meets conditions that threaten his oldtime religious convictions. Shall he stand firm even at the cost of seeming sacrifice and perilous testing, and win out by God's favor, or shall he yield and disappear from view?

Have we enough self-mastery and religious conviction to say No when the occasion demands it? Can we control our will and our appetite in a spirit of fidelity to God? Are young people standing for their own religious convictions today?

Looking back at the end of his long and flawless life Daniel might say that it hinged upon this his youthful determination.

*Golden Memory Text—Know ye not that your body is a temple of the Holy Spirit which is within you, which ye have from God? and ye are not your own, for ye were bought with a price. Glorify God, therefore, in your body! 1 Corinthians 6. 19, 20.*

---

## October 20, 1929.

## Useful Work A Christian Duty.

Genesis 2. 15; Exodus 20. 9; Nehemiah 6. 3; John 5. 17; 9. 4; Acts 20. 33-35; 2 Thessalonians 3. 6-12; Ephesians 4. 28.

Note the limitations of the title, and it may help to prevent scattered discussion in class!

"Useful" work! There is lots of work that is harmful in its object, prosecution and results, and more that is non-useful though not evil. From such Christians should stand aloof.

A "duty"! An obligation upon every one to do his share in the work of the world, with due considerations of age, sex, working conditions, etc.

A "Christian" duty! Labor is an obligation inherent in the nature of man and creation, as we shall see, but our lesson is intended to impress our scholars with the obligation we as Christians are under.

*Ordained by God at creation, Genesis 2. 15.*

The obligation of toil comes to us out of Eden. Even there the exuberance of nature did not void the necessity of human labor. Work was part of God's plan. The first man was a worker by God's direction, which rests upon mankind everywhere ever since.

*Included in the Ten Commandments, Exodus 20. 9.*

The obligation thus established in the nature of man and creation received formal declaration in the fourth commandment in that divine code which laid the foundation for Hebrew religion and morality. Six days of work were God's will for man, then a break of a day of rest.

Work was held so honorable and desirable among the Jews that every boy was taught a trade.

*Perseverance in work, Nehemiah 6. 3.*

Out of innumerable instances that might be selected the committee has singled out Nehemiah as a model worker. He appreciated the magnitude and importance of the task upon which he was engaged, he would not be called off for lesser things. Therein he showed a firmness of character and a soundness of judgment that contributed to make him so successful a leader and organizer.

*Work is divine, John 5. 17; 9. 4.*

The Gospels tell of our Lord's unwearying activity, pressing the work of God while still he had the opportunity. He too felt obligation,—"must work,"—and urgency. Does his earthly ministry furnish a clue to the kinds of work on which he said the Father continued working up to that hour? God is not an inactive God.

*Paul's example and exhortations, Acts 20. 33-35; 2 Thessalonians 3. 6-12; Ephesians 4. 28.*

Now we reach Christian teaching as to work!

Paul had been trained as a rabbi, but the wise Jewish custom of teaching every boy a trade served him in good stead on his missionary travels. He had no problem of support as a missionary, for though he

taught that the laborer is worthy of his hire still in his own case he preferred to be self-supporting and independent.

Not only so, but work enabled Paul to help succor the needy and to enjoy our Lord's beatitude on giving.

Those members of the church at Thessalonica who would not work drew down upon themselves a sharp rebuke and a direct charge and exhortation to earn their own living.

So in writing to the Ephesians Paul singled out another class of non-worker, the thief, and directed him to honest work for self-support, and more than that, contributing something for the needy. Here again Paul taught that high Christian motive and object in labor,—to be able to help others.

Thank God, in America we are blessed with an appreciation of the dignity and character-forming value of useful work, and with unlimited openings and opportunities for work, and with commensurate rewards! What we need is to hold before our alert young people the virtues of honor, honesty, perseverance, etc., together with that Christian "plus" which thinks of others less fortunate than ourselves. The test of any work should be: Is it useful? Is it such as a Christian may engage in?

*Golden Memory Text—If any will not work, neither let him eat! 2 Thessalonians 3. 10.*

---

### October 27, 1929.

### The Christian View of Recreation.

Mark 2. 18-28. Study also Jeremiah 31. 12, 13; Zechariah 8. 5; Matthew 11. 16-19; Mark 6. 30-32; John 2. 1-11.

What elements enter into recreation? Perhaps this question may furnish a key to the passages selected for study by the committee.

Jeremiah 31. 12, 13 foretells singing, and plenty, and dancing, and gladness in Israel's last days: all the gift of God, who has rescued Israel from their woes (10, 11). Recreation should be accepted as God's gift and provision.

Zechariah also prophesied of Zion restored after the captivity, and in 8. 5 gives a passing glimpse of boys and girls at play in the streets. A happy picture, true to the nature of childhood of all races under almost any conditions!

Nowadays progressive cities provide public playgrounds and parks, believing that play is a natural right of children, that it may be character-forming if properly directed, and on the other hand may be hurtful and vicious if not provided for.

Our Lord lived and moved among the common people, and got most of his parables and illustrations from everyday life. One time he was describing the difference between himself and John the Baptist (Matthew 11. 16-19), and by way of illustration referred to some childish game he had perhaps seen in which one side failed to respond to the lead given by the other. Children have vivid imaginations. They are born actors. Much recreation today takes the form of pageants and plays that develop the talents of young people.

Our Lord's teaching and observance of the Hebrew sabbath cleared it of a multitude of traditions that the Jews had attached to it, and revealed it as a blessing for man, not a burden (Mark 2. 23-28). It was to be a day of rest and good works.

We do not observe the Hebrew sabbath, but the first day of the week, commemorative of our Lord's rising from the dead, provides that weekly rest day which came out of Eden. The Christian should also observe it as a day of religious observance. Rest for mind and body and renewal for soul and spirit truly make it a day of re-creation. That is true recreation which fits us to take up work again with renewed bodies and faculties.

The need and value of other periods of rest and withdrawal from work are seen in our Lord's call in Mark 6. 30-32. Here again we see how human he was!

The point to observe in the story of the wedding at Cana (John 2. 1-11) is that we may have him with us in our times of joy and pleasure. A home wedding became an occasion for the display of his glory and promoting the belief of his disciples in him.

Here is a test of all forms of relaxation and recreation in which we indulge,—Dare we invite Christ to join us? Shall we seek his blessing? He can add to our happiness, and make good any shortage, and draw us nearer to himself!

There is a growing feeling today that America should be educated to use for the best the increasing leisure time now available for young and old.

*Golden Memory Text—I came that they may have life, and may have it abundantly! John 10. 10.*

---

### In Forthcoming Numbers.

Dr. G. Campbell Morgan—six or more addresses.
Dr. James Moffatt—The Parables of Jesus, five addresses.
Dr. George A. Buttrick—four addresses.
Dr. Paul Scherer—four addresses.
Dr. Luther A. Weigle—Jesus as a Teacher.
Herbert W. Gates—Christian Personality.
Dr. Charles R. Erdman—two addresses.
Dr. Henry J. Wicks—The Apocrypha.
Dr. Robert Laws—two addresses.
And others.

# Christian Endeavor Topics

## Mrs. Ida Q. Moulton.

### Ideals Worth Living For.

**Philippians 3. 7-14; 4. 8; Galatians 5. 22, 23.**
**October 6.**

Edison said that whenever by theory and analogy and calculation he assured himself that the result he was after was impossible he then knew he was on the verge of a great discovery.

In your patience possess ye your souls! Heights are gained, ideals brought to fruition, the race won, by honest, patient everyday efforts. A patient pressing toward the mark of the high calling of God which is in Christ Jesus will support and strengthen other fruits of the Spirit.

* * * * *

A beautiful swan alighted upon the bank of a pond where a crane was wading, when the following conversation took place.

Said the crane after viewing the swan: "Where did you come from?"

"From heaven."

"And where is heaven?"

"Heaven! Have you never heard of heaven?" Then in glowing terms the swan described heaven as a place of perfect satisfaction and happiness.

"Are there any snails there?" asked the crane.

"Snails!" repeated the swan. "No, of course not!"

"Then," said the crane, "you can have your heaven. I want snails!"

There are two natures in man, one seeking heaven, the other snails, or their numerous equivalents.

* * * * *

For the idealists—

**I**—t would be an unspeakable advantage if every Christian would consider the great truth, There's nothing worthwhile without love.

**D**—o not deceive yourself! Always, victories that are easy are cheap.

**E**—nergy and invincible determination with a right motive are the levers that move the world.—Porter.

**A**—firm resolution can make realities out of resolutions.

**L**—et us insist upon courage, and hardihood, and tenacity, and fertility of resource, anon thinking upon things true, honest, just, pure, lovely, and of good report!

**I**—f we could only make our highest moments permanent, what splendid things we would do in life, and what magnificent beings we should become!—Orison S. Marden.

**S**—traight on, with hope high o'er you,
And truth and courage will help you win
In every race they are listed in!

**T**—here is nothing so really practical as a truly great ideal.—Gordon.

**S**—et yourself earnestly to see what you were made to do, then set yourself earnestly to do it!—Phillips Brooks.

---

### Jesus Teaching Us to Pray.

**Matthew 6. 5-13. October 13.**

Since God knows our needs, why ask? R. P. Anderson replies:

"Like a father, God wishes us to consult him about our needs. He wants human fellowship."

A man who had learned to pray when three years old was converted late in life. He said:

"I am an old man who has said his prayers for 70 years, yet in all that time have never prayed!"

Vain repetitions!

Constantine the Great was one day looking at some statues of noted persons who were represented standing.

"I shall have mine taken kneeling," he said, "for that is how I have risen to eminence."

How many answers to prayer are forestalled by pride!

Whether we like it or not, asking is the rule of the kingdom, a rule never to be altered in any case. God has not relaxed that rule for Jesus Christ our elder brother. If the royal and divine Son of God is not exempt from this rule of asking, you and I cannot expect the rule to be relaxed in our favor.—Spurgeon.

A minister praying for his children who were dangerously ill said:

"If the Lord will grant my request regarding my children I will not say, as beggars at our doors do, I'll never ask again, but on the contrary he shall hear from me oftener than ever, and I will love him more and serve him better!"

Just as prayers are sometimes denied us to teach us the true meaning of prayer, so they are answered that we may pray more earnestly.

* * * * *

It was not the arithmetic of prayer,—how many; nor the rhetoric of prayer,—how eloquent; nor the geometry of prayer,—how long; nor the logic of prayer,—how argu-

mentative; nor the method of prayer,—how orderly; nor even the theology of prayer,—how orthodox, that Christ taught, but that fervency of spirit which availeth much. As an arrow, if it be drawn up but a little way, goes not far, but if it be pulled to the head flies swiftly and pierces deep, so likewise is true praying.—Adapted.

---

### Take Part in Meeting: Why and How.

Colossians 3. 12-17. October 20.

The Golden Rule in action results in effective golden testimony, even if given in a stammering tongue.

A newspaper dealer in Utica, N. Y., declines to handle any paper that is not up to his standard. When magazines come through from the wholesaler that he cannot approve he has them wrapped up and returned. He says:

"I will not sell to any one else's daughter something that I will not let my own daughter read."

* * * * *

A millionaire lay dying. The pastor visiting him, knowing about his irreligious life, was afraid to read the Bible, but did quote:

Come, ye sinners, poor and needy,
Weak and wounded, sick and sore!
Jesus ready stands to save you,
Full of pity, love and power:
He is able, he is willing,
He is willing: doubt no more!

The dying man said eagerly: "Read it again! Read it again! God alone knows how poor I am."

Speaking freely of Christ out of meeting helps us wonderfully to speak freely of him in meeting. The reverse is also true. Then speak often of him in and out of meeting!

* * * * *

Why take part in meeting? Because of your promise to be true to all our duties: and one specified duty in our pledge is to take some part in our meetings aside from singing.

"I see in the world two heaps," writes a divine, "one of human happiness and the other of misery. Now if I can take but the smallest bit of sad experience from one and change and add it to the other I carry a point. . . . . I should be glad indeed to do greater things, but I will not neglect this."

We can carry happiness to needy hearts in a happy, helpful testimony. Sometimes the simplest words are the most helpful.

* * * * *

How take part in meeting?

A loquacious young lady visited her pastor. She engrossed all the conversation with small talk about herself. When she rose to go her pastor said to her:

"Madam, before you go I have a piece of advice to give you! When you are in company again, after you have talked for half an hour without intermission I recommend you to stop a while and see if any others of the company have anything to say."

There is a medium ground between loquaciousness and Spartan brevity,—too much or too little talking. That is where preparedness comes in in Christian Endeavor. The eyes of others are upon you as you speak, and their ears open to hear what you say, therefore study to say something worthwhile,—and water it with prayer before it is said!

---

### What is Worship?

Psalm 95. 1-6; John 4. 20-24. October 27.

Worship includes confession.

"My God, I mean myself!" said a saint in all the general confessions of his church. "My God, I mean myself!"

Some people often mean everybody but themselves.

When in worshipful prayer we ask for forgiveness of sin, suggests one, let us call our sins by name and say, "My temper, my untruthfulness, my pride, my selfishness, my cowardice, my indolence, my jealousy, my impurity." Such definite confession will never fail to bring us the mercy of God.

* * * * *

Thanksgiving should predominate in our worship for "How many are thy gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

There is no need to contrive far-fetched causes for gratitude. In everything give thanks!

One who was old and poor and sick, living in a dilapidated house, was asked what she had to be thankful for.

Looking at a crack in the wall she replied: "For the sunshine that comes through cracks!"

Then away with a whining spirit in our worship!

* * * * *

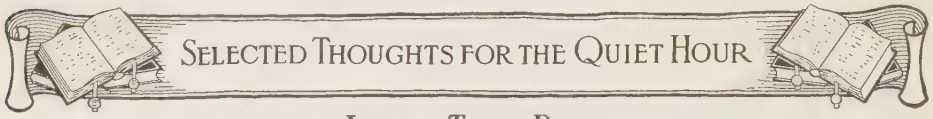
A man at work at the top of a telephone pole in a noisy street from time to time received from his mate below a little carrier containing just the article he needed. A passerby wondering how the two worked together in such perfect harmony, investigated and found that the man below had a small telephone receiver clamped to his ear, which kept him in constant communication with the man above.

Since in God we live and move and have our being, and since worship is so largely

of the spirit, we must keep our spirits in constant touch with the spirit of God.

* * * * *

W—orship is an attitude of mind and heart. It includes
O—bligations. Seeking to know God through worship means doing his will in our daily lives. James 4. 17.
R—everence. Can we say we are worshiping him in his holy temple when we sit chatting about our social engagements?
S—ilence. God and the soul meet in the temple of the heart. John 4. 24.
H—ope and humility. We have all sinned, therefore we must hope continually that God will save us and give us another chance. Psalm 71. 14.
I—ntense love for him. Just as the word God sent Francis of Assisi into ecstasies of love, so it should arouse in us adorable love for him.
P—rayer, praise, and a deep pondering upon his greatness and our littleness. Psalm 95. 5.




*Learn a Text a Day.*

## OCTOBER, 1929.

TUESDAY, 1st. *Ye shall seek me and find me when ye shall search for me with all your heart! Jeremiah 29. 13.*

O Christian, have you learnt this lesson in your worship of God,—to yield yourself each morning with your whole heart to do God's will? Pray each prayer with a perfect heart, in true whole-hearted devotion to him, and then in faith expect the power of God to work in you and through you!—Andrew Murray.

WEDNESDAY, 2nd. *Beginning to sink he cried saying, Lord, save me! Matthew 14. 30.*

Short prayers are long enough. There are but three words in the prayer Peter gasped out, but they were sufficient for his purpose. A sense of need is a mighty teacher of brevity.—C. H. Spurgeon.

THURSDAY, 3rd. *We should live soberly, righteously, and godly in this present world. Titus 2. 12.*

Believe me, the religion of Jesus is not a matter of services and hymns and public prayers: it is rather a matter of shops and houses, of offices and workrooms, of laboratories and consulting rooms, of law courts and exchanges, of hospital wards and schoolrooms!—J. Stuart Holden.

FRIDAY, 4th. *And suddenly when they had looked round about they saw no man any more save Jesus only with themselves. Mark 9. 8.*

Jesus, thou art enough
The mind and heart to fill,
Thy patient life to calm the soul,
Thy love its fear dispel!

SATURDAY, 5th. *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city. Hebrews 11. 16.*

The soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the apostles, and admiring the army of martyrs. So do thou lead on thy heart and bring it to the palace of the great king!—Richard Baxter.

SUNDAY, 6th. *Where the spirit of the Lord is, there is liberty. 2 Corinthians 3. 17.*

The sweetest word in the language, next to love, is liberty. God and his angels alone respect the perfect freedom of man. It is the continual effort of the Lord to deliver us from ourselves, our enemies and our friends, and to bring us into a simple, frank and voluntary relation to himself alone. This is the glorious liberty wherewith Christ maketh free. To shake off the yoke of sin, to put our own evil passions and falsities under foot, to receive from others and to give to them nothing but the reflected love and wisdom of the Lord, to identify cordially our own wills and lives with his will and life and with no others,—this is to know and love the true God whose service is perfect freedom!

MONDAY, 7th. *The Lord gave, and the Lord hath taken away: blessed be the name of the Lord! Job 1. 21.*

Resignation is putting God between one's self and one's grief.—Madame Swetchine.

TUESDAY, 8th. *They that sow in tears shall reap in joy. Psalm 126. 5.*

O Father in heaven, we trust in thy name!
In shadow and sunshine thou still art the same:
And though in the sowing some bitter tears fall,
Thy love in the reaping brings joy unto all!

WEDNESDAY, 9th. *Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers that ye may stand perfect and complete in all the will of God! Colossians 4. 12.*

He that loveth little prayeth little, but he that loveth much prayeth much.—Saint Augustine.

THURSDAY, 10th. *In my Father's house are many mansions. . . . . I go to prepare a place for you. John 14. 2.*

What place would be drearier than the future mansions of Christ to one who should want sympathy with their inhabitants, who would feel himself a foreigner there, who would be taught by the joys which he could not partake his own loneliness and desolation?

FRIDAY, 11th. *The law of the Lord is perfect, converting the soul. Psalm 19. 7.*

The Bible has God for its author, salvation for its end, and truth without any admixture of error for its matter. It is all pure, all sincere, nothing too much, nothing wanting.—John Locke.

SATURDAY, 12th. *Strait is the gate and narrow is the way which leadeth unto life. Matthew 7. 14.*

If the way of heaven be narrow it is not long, and if the gate be strait it opens into endless life!—Bishop Beveridge.

SUNDAY, 13th. *They that feared the Lord spake often one to another. Malachi 3. 16.*

How beautiful against the dark background is the small but vivid picture of this verse. We can almost overhear them. . . . . They would dwell upon the promise and the hope. Messiah would fill their souls and kindle their words, and they would go out to live above the miserable level of the scorn and doubt about them. Christian, let us do the like if the times are evil!—Handley C. G. Moule.

MONDAY, 14th. *So is he that layeth up treasure for himself, and is not rich toward God! Luke 12. 21.*

The only things we can carry out of this world are our thoughts, our feelings, our impulses, our desires,—all the elements which make us spiritual men and invest us with moral character. We take out of this world our moral and spiritual condition,—and as the tree falleth, so must it lie!—Joseph Parker.

TUESDAY, 15th. *And he trembling and astonished said, Lord, what wilt thou have me to do? Acts 9. 6.*

These two words form the harmony of life, "Thou" and "me." He has a plan for each single life. We do not follow the example of others, but we listen to his voice. Blessed is he who places his hand in Christ's hand and reverently prays, "Lead thou me on"!—Floyd W. Tomkins.

WEDNESDAY, 16th. *Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full! John 16. 24.*

Receiving is more than asking. It is claiming and taking. Be definite and be bold in your request!—Mark Guy Pearse.

THURSDAY, 17th. *For yet a little while, and he that shall come will come, and will not tarry! Hebrews 10. 37.*

Oh for the peace which floweth as a river,
Making life's desert places bloom and smile!
Oh for a faith to grasp heaven's bright "Forever,"
Amid the shadows of earth's "little while"!
—J. F. Crewdson.

FRIDAY, 18th. *For all the promises of God in him are Yea and in him Amen, unto the glory of God by us. 2 Corinthians 1. 20.*

Take pains to sort the promises while thou art yet at ease and in prosperity! The mariner provides his tackling in the harbor before he puts to sea, and the wise Christian will store himself in peace for future perils, and in health for sickness.—William Gurnall.

SATURDAY, 19th. *Have ye received the Holy Ghost since ye believed? Acts 19. 2.*

It is the Nile's overflow that is Egypt's salvation, and to overflow it must first be filled. So it is the Christian's overflow that is the world's salvation, and in order to have the overflow there must first be the filling.—John MacNeil.

SUNDAY, 20th. *Charge them that are rich in this world . . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate! 1 Timothy 6. 17, 18.*

May we not insist upon this as the mark of a true church, since Jesus Christ has made it again and again the test of our religion? How immediately this Christlike care for the poor followed upon the baptism of power!—Mark Guy Pearse.

MONDAY, 21st. *Thanks be unto God, which giveth us the victory through our Lord Jesus Christ! 1 Corinthians 15. 57.*

If there be no enemy, no fight; if no fight, no victory; if no victory, no crown!—Savonarola.

TUESDAY, 22nd. *O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

Meditation is not the discovery of more or of new things, but a calm sitting down with God to enrich itself with what study has discovered and feeding with him upon the stores which memory has laid up.

WEDNESDAY, 23rd. *And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they*

*may rest from their labors: and their works do follow them. Revelation 14. 13.*

Who can tell where the influence of a holy, prayerful life may end? When we have turned to dust, and the place that knew us once knows us no more, our works follow us, and we may live in the lives of thousands! —F. Whitfield.

THURSDAY, 24th. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him! Psalm 126. 6.*

Thanks and praise we bring
To thee, our Lord and king,
For wealth of fruit and harvest store,
For soft life-giving showers:
So may we trust thee evermore
For bright and sunny hours!

FRIDAY, 25th. *Now the hand of the Lord was upon me. Ezekiel 33. 22.*

The hand of the Lord may be felt strengthening the soul and lifting the spirit upward toward eternal things. O that I in this sense may feel the Lord dealing with me!—C. H. Spurgeon.

SATURDAY, 26th. *Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2. 13.*

What can we do, o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look sunward, and with faces golden,
Speak to each other softly of a hope?
—F. W. H. Myers.

SUNDAY, 27th. *I am the Almighty God. Genesis 17. 1.*

When Abraham heard these words he fell on his face and God spake to him and filled his heart with the faith in what God would do for him. O Christian, have you bowed in deep humility before God, until you felt you were in living contact with the Almighty, until your heart has been filled with the faith that the Almighty God is working in you and will perfect his work in you? Andrew Murray.

MONDAY, 28th. *Come unto me, all ye that labor, and are heavy-laden, and I will give you rest! Matthew 11. 28.*

We have not come to the end of those wondrously sweet words, "Come unto me," and we shall not have done with them until we are with Christ in glory. Whenever you have a worry, come to him! Whenever you are tempted, come to him! Whenever you have sinned, come to him! You will find that he will ease you, he will give you rest. —Louisa Clayton.

TUESDAY, 29th. *Walk ye in all the ways that I have commanded you, that it may be well unto you! Jeremiah 7. 23.*

To walk in holy fellowship
With thee, O God, and with thy Son,
As guided by the Holy Ghost,
Is joy of heaven on earth begun!

WEDNESDAY, 30th. *He did not many mighty works there because of their unbelief. Matthew 13. 58.*

For some real reason God's works of grace are largely, if not altogether, conditioned on the faith of his children. "God does nothing," said John Wesley, "except in answer to believing prayer."—A. Paget Wilkes.

THURSDAY, 31st. *Take away the dross from the silver, and there shall come forth a vessel for the finer. Proverbs 25. 4.*

When all the discipline is done, when all the piercing and beating and moulding shall be accomplished, when all the firing shall be over, when the poor furnace shall cool down because there is no more dross to burn, then we shall thank God for every pang. Our memory shall treasure somewhat of the pains we bore, and we shall bless him that having come out of great tribulation we can never know it any more!—Joseph Parker.

## BIBLE NOTES FOR DAILY DEVOTIONS

President W. Douglas Mackenzie, D. D., Hartford, Conn.

### OCTOBER, 1929

### THE GOSPEL ACCORDING TO LUKE.

**Tuesday, 1st. Luke 3. 1-6.**

1. For students of the New Testament the opening phrases of this passage are of the utmost importance. They set not only the work of John but the ministry of Jesus right into the political situation of Judea and Galilee at that period of history, and historians have fully confirmed the accuracy of Luke's record. Even though the rise of Christianity was hardly referred to in the writings of non-Christians for a number of generations, its historical place is made clear and its reality made firm beyond cavil by the skill and wisdom of Luke the historian.

2. He says that the word of God came to

(or upon) this man John (cf. Jeremiah 1. 2). The phrase means that he was a prophet. After many generations in which no authentic prophetic voice was heard in Israel, once more the soul of a fit man was illuminated by an act of God. It was given him to know something real and glorious of the divine purpose concerning Israel and mankind. In a well known quotation from Isaiah and Malachi John is described as "a voice." He was not there to announce himself, but to speak concerning God and his great purpose. And yet the voice came from the man himself, and his personality was involved in his message. "The whole man," it has been said, "was a sermon," and the crowds felt the spell and power of the words from God that were spoken through the life and message of this voice.

*O God, we thank and praise thee for thy prophets and for all great teachers of the truth concerning thyself and the salvation of mankind! Grant us the joy of fellowship with inspired minds that we may be inspired to noble thought and gracious deed, through Christ! Amen.*

**Wednesday, 2nd. Luke 3. 7-14.**

1. It is customary to emphasize the sternness of the preaching of John the Baptist. The fierce words, "O generation of vipers," seem to class him among those who have only terrible things to say from God. Of course there are circumstances in which sternness is the only kindness. We all know that there are hours when we need condemnation. Weak toleration, which means indifference to the distinction between right and wrong, is destructive of all good.

There were those who wanted baptism as a substitute for repentance, and not a sign of it, who were really hostile to the demands for righteousness which the call to personal repentance involved. For such men, when they were obdurate, a prophet of God must have strong words to say.

2. But how wise and generous and even gentle John the Baptist was with sincere inquirers of every class! When the crowd asked him what they should do he told them to be charitable and generous (11). When the despised and hated publicans asked him what to do he (as it were) fellowshiped with them even in their disagreeable task, and simply urged them to overcome the temptation to use authority for purposes of graft. When the Jewish soldiers came he did not tell them to cease being soldiers, but again entered sympathetically into their position and urged them to avoid the sins peculiar to their class.

3. Surely this was a manifestation of him who was to come, the Christ who deals with us all in our own peculiar situation, with our personal temptations and peculiar difficulties!

*O God, who searchest the hearts of all men in all the world, we bring our particular lives to thee! Grant that in our station with its temptations, in our duties with their peculiar burdens, we may keep a conscience void of offence, a heart attune to the purity of our Lord Jesus Christ! Amen.*

**Thursday, 3rd. Luke 3. 15-20.**

1. More than any people of antiquity, as the Old Testament abundantly shows, the Hebrews believed in their future. The prophets who were raised up by the Spirit of God had formed in them the national habit of expecting great things to come. They had learned that these great things must be acts of God. It was only perverse leaders who from time to time arose to make them believe that they required to fight their enemies with earthly arms in order (as it were) to help God to do his work. The true prophets preached the great doctrine of absolute faith in God and surrender to his will as the essential condition for the perfecting of their national destiny.

2. In the days of John and of Jesus the land was filled with unwonted excitement. The oppression of the Romans awoke resentment, and at the same time expectation. When this striking figure appeared in the desert, when his tremendous personality and thrilling words fell upon their hearts, they wondered whether he were not that majestic figure for whom they hoped, the Christ, the great deliverer.

3. But to their astonishment a new note appeared in the tones of that voice when they asked if he were the Christ. He told them a new thing, which no prophet had ever told. The Day of Jehovah was not far off, mysterious and only dreadful. It was at hand, because One whom John knew was at hand, greater than himself, armed not with soldiers and swords but with the Holy Spirit. At the thought of this as yet unseen but deeply felt presence his own consciousness was humbled. He was not among the religious leaders whose power tempts them to selfishness and self-aggrandizement. He cast ambition away, was willing to disappear, that he might be seen in the day of his revelation.

*O God, who didst of old by thy Spirit nourish a great hope in the hearts of thy people, grant unto us also and to all Christians an unconquerable faith! May all ministers and all members of thy church be filled with the assurance of Christ and manifest his reign over their hearts! Amen.*

**Friday, 4th. Luke 3. 21, 22, 23 and 38.**

1. Luke has already told his version of the birth of Jesus. When in that beautiful and ever wonderful story the angel announced to Mary that she should be the mother of the promised Messiah, he was called "The Son of the Highest" (1. 32), "The Son of God" (1. 35).

2. He goes on in the verses of this chapter (23-38) to tread, as Dr. Griffith in his

beautiful work on St. Paul's life of Christ has it, "on the slippery stepping-stones of genealogy." He traces Jesus first back to Adam; then, as Dr. Griffith again remarks, "he takes the further step beyond human generation and beyond time into God's eternity," speaking of "Adam, who was the son of God."

3. And now in the story of the baptism Luke once more uses that great title and records the sublime fact that when he of whom John had spoken with such humility submitted to baptism the voice of the divine Spirit addressed him, calling him, "Thou art my beloved Son! In thee I am well pleased."

All this means that the first necessity for understanding what Jesus has done for the world is to realize that he knew himself to be in every sense of the word the Son of God. Only in his sonship can ours become real.

*Eternal God, Father almighty, maker of heaven and earth, we praise thee for the gift of thine own Son, for his birth as a son of man, for his growth in grace and stature, for his ripened manhood, for his consecration on the day of his baptism to the service of all mankind! Receive us all into thy family, in which forever we may live and adore our elder brother! In the name of thy fatherhood and his sonship. Amen.*

**Saturday, 5th. Luke 4. 1-13.**

1. The stories of the temptation are pictures given by Jesus himself to his disciples of the severe trial which he faced at the outset of his ministry. He felt that the spirit of evil appealed to his own deep and holy consciousness of divine power. He must use that power now, with the voice heard at his baptism ringing through his soul, to establish the kingdom of God. How shall he do it? What kind of Son is he to be?

2. "If thou be the Son of God," the spirit of evil whispers in his heart, "prove it to all the people and to all the world by great, miraculous displays of power! Then the kingdom will be established just as the people expect it to be." But Jesus now and throughout his ministry rejected this appeal, which came from the very heart of unbelief and "the earthly mind." For forty days he fought the battle between the spirit of the Father and the wiles of the devil.

3. We of the church of Christ are always being tempted in the same way. We must say, "Get thee behind me, Satan!" We must put our faith where Jesus did, wholly in the power of love and faith and holy obedience to the will of his Father and our Father. We must reject all arguments and appeals to depend on money or earthly power of any kind, and must advance his kingdom "Not by might nor by power, but by my spirit, saith the Lord."

*O thou who art the Father of all spirits, grant us the spirit of our Lord that we may be surrendered wholly as he was to thine almighty will and holy love, both in our own personal lives and in our service of thy church! In his name. Amen.*

**Sunday, 6th. Luke 4. 14-21.**

1. Luke does not tell anything of the early ministry of Jesus in Jerusalem and Judea which is so fully described by John and referred to or implied in Mark and Matthew. He even changes the order of events by putting here the visit to Nazareth, which, according to Mark (6. 1-6) and Matthew (13. 54-58), occurred much later. He takes us straight into Galilee and straight home to Nazareth that he may bring out emphatically the universal nature and the gracious spirit of the Master's approach to the hearts of his people.

2. How thrilling must have been his appearance before his own relatives and former friends in his home synagogue! They had all heard of his works elsewhere and were eager to see him and hear him for themselves. How great must have been that hour for our Lord himself! He had to appear among them not now as a carpenter and quiet neighbor, but as the leader sent from God, as that One, even the anointed One, the Messiah for whose appearing all Israel hungered!

3. He went straight to the prophet whom he loved best, whose visions answered most nearly to the reality of God's purpose. And that reality was there in the consciousness of Jesus himself. Since his own baptism the Spirit of whom the prophet spoke moved mightily in his heart and inspired him for his task.

*O thou who didst of old through psalmists and prophets prepare thy people for the great hour when their Christ should appear, we thank thee that so many were prepared and received him, and received the right to be called in truth the sons of God! Amen.*

**Monday, 7th. Luke 4. 22-30.**

1. We do not know how long our Lord addressed the congregation in the synagogue. He must have expanded the words announcing that the Scriptures had been fulfilled there and then in their presence. It is said that the first impression was one of wonder and appreciation. Words of grace fell from his lips, and evidently reached their hearts.

2. But somehow the mood changed. Was it with the asking of the question, "Is not this Joseph's son?" The first thought might be, "How great is this honor to Nazareth and to that family!" The second might be, "How impossible! What proofs can he give?" Evidently at this point they did make demand that he should prove his case and establish his claims by works of wonder. That is why we have the abrupt transition of the argument which he presents to them,

and his assertion that it is no surprise to find that though a prophet he is rejected by his own people. This has been the experience of all prophets (24).

3. As he unfolded to them the situation they were "filled with wrath." They could not resist the truth drawn from the history of the past, illustrated in their mood at that moment.

I wonder if we are ready when we condemn them to open our hearts to the truth which may condemn us! What signs are there in the world around today that various groups resist with bitterness any appeal to the higher ideals, any exposure which they as citizens, as churchmen, as individuals, resist when their mistakes and their selfishness are laid before them!

*O Lord, whose truth must always condemn our pride and expose our sin that it may become our salvation, lead us by thy Holy Spirit that we may endure the truth and rejoice in the grace which speaks it! Through him who is the truth, and our Saviour thereby. Amen.*

**Tuesday, 8th. Luke 4. 31-36.**

1. Luke has told us in verses 14 and 15 that Jesus had been already at work in Galilee. Either his narrative is now going back to the first appearance of our Lord at Capernaum before his visit to Nazareth, or he is describing his first sabbath at Capernaum after the rejection at Nazareth. There is a vivid contrast in his treatment at the two places. At Nazareth his own received him not. At Capernaum they openly confess that he is possessed of "authority," and also of "power" (32, 36).

2. His power is revealed in the cleansing of a horribly diseased mind. Whatever demon-possession means it includes a deeply corrupted will, an unholy passion, a shattered personality. The victim cried out against the intense purity of Jesus, "the holy One of God," and that cry gave Jesus his opportunity. Exerting all force of character he commanded the being before him to obey him, to submit to his will, and instantly the unity of that divided self was restored,—"The demon came out of him"!

3. As the crowd looked at the change in that man's whole demeanor they were amazed. Exclamations of wonder and awe broke from them. A new power was among them! This was not the mere display of an exorcist. The personality of Jesus forbade that idea, for his teaching was there to contradict it. His calm, pure, lofty, divine spirit shone forth. A new kind of person, a new manifestation of spiritual grandeur was before them.

*O Lord, who didst of old reveal the truth and grace of God in thy words and deeds, grant thy Spirit unto us, that in these ancient records we may find the secret of thy presence and power in us! Amen.*

**Wednesday, 9th. Luke 4. 37-44.**

1. Luke describes vividly the crowded days of the ministry of Jesus at this period. The news spread in every direction that he was able to heal disease and to cast out demons. These two afflictions must be distinguished. The Jews did not believe that all disease was caused by evil spirits, and Luke in verses 40 and 41 carefully distinguishes between the one calamity and the other. His point is that Jesus ruled over both. Every form of evil was dealt with by his supreme power.

2. It is a moving picture. It brings before us the Son of God not only in the plenitude of power but in the plenitude of pity. In fact it was suffering that drew forth his deep, compassionate love,—suffering of every kind. He would release a woman from an acute fever as well as release a tortured mind from some evil spiritual control. And there he stands or moves slowly while twilight deepens into darkness, looking with those all-seeing eyes of mercy and speaking those brief words of divine, delivering force!

3. We must think with humble and reverent sympathy of the embarrassment into which this widespread fame set him. It was against his whole spirit and purpose that people should call him the Christ because of his miracles (41). He could not build his kingdom on that foundation, as he had decided in the wilderness temptation. His saviourhood is a deeper thing than that, and he must avoid all chance of misunderstanding. Therefore he must leave even the clamorous crowds, disappointed and perplexed as they would be, to pursue his real mission. That mission was to preach the gospel of his Father's love.

*O thou who didst of old stand among the suffering and the sorrowful and pour thy love upon them, grant that today all the world may know thee! Thou dost still carry on thy heart of divine and infinite pity the burdens of all men. Deliver us from evil in the Father's name! Amen.*

**Thursday, 10th. Luke 5. 1-3.**

1. We must take these verses with those that precede them. A necessity was laid upon him to declare the advent of the kingdom of God. For that purpose he had been sent into the world of his Father, and the task was difficult, yet inevitable. He would leave the crowds that clamored for miracles, and return to the crowds that needed above all things to hear and receive his message. This was the higher mercy, that they should know the truth about God. That is more urgent for the world than even the healing of disease.

2. Under the pressure of this divine duty of supreme wisdom and supreme love he would go away as if to be alone, and then

return to the synagogues of Judea and the open air audiences on the shores of the lake. When we try to realize who he was, as he faced those people, as he dealt with their complete misunderstanding of the will of God and of their own place in the divine purpose, we must see how portentous was the situation for them and for him. Could they understand? Would they receive? Were their hearts and minds ready to enter the new worlds which he was opening to their gaze?

3. As he sat in that boat to avoid the crush and addressed the multitude with that great and glorious voice, as the sound of many waters, filled with commanding power and overflowing with tones of penetrating, appealing love, what yearnings in his heart, what varied emotions in their hearts! No less today is our world, no less are our hearts, in presence of his gospel. How do we hear him?

*O God of all grace, may thy Spirit move in our hearts that they may answer day by day to the voice of our Lord teaching and moving us to faith and love! For his name's sake. Amen.*

**Friday, 11th. Luke 5. 4-11.**

1. The last verse in this story seems to make that call to complete consecration to the cause of Christ apply not merely to Simon, but to the brothers James and John, and possibly Simon's brother Andrew. All the group "left all, and followed him." It is often noticed that Jesus called no idlers into apostleship. They were all men who were diligently and loyally engaged in the serious tasks of life. For only earnest and faithful souls are fit for the work of the kingdom. How often in his parables did Jesus emphasize the idea that only those who are faithful in that which is least can be promoted to more responsible work!

2. Let us also note the fact that these men, with Peter especially prominent, seem to have seen in the authority of Jesus the revelation also of his holiness, his purity! And in that they saw the light of God's will and the sin of their own hearts.

Simon's first impulse was to flee or be separated from One whose every deed and word, his teaching and his power, awoke a sense of shame, and with that the deep instinct of fear. "Depart from me, for I am a sinful man, O Lord!" But that was exactly the attitude and mood out of which a Saviour could make an apostle. Only when Simon had confessed his personal need of salvation could he be made into a true minister of the gospel.

*O thou who hast saved the world through Christ, grant unto all who minister in his name in thy church that they may daily receive their own salvation at thy hands, that they may truly and effectively bear witness to thy love in Christ! Amen.*

**Saturday, 12th. Luke 5. 12-16.**

1. Of the works of healing in our Lord's ministry this is one of the most striking for several reasons, the first of which is that the patient was in an advanced stage of the horrible disease of leprosy, "A man full of leprosy." Evidently he was of the class referred to in Leviticus 13. 12, 13, who were so covered with leprosy, perhaps so maimed, that they were allowed to approach other people. In such cases the danger of contagion was not great. Everyone could see and avoid them.

2. The second reason is found in the cry of the leper, which is recorded exactly in all three Gospels: "Lord, if thou wilt thou canst make me clean!" He evidently knew little of Jesus, and was more sure of his power than of his heart of mercy. Is not the opposite feeling in many minds today? Is there not an unbelief which says, "We believe Jesus would help us, but we fear that he can't"? Perhaps we need to learn the range of his power.

3. There is much dispute as to why Jesus ordered the healed man to go to the priest who was in charge of such cases at the time. The most obvious reason is that our Lord recognized in the laws about leprosy a reasonable protection of society. It was right that lepers should be segregated, and it was right that when they recovered they should have a formal reinstatement in social life.

*"O where is he that trod the sea,*
*O where is he that spake, . . . .*
*And lepers, whose own flesh has been*
*A solitary grave,*
*See with amaze that they are clean,*
*And cry, 'Tis he can save!?"*

**Sunday, 13th. Luke 5. 17-26.**

1. In this great scene the authority of Christ stands out with impressive grandeur. He is in presence of human need and human pride. On the one hand there is the man who is completely paralyzed and must be carried on a mattress by his friends. Their affection and their faith lead them to desperate means for getting the sick man into the presence of the great healer. On the other hand there is the group of hostile critics, the learned authorities, determined to expose his pretensions and bring him to public condemnation.

2. But Jesus calmly, yet energetically, proceeds with his work. His first words strike everyone as irrelevant and blasphemous, "Man, thy sins are forgiven thee!" Perhaps he saw that this man's condition was the result of evil living. Perhaps he was deliberately asserting his authority to cure spiritual as well as physical disease. His words amazed all. His enemies seized on them at once as irreverent in the extreme, "Who can forgive sins but God alone?"

3. Ah, here is the new thing that Jesus

Christ brought into the world, namely, his own right to deal with our relations to God! No one who ignores this can understand him and his true mission in the world. For him the deepest evil, the inmost curse under which human nature groans, is personal sin. Nothing else in us can be made right except by One who has the authority to begin there, with the conscience and will of every man.

*"Thy foes might hate, despise, revile,*
*Thy friends unfaithful prove;*
*Unwearied in forgiveness still*
*Thy heart could only love!"*

**Monday, 14th. Luke 5. 27-32.**

1. "He beheld a publican." The tax-gatherer of any kind was an object of dislike, and was cast out of "society." Whether because he exacted more than the law allowed (cf. Luke 3. 12, 13) and oppressed the poor, or because he was a servant of the foreign sovereign who held sway over Israel, he was treated as one with all sinners. It was a disgrace to recognize him. But Jesus looked at the publican called Levi with positive appreciation, and commanded him, "Follow me!"

2. Now this outcast, Levi or Matthew, was evidently well-to-do. He had a house roomy enough to hold a large party, and there he arranged a reception for Jesus. If Jesus was not ashamed of him he was proud to be called into the inner circle of the disciples of Jesus. He would let all his friends and the enemies of his Master know that he had surrendered all, even his lucrative office, to follow him.

3. To understand the attitude of the Pharisees and the scribes who were of their party we must imagine a well-known minister going to a converted saloon-keeper's party and taking his elders or deacons with him. There would be a good deal of shaking of heads and wondering whether it was wise or safe to do that. But when his disciples were questioned by self-righteous and superior persons he promptly answered with words of severe irony:

"I am here not to save righteous folk, but those who know that they need to be saved. These publicans and sinners confess their need, but you Pharisees do not seem to realize that your need is quite as great."

*O Lord, who searchest all hearts, grant us knowledge of ourselves that we may humbly and sincerely confess our great need of daily penitence and of thy constant and measureless mercy! We ask this through Jesus Christ the Saviour of all men. Amen.*

**Tuesday, 15th. Luke 5. 33-39.**

1. There is a certain royal freedom about the new spirit which Jesus brought into the world which no previous religion could understand. All institutions tend to harden, and their rules of procedure tend to become manacles instead of pure instruments of the unfettered soul. This was what Jesus faced when people complained that neither he nor his disciples observed the regulation fasts, as even the disciples of John continued to do.

2. The first answer of Jesus was a personal and yet a bold one. He likened himself to a bridegroom and the group of his disciples to his dearest friends, "sons of the bridechamber." They were in those days celebrating a joyous wedding: how could they mourn and be sad?

The fact is, he went on in his own pictorial fashion to say, this is a new life which I have brought. I cannot patch it on to your old cloak of legalism. It is a new life. I cannot use your old bottles for my new wine.

3. How deeply the best of his hearers and his own disciples must have pondered these thrilling revelations of his spirit! Sonship, freedom, joy, these are Christ's gifts to men.

*O Lord of freedom and of truth, grant us such faith in thee, such fellowship with thy spirit, that even our sadness shall be turned into joy! Amen.*

**Wednesday, 16th. Luke 6. 1-5.**

1. The same problem is presented in this as in the preceding passage. The Jews were astounded to see a man who would be a leader of religion among them, an heir of the law of Jehovah, trampling on the most distinctive of all their institutions. Their strict observance of the sabbath was carried by them over sea and land. They would allow no business interests, no local customs anywhere to interfere with this national habit, this supposedly sacred obligation.

2. Jesus has a twofold answer to their criticism of the conduct of his disciples. Slightly altering and reinterpreting the ancient story (in 1 Samuel 21. 1ff.) he shows that David had broken the law for a good reason. If his disciples are hungry let them eat in the fields if they choose!

3. The second reason sets forth the divine majesty of his consciousness. He, the Son of man, is himself a fountainhead of law. He has authority over all the institutions of religion, and will make of them what his spirit, his mind, know to be the divine will.

*May all days be for us filled with his presence, and may the day of rest and gladness be to us his free gift, a privilege and a joy in home and church and nature! Amen.*

**Thursday, 17th. Luke 6. 6-11.**

1. We are still in the atmosphere of controversy. Here are bitter, hostile partisans who are quite sure that Jesus is the enemy of religion, and who are watching every act that they may bring his guilt to the light. While we condemn them let us beware lest our own hearts be ruled by prejudices!

2. And let our minds seek communion with that sure, serene, pure mind of our Lord! He allowed no criticism, even of the highest authorities in the land, to deflect him

from his course. He was ruled not by rules but by great illuminating principles. Above all, he was guided by pity and love. So, knowing the hostile whisperings of the leaders, one sabbath he confronted them with a great principle: Was it right on the sabbath day to injure or to save a human being? There was only silence. Who could dare to say aloud before the hearts of a crowd like that, "Leave the man to suffer"?

3. Then Jesus poured out his healing love upon the man whose withered right hand had led himself and his family even to starvation.

*O Lord, save us from such blindness, lest we miss our day of grace! Grant that today we may see and know the blessed presence, even in the darkness, of our Lord! For thy mercy's sake. Amen.*

**Friday, 18th. Luke 6. 12-19.**

1. How quietly Luke takes us now to one of the great crises in the story of our Lord's ministry! For the hour had now come when he must consolidate his work. He cannot go on dealing only with crowds, nor be content to know that some hundreds of men and women were by this time more or less definitely known as disciples of Jesus. The permanence of his movement must be secured. So he decides to choose a small group of twelve men, the best for his purpose he could find among those who were most constantly with him, some of whom he had already called to follow him.

2. Because everything depended on this matter he went up among the silent hills and spent a whole night alone. He was engaged in that great, sublime privilege of consultative prayer. For a soul like his such prayer was a conversation with his Father. No outward voices need be used, only those utterances where deep speaks with deep in a language and manner only deep lives know.

3. Consultative prayer has been familiar to all the great saints. It is more than just mystic, silent realization of God. It is definite intercourse with his mind.

*O Father of our spirits, there is no silence when thy children consult with thee! Thou openest their minds, thou guidest their thoughts in ways they cannot repeat. Grant us this wondrous experience through Jesus Christ! Amen.*

**Saturday, 19th. Luke 6. 20-26.**

1. When Jesus had chosen his twelve men to form the nucleus of his permanent community a new method seems to have appeared in his teaching. The crowds were there, but his eye was upon disciples, and especially upon that inner circle. It was not to the mere multitude that he said as in Matthew 5. 13, 14, "Ye are the salt of the earth, . . . . the light of the world."

Luke has gathered his materials differently from Matthew, and distributed them more widely through his narrative. Moreover, it is sometimes difficult to say whether the two Gospels are reporting the same address or various forms into which the Master cast his fundamental ideas.

2. For instance, the Beatitudes in these verses are different in number and form from those in Matthew 5, and the four "Woes" are not given in Matthew at all.

3. It is evident that Jesus did not mean that all poor people are in the kingdom of God, or that actual want of food, or mourning—actual bereavement,—or real hatred are good and blessed things. Nor did he mean that to be rich is an actual evil, or happy laughter a curse. We must go below the surface here as in all his sublime words, and seek to see the spirit that is in them. Blessedness is theirs who know how to take all the events and conditions of life in humbleness of soul, in purity of motive, in sincere devotion to the holiness of God.

*O Lord of all being and of all the conditions of our life, grant us the direct and sincere desire to know and to love and to do thy will, and to accept all trial and discipline! Through him who for our sake became poor. Amen.*

**Sunday, 20th. Luke 6. 27-30.**

1. It is worthwhile to go through our daily meditation on the sublime sayings of Jesus recorded in this chapter deliberately and without hurry. For they are among the great forces of the world's history, and they still make history every day for myriads of men and women who cherish them deep in their hearts. They are food to the soul. They are shining stars among all the utterances of even the wisest and noblest men. It has been well said that the sayings of Jesus are like living beings. Even though parallels to them can be found in various literatures of various lands, they have become identified with him. They have a color, a form, a power, an individuality all their own. They are alive with the spirit of God as they come from the mind and heart of the Son of God.

2. For example, take the command, "Love your enemies!" As addressed to Jews it meant that they should love the Romans. It meant that they should meet Roman hate with the willingness to do them good. It meant that if a Roman cursed a Jew, instead of retorting with "Gentile dog!" he should wish him well. Nay, hardest of all, it meant that if Romans abused them they should sincerely, earnestly, actually plead with God on their behalf. If all the governments and peoples who call themselves Christian would obey that voice of God, how could war ever come?

3. The way to reach that great day for all men is that private Christians everywhere should do those things in private life. Can we sincerely, that is, lovingly, pray to God

to bless, really to give happiness to the man who has done us wrong? That is the test of Jesus!

*"Love is kind, and suffers long;*
*Love is meek, and thinks no wrong;*
*Love than death itself more strong;*
*Therefore, give us love!"*

**Monday, 21st. Luke 6. 31-34.**

1. In the fifth and sixth chapters of Matthew the evangelist describes the teaching of Jesus in the Jewish environment. He is dealing with the legal and formal standards of righteousness, and urging his disciples to a righteous life which is sincere and springs from the heart.

2. In Luke's report of his words we find him dealing with the universal human spirit of selfishness. People are selfish in their gifts (30), in their affections and friendships (32), in their charities (33, 34). The disciples of Jesus must learn to love after another fashion. The Golden Rule must rule their inmost impulses, and the whole policy of their life.

It is remarkable that as yet no real parallel to this rule has been found in any other literature. The negative form is found in many parts of the world and amounts to this: Do not do to another what you do not wish to be done to you! There is a vast gulf between that and the form that came from the heart of our Lord:

"As you wish men to deal with you, deal so with them!"

You wish men to be just, affectionate, generous, kind to you? Then that wish must be the standard for your attitude towards them. Anything less than that betrays your selfish heart. To love only when you are loved is a poor way of loving. It is only a form of self-love. You must love in advance of all love, with a love that is centered on its object, not on yourself,—a love that does not merely return but actually creates love.

3. It is when we thus dig deep into the meaning of these words that we become aware of the divine quality that is in Jesus. For we know that his commands are revealings of himself. His own spirit flows in the channel of his commands into the hearts of his true followers.

*O Lord of all life, from whose eternal love all things have had their origin, grant us a vision of what it is to love as God loves, as Christ loves, that our love may be divine! For thy love's sake. Amen.*

**Tuesday, 22nd. Luke 6. 35-38.**

1. He is still speaking of love, and of love which surpasses all previous human conceptions of what it is to love. If Jesus ever used Greek, as he must have done, for example, with the Syrophœnician woman and almost certainly with the centurion whose faith he praised, then he may have been the first to use the Greek word, "agape," which is used almost invariably in the New Testament, and nowhere else in Greek literature before his time. The Greeks knew only of the love of passion and the love of friendship. A new noun or a rare noun was made current coin in Christian circles to express the new fact which Christ created in human history. It is "love divine, all loves excelling"!

2. He repeats that it must embrace enemies in its heaven-born sweep. It must put a new spirit into business transactions, so that greed shall not rule. It must be like the love of God which shines on good and evil alike. It must even practice mercy and guard us against all censorious attitudes towards neighbors. It must cry out in our hearts to be always giving, giving, for the sheer joy of letting love have its way with our possessions and our fellow men.

3. And the supreme, thrilling fact is stated by our great teacher that if we can only love like that we shall be like God. We shall reflect his mercy if we can show mercy. We shall be worthy to be called his sons if we can act like our pardoning, generous God.

*Eternal Father, we bow humbly before the challenge of the words of Jesus! Fill us with thy Holy Spirit that we may set ourselves to love as thou has first loved us! Amen.*

**Wednesday, 23rd. Luke 6. 39-42.**

1. In these verses the teacher comes to closer grips with one of the dangers of the religious life. It is already referred to in the warning against a censorious and uncharitable habit of mind. A good thing it is when people know and are earnest about the difference between right and wrong. A good thing it is when they desire others to fulfil the law of God. But every value has its danger. And the danger of that desire is that we should be more anxious to see others doing right than to be doing right ourselves. A further danger is that we may feel it our duty to rebuke and correct others more than we feel inclined to correct ourselves.

2. Our Lord shows first the absurdity of the censorious spirit. The possession of it is a proof of blindness in the moral realm. He quotes a well-known proverb about the blind leading the blind to make us smile at the ludicrous picture of a sinner correcting a sinner. Only disaster can result. And again the grim humor of the situation is displayed in the parable of the splinter in one man's eye and the beam in another man's eye. And the second man proposes to help the first man!

3. Then the relentless lover of reality breaks out with the terrible word "Hypocrite," which should make us all, especially teachers of religion, shrink and shudder in our souls!

*O thou who searchest the hearts of men, teach us to know ourselves! Save us from the dread disease of hypocrisy, that we may*

*not shut our eyes to our own faults! Have mercy on us that we may be merciful! In Christ's name. Amen.*

**Thursday, 24th. Luke 6. 43-45.**

1. When the disciples of Christ are out in the world seeking to spread righteousness and to remove sin, they must, as the previous verses have so clearly stated, beware of hypocrisy. Their own hearts must be true. They must be determined to get rid of the evil that is in themselves. In fact, if they are to exert good influences they must be morally sound and healthy in their own hearts. It is a universal law of nature that every kind of plant produces its own appropriate fruit. It cannot possibly do otherwise. Thorns and brambles do not yield harvests of nourishing figs and grapes. So it is with us all, and emphatically so it is with those who seek to serve in his church.

2. There are interesting echoes of this teaching elsewhere in the New Testament. For instance, in the Epistle of James we have a passage addressed like this to those who were or wished to be "teachers." If this James was our Lord's brother, the echo is still more interesting. (Read James 3, verses 1, 9-12!) He had evidently learned how dangerous it is to be impatient and censorious, to say sweet words at one moment and bitter words the next moment. A heart that is healthy will not be so inconsistent as that.

3. Another passage is that where the Master in his farewell words deals in John 15 with the secret of health and fruitfulness. It is those who abide in him as the branches in the vine who alone can produce rich fruit. For the good treasure stored in the heart will result in a message of truth and love. And the good treasure is itself the result of a constant communion with the divine.

*Grant, O Lord, that our consciences be clean, our hearts pure, our thoughts true, that our words may give life! In Christ's name. Amen.*

**Friday, 25th. Luke 6. 46-49; 7. 1.**

1. These words reflect the consciousness which Jesus had of being the supreme guide of his disciples and even the "controller of their destiny." (Cf. Luke 13. 23-25.) He has in the preceding verse (45) declared that it is out of the heart of a man that his words flow. But is that always the case? If we were mere creatures of impulse, mere "behaviorists," that would be the case. We are, however, dowered with reason, and that has introduced a disturbing element into the situation. A man may be insincere in his words. His true motives may be hidden, sometimes even from his own eyes. It is as if a bad tree could try to produce what might look like good fruit.

2. So our Lord sternly warns his disciples that merely to acknowledge him as their Master by joining his band of followers is not enough. The question is not whether their lips say the right thing, but whether the saying springs from the heart. Have they yielded themselves to the obedient life? Have they taken his teaching seriously? Will they set themselves to do his and his Father's will?

3. None of us can afford to ignore that searching question. We are all building a house of life. What are its foundations? Mere words and outward conformities are a sandy foundation. The rock foundation is surrender to his will, and that alone.

*O Lord, teach us to pray sincerely, "Thy will be done," and grant that in love of thyself, thy words, thy deeds, we may indeed do thy will ourselves! Amen.*

**Saturday, 26th. Luke 7. 2-10.**

1. In this exquisite story, exquisitely told, Luke describes a noble type of Roman soldier, probably serving under King Herod. He belongs to the class which St. Paul refers to when he writes, "If there be any virtue, if there be any praise" (Philippians 4. 8).

This army captain was so interested in the Jewish religion, probably a reader of their scriptures in the Greek translation, that he had built a synagogue at Capernaum. He had real virtue, and deserved sincere praise. Moreover, he was so warm-hearted that he openly confessed his affection for one of his slaves, "his boy" as he called him. Yet again, let us note that when he had sent one pleading message to Jesus, believing in his divine power to help, his sensitive conscience sent a second messenger to urge that Jesus should act from a distance. He feared lest the Master should be contaminated by entering the house of a Gentile. Such delicacy of insight, such tact, are the proofs that he was what we would call a thorough gentleman.

2. And the Roman soldier had found more than his match for delicacy of insight and sympathetic understanding. For Jesus was amazed at the whole attitude and spirit of this man whom he had never met. He turned to his followers and exclaimed:

"I tell you that not even in Israel have I met faith like that!"

3. This reminds one of the first verse of the great passage on the judgment in Matthew 25. 31. It is there said that when the Son of man sits on his throne, "all the nations will be gathered before him." These will include those who have never known or seen him, and yet he will say to those who loved their slaves, "Ye did it unto me!" Yes,—

"There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in his justice
Which is more than liberty."

*Lord, give us faith like that captain's which gave thee joy, and love like thine to be our joy! Amen.*

**Sunday, 27th. Luke 7. 11-17.**

1. This story is again a story of the heart as well as the power of Jesus. Such stories in the Gospels are never told as mere miracles to take the breath away and stun us with the incomprehensible. They all flow from the character of our Lord, from the divine Spirit that filled him. It has been beautifully said that according to these narratives it was always love that awoke in Jesus the consciousness of power, always faith in the Father that unlocked the vast resources of energy that are within nature. They are at the disposal of such perfect love and perfect faith as beat in the heart of our Christ.

2. It was loving pity that seized him as he saw the widowed mother, bereaved of her only son, as she moved down the slope of Little Hermon toward the burial ground which can be seen today near the village still called Nein. Foolish, unkind words to say to such a broken heart, "Do not weep," unless a great purpose lay behind them! How amazed that mother must have been at those words, how startled the bearers as they obeyed the gesture of his hand! But as the perfect narrative proceeds he spoke, and life was there, not death. The son was in his mother's arms!

"God has come to his people,"—this was the exclamation of the crowd, and the news of the new prophet spread over the countryside. If we do not believe such a thing could happen, at least let us worship the glimpse of the infinite tender love therein enshrined! And let us ask why God's love could not do that if Jesus incarnated his will of love!

*O Lord of life, conqueror of death, out of thy heart of love comfort today all bereaved mothers and widows, all broken hearts, by this vision of thy pure pity! Amen.*

**Monday, 28th. Luke 7. 18-23.**

1. John the Baptist had been now in prison for many months, but evidently allowed some intercourse with friends. We cannot wonder that like other great people he felt depressed and perplexed. We know Elijah and Jeremiah were cast into dark moods when events seemed to contradict the assurance that they had heard the voice of God himself and had been faithful to his call. How natural that John should find it hard to interpret his hard experience! Not only had God allowed him to be cut off by an irate Herod from his work, but even Jesus was disappointing him. Perhaps the prophet had formed pictures of a Messiah quite different from Jesus. He had been sure that this was the expected one. Could it be that Jesus was simply one more herald, that another kind of Messiah, more like his own dreams, was still to come?

2. Jesus was busy when the messengers came from the prophet he loved. He went on with his work while they looked on. Then he turned to them and said kindly but clearly:

"You see what I am doing? Tell John all that! But add this word, that he will be far happier if he will hold on to his faith in me!"

3. The Gospels in their abrupt way leave John's side of the story incomplete. But the report he received did comfort him and throw some light on his dark outlook.

*O Lord, grant that when we are perplexed about the slow progress of thy kingdom our hearts may be stayed on thee! The gospel of thy love must win the world to righteous living, peace of soul, and joy in thy Spirit! Amen.*

**Tuesday, 29th. Luke 7. 24-30.**

1. This magnificent tribute to John flowed from the royal generosity of Jesus Christ. Conscious that he was now establishing the kingdom of God, that John had in the most valuable manner prepared the way for his supreme work, aware also that because John was doomed many would conclude that he had been a mistaken and unimportant person, Jesus pours out his praise with unstinted words. Let us hope some echoes of it somehow reached John's ears and heart!

2. In his outburst of praise Jesus did three things. First he pictured the greatness of John; then he affirmed that those who were in the kingdom by being his own disciples were more highly privileged even than John himself, the new era is so much greater than the old; thirdly, if verses 29, 30 are not Luke's parenthesis, Jesus summarized the effect of John's ministry,—the people as a whole accepted his message as from God, but the Pharisees and lawyers "frustrated God's purpose for themselves" (Moffatt).

3. The last are solemn words. They arise from the great mystery of our free will. We can defeat the will of God so far as that will concerns ourselves. We can hear, and understand, and refuse!

*O Lord of all ages and of all thy children, O Lord of infinite and most patient love, guard our hearts from self-will! Give us the supreme satisfaction of accepting thee into our most secret lives! In Christ Jesus. Amen.*

**Wednesday, 30th. Luke 7. 31-35.**

1. The Master confronts his hearers with the situation in which all alike were involved,—John and the Jews and himself. The people are judging him, and he now shows that he has been looking out upon their attitudes and policies and estimating their spirit. His words in this passage combine deep insight, genial humor and authoritative judgment.

2. Deep insight, for he has watched their treatment of John, the stern ascetic prophet of righteousness, and of himself, the frank accepter of the natural joys of human life. They blame John and they blame himself. And therein they prove that sheer prejudice

and not moral insight is the guide of their life.

3. Genial humor, as he compares them to quarrelsome children at their games. They piped to John, they wanted him less stern, and he "would not dance." They puritanically wailed when Jesus enjoyed life, and he would not gloom. He liked to watch the children at play, and he enjoyed neighborly entertainments. Let us thank God for that, and yet also be sure of the limits and reserves which a divine Spirit puts upon all self-indulgence!

4. And authoritative judgment. Our Lord applies to himself the great conception of wisdom in Proverbs 8 and 9. He is aware that wisdom has children even there, and they his disciples recognize the divine wisdom that is the spirit of his life and ways.

*O thou who didst most purely enjoy the gifts of thy Father, give us hearts so pure that we too may receive the good gifts of this life and yet cherish still more the gifts of thy Spirit! Amen.*

**Thursday, 31st. Luke 7. 36-50.**

The leading thought in this beautiful narrative, it has been well said, "is the contrast between Pharisees and sinners in their behavior to Christ." We may add that there is a marked contrast also in Christ's behavior towards these two classes.

1. This woman must have heard the teaching of Jesus and seen him at his works of mercy. Her heart was moved to penitence. All the suppressed capacities for reverence and worship, all the innate yearnings for self-respect and loyalty, were called into action. Her mind, her attitudes, her purposes, were transformed. In holy worship she humbled herself at his feet, and in acts more eloquent than words she expressed her gratitude and her trust in his divine power over her life.

2. The Pharisee grumbled in his heart, and Jesus no doubt saw indignation in his face as he looked from the outcast woman to Jesus, his chief guest, and from Jesus back to the weeping penitent. He saw not one whit of the real facts before him. He was really in a different world. Events were happening before his eyes which he simply could not see, transactions of God which had no reality for him.

3. Jesus seeks to open his eyes by a dialogue of the most frank and yet kindly form. His own heart yearned to win every Pharisee just as much as to win every outcast. If only those people who were astounded and offended when he turned and said to her, "Your sins are pardoned," had felt their own need and seen that he could also forgive them!

*O thou whose love is over all thy children, grant unto us to know how deeply we need thy pardoning love! From all sins alike of the flesh and of the spirit do thou deliver us! Amen.*

### Northfield as a Conference Center.

The summer conferences at Northfield which are advertised in this magazine do not by any means include all the conferences held at Northfield in the course of the year. True, the summer conferences draw the largest crowds since the invitation is more general and the delegates are able to occupy the school dormitories and to tent in the open. But during the winter months the Northfield Hotel can accommodate a hundred or more persons, and hardly a month goes by without a conference. Often the Y. M. C. A. or one of the denominational boards gathers its secretaries to Northfield for quiet conference and planning. The Methodist board of bishops met there for a month a few years ago. Sectional Student Y. M., Y. W., and Student Volunteer weekend conferences occur every winter during the college year.

Some of these smaller conferences are quite distinctive. Thus last May the fourth annual conference of Near East students was held over a weekend, with 23 delegates and several leaders. These delegates were former students of Near East schools. This year they included Greeks, Armenians, and Turks, one of whom was a Moslem. Addresses on the spiritual life and on the needs of the Near East, together with discussions, make a gathering specially helpful to these youths.

The World's Student Christian Association, whose headquarters are now at Geneva, sponsored a gathering of representative student leaders of England, Canada and the United States, at Northfield in June. Four from English universities, one from McGill, and eight American leaders, together with Mr. Francis P. Miller, chairman of the World Association, composed the group. Their movement aims at establishing a better understanding and closer coöperation between students of all the nations, endeavoring especially to discover religious points of view held in common.

---

It is not new works, but a new man to do them; not another life only, but another birth.—Luther.

Life is not salvage to be saved out of the world, but an investment to be used in the world.

# Our Book Table

*LEARN AND GROW THROUGH READING!*

## Biblical Themes.

**Faith That Wins (The),** by Roy Talmage Brumbaugh. Bible Institute Colportage Association, Chicago. 125 pages. 75 cents.

Ten chapters—are they sermons?—based on Hebrews 11, with titles "Faith Walking" (Enoch), "Witnessing" (Enoch), "Choosing" (Moses), etc.

They are full of Bible references and illustrations and quotations from other sources. The author must be a bright, enthusiastic preacher.

**God's Great Gift—the Holy Spirit,** by Francis Asa Wight. Evangelical Press, Harrisburg, Pa. 129 pages, with frontispiece. $1.

The author made a careful study of the teaching of the whole Bible upon the nature and work of the Holy Spirit, and presents his conclusions here not as mere head knowledge, but with a view to enable the reader to receive the Holy Spirit himself. The study is given in 17 chapters, of which the last looks forward to the great 1900th anniversary Pentecost which falls on June 8, 1930.

**Priesthood of Believers (The),** by George E. Guille. Bible Institute Colportage Association, Chicago. 30 pages. 15 cents.

A Biblical study to show that every believer in Lord Jesus is a priest of the heavenly sanctuary, enjoying privileges that no son of Aaron ever dreamed of. The various steps in the consecration of Levitical priests are paralleled by New Testament experiences.

**Significance of Jesus (The),** by W. R. Maltby. Doubleday, Doran & Co., Garden City, N. Y. 111 pages. $1.50.

Here are four lectures given last year on the Burwash Foundation at the Theological College of Victoria University, Toronto. The titles are:

Jesus Yesterday and Today
Jesus Validating Faith
Jesus Humanizing Theology
Jesus Integrating Life.

Dr. Maltby accepts the results of the "first 70 years of Biblical criticism" and endeavors to build up a positive faith in Jesus as Saviour.

**What About the Twelve?** by Robert Freeman. Doubleday, Doran & Co., Garden City, N. Y. 176 pages. $1.75.

Opening with a sermon on Matthew 28. 18-20 entitled "Audacious Presumptions,"—involved in the call and commission of the XII,—a chapter is given to each member of the apostolic band.

The author is among the leading Presbyterian preachers in this land. He has a vigorous style, full of ideas and applications, and his addresses are lit up with appropriate illustrations and quotations from other sources.

## Biographical.

**Charles Inwood: His Ministry and His Secret,** by Archibald M. Hay. Marshall, Morgan and Scott, London. 228 pages, illustrated. 6/-.

Charles Inwood's was a unique, specialized career. Born in England in 1851, of staunch Methodist stock, he started preaching at the age of 14 while still in business with his father. An opening in Ireland called him thither in 1869, and his connection remained with Irish Methodism till he became a supernumerary in 1903. Before this, beginning in 1893, he began a ministry of foreign visits which became his main employment up to his death in 1928, aged 77.

The writer of this notice remembers him as one of those preachers who assisted D. L. Moody for a time in the World's Fair Campaign in Chicago in 1893. His special message then and ever since was the deeper Christian life. He was an authorized representative of the Keswick movement, and by voice and pen extended the Keswick teaching literally all over the world. He was thoroughly consecrated himself, had a firm grasp of deeper gospel truth, was a clear exponent of it, and always sought definite results.

We suppose his career could not be duplicated now, so this volume should have a place among other records of church history.

**Pioneer Heroes,** by J. Walker McSpadden. Thomas Y. Crowell Co., New York. 300 pages, illustrated. $2.

Twelve biographies that broadly span the course of settlement of the West from early days down to the middle of last century in different sections of the country.

Beginning with LaSalle, we read next of Iberville and Bienville who founded Louisiana; Oglethorpe of Georgia; George Rogers Clark and Zebulon M. Pike of the Middle West; Daniel Boone of Kentucky; John Sevier of Tennessee; Lewis and Clark, Marcus Whitman and Father Serra of the Pacific coast; Fremont and Davy Crockett.

The stories are vividly told, and give a clear grasp of the life and character of each man and of the circumstances in which he made his mark.

**Steeple Jim,** by Warren Wyeth Willard. Princeton Publishing House, Princeton, N. J. 301 pages, illustrated. $2.75.

The life story of James A. Parker. Born in Nova Scotia in 1880, the biographer relates much of his early years. His family came to New England while he was a lad. Given a taste for liquor, the boy became a drunkard. His career at sea and on land is elaborated. His business became the painting of steeples and flagpoles. After a rowdy life he was converted in the Doyer Street mission in Chinatown, New York, in 1923: after which he conducted rescue missions himself in different cities until his death in 1929.

His biography is issued in the hope of showing the power of Jesus Christ to save to the uttermost from the awful effects of liquor.

**Sun Yat-Sen: His Life and Achievements.** Published under the Auspices of the Publicity Department of the Central Executive Committee. Shanghai "Mercury," Shanghai. 71 pages, illustrated.

A brief life of the "Washington of China," followed by a statement and explanation of his political principles.

Sun was born in 1866. Becoming imbued with revolutionary ideas he studied medicine as a disguise. This record tells of failure after failure to get revolutions under way, until after the 10th attempt in 1911 the doom of the Manchu dynasty was sealed and Sun was elected provisional president, then in 1912 first president of the Chinese republic. Even then the course of nationhood did not run smooth. Sun died in 1925, aged 60.

By means of his speeches and other articles his various programs and principles are set forth, affecting not only politics, but also Chinese development in industry and other directions.

The booklet is all in English,—no Chinese characters even,—except the last 15 pages, which are a French translation of some of the earlier pages.

## For Workers.

**Child's Religion (The): A Study of the Development of the Religious Sentiment,** by Pierre Bovet. E. P. Dutton & Co., New York. 202 pages. $2.

It is not many years since G. Stanley Hall, a most suggestive thinker, initiated in America the serious study of the child. To that study he gave a powerful impetus. With somewhat different methods such men as Stern, Terman and Gesell are developing a careful scientific discipline of child life. In this line America has so far taken the lead, but there are signs of awakening elsewhere to the importance of childhood as a theme for observation.

This is made evident by this book by a professor at the University of Geneva, the translation being supplied by Dr. George H. Green. It is not without significance that the author is the director of the Institute of Jean Jacques Rousseau, which bases its work upon the principle laid down by Rousseau that all child education must be founded on true knowledge of child nature and development. The Institute, somewhat following the example of Clark University under Dr. Hall, has issued a considerable number of studies of facts about children and education. But Prof. Bovet believes that we must go beyond the mere facts of children's lives. The child is naturally religious, for he has as yet invented no reason for not being so.

This book happily begins with a chapter on the Religious Sentiment. The development of religion in the child's life is traced out from the First Adoration on, and in the course of the discussion many interesting and helpful pedagogical comments are supplied. One of the best of these is the remark that "in matters of education success consists in joining to a wise disposition a forcefulness that holds children firmly without repelling them, and a sweetness that wins them without softening them."

The excellent volume concludes with a brief description of the objects of the Institute of Rousseau, and an invitation to the readers to visit it in Geneva.—C. A. S. D.

**Illustrative Stories for Pulpit and Platform,** by William Melville Curry. Fleming H. Revell Co., New York. 192 pages. $1.50.

Dr. Curry knows a good story, and knows how to tell it. Here he gives 88 stories, each, with its homiletic application or meaning, compressed into two pages.

The stories are mostly from his own experiences in the city and in the great West. And they are mostly usable by, or at least suggestive for other speakers.

**Immanuel Hymnal.** Macmillan Co., New York. $1.75.

No hint is given of the editorship of this hymnbook, which nevertheless bears the marks of deliberate and independent editorial intent. The book is aimed "to glorify the person and work of the Redeemer of mankind" in competition with a number of hymnbooks issued in late years which exclude many standard hymns and substitute poems set to music that lack Christian truth.

There are 581 musical selections, topically arranged. In many cases words and music are from older European sources. Forty-two "Gospel Hymns" include none of recent date. Sixty pages of Responsive Readings are careful topical selections.

This book is worthy of examination where a doctrinally sound, rather highbrow hymnbook is desired. From the standpoint of literature and music it will not offend. Mechanically the volume is also of high standard.

**Training Young People in Worship,** by Erwin L. Shaver and Harry T. Stock. Pilgrim Press, Boston, Mass. 240 pages. $1.25.

A Standard Leadership Training Curriculum textbook which fulfils its intent in a high degree. The authors are men who are not only capable scribes, but also experienced workers among young people.

Their object is to promote worship, both public and private, through religious education. Not that emotional quickening is ever ignored, but that there shall be an intelligent, constructive understanding of what worship is and how it may be achieved.

A pastor or leader who sits down with this book will observe the care with which it is thought out in detail. The psychological bases of worship, choosing and using themes, prayer and music and other elements in a service, developing initiative and leadership, are among the suggestive chapter topics. We like the balance of judgment and good spirit that permeates everything.

Extra-class Projects are given in every chapter, also Questions for Thought and Discussion, and Additional Reading Sources. Three final chapters give a number of actual worship programs that have proved fruitful.

## Various Themes.

**Between the Desert and the Sea,** by L. Lilias Trotter. Marshall, Morgan & Scott, London. 63 pages plus 16 colored plates, size 8½ by 11¼. 6/–.

Miss Trotter spent her life among the Moslems of west Northern Africa with headquarters at Algiers. This book describes a number of towns and places located between the Mediterranean Sea and the Sahara Desert. She tells of people and places as they were in olden days before modern conditions came breaking in. Throughout her description runs a spiritual thread of information such as the ordinary traveler would never get to know as she came to know the inhabitants of the land in their spiritual need.

The colored pages are beautifully done. They seem to be from water color paintings. Each of the pages has from five to ten separate pictures,—bits of scenery on land and sea, corners of buildings, trees and blossoms, and scores of studies of native men and women, boys and girls. The originals are the work of a true artist, and the reproductions make exquisite pictures.

**Christian Thought: A Grammar of Reinterpretation of Christianity and Nature,** by F. W. Butler. Society for Promoting Christian Knowledge, London. 147 pages.

This book, like ancient Zion, is compact together. While there is much repetition of the thought or keyword "reinterpretation" there is no padding. It is all compressed meat. The author is vicar of Brizenorton, Oxford,—a typical cultivated, college-bred Anglican. The book is published by a society the exact counterpart of which we do not have in this country, though doubtless we ought to,—an organization which exists for the one purpose of sponsoring vigorous and timely books, sufficiently scholarly, which in a non-sectarian way defend a reasonable Christian faith. These books, it may be added, are handled in America by the Macmillan Company of New York.

The first excellence to be noted in this volume is the extended and almost minute statement of its Contents, given in introductory analyses of the topics of the various chapters, which renders it easy to trace out the argument. There is a good deal of quotation, from A. N. Whitehead, Bergson, Bosanquet, Caird, the comparatively little known Varisco, and others. The term reinterpretation, which is not fully defined, but which appears to be equivalent to a rethinking and restatement of elemental religious truths, is regarded not only as being enforced from without, but also as a positively Christian motive arising from "within" not just the church, but as well the individual Christian. Emphasis is laid on the thought that it is in virtue of the possession by men of an initial element of religious capacity that Christianity can be appreciated as the final and universal religion. It is plainly declared that "Christianity develops a philosophical theology on the foundation of the effective deed of God in Christ and the revelation of God brought by this final (final because absolutely adequate) action." It brings to us the idea of a God who has life in himself, and who so abiding can be "the divine Socius." The conclusion is that the underlying and unifying principle of Reinterpretation (the author spells it with a capital,) "is the significance of the idea of action for constructive thought." "The key to both finality and restatement is in perception of the implications of the status and task of personality environed by a contrasting realm of impersonal 'thing.'" These quotations give a fair idea of the attitude of Mr. Butler, and of his—at times—somewhat obscure style.

In spirit the book is excellent, and is saved from being just a Christianized pragmatism by its recognition of the historic basis of (a final) religion in the revelation of the actual Christ.—C. A. S. D.

**Forgotten Children,** by Julia Colliton Flewellyn. Gospel Trumpet Co., Anderson, Ind. 189 pages.

An animated story of a homeless child in New York City who was taken in by a benevolent lady and given a chance in life. In addition to this girl there are a couple of boys of the same class. The plot develops many situations that challenge the reader's attention. A strong evangelical tone dominates the book.

**Plantation Stories of Old Louisiana,** Told by Uncle Jason, by Andrews Wilkinson. L. C. Page and Co., Boston, Mass. 338 pages, illustrated. $3.

Uncle Jason is a grey-headed Negro of the faithful type who knew the woods and wilds around the old sugar plantation in Louisiana. He is full of stories of birds and animals, and tells them to his young master as they go hunting and trapping.

There are 20 chapters, introducing about as many different birds or beasts, and all illustrated with full-page pictures or line drawings that of course add zest to the reading.

It is a book of absorbing interest for readers young and old.

**Power of a Grave (The),** by Edith Harrison Stump. Christopher Publishing House, Boston, Mass. 78 pages, with frontispiece. $1.

The grave is that of a young Irishman who left the Romanist church, and later by reason of persecution shot himself and was buried in a Potter's Field. The contents are in the form of letters between the author (a Protestant) and a friend (a Romanist) and a priest. The author hopes the book will add courage to weak-kneed Protestants.

**Recovery of Religion (The),** by Dwight Bradley. Doubleday, Doran & Co., Garden City, N. Y. 235 pages. $2.

Man finds himself in a dilemma due to the fact that he lives in two worlds,—the outer world of nature and the inner world,—the objective and the subjective. There is no escape from this dilemma. How can he possibly correlate his life and unite his experience between them?

The author's solution is that "science" must be confined to its proper sphere the outer world, while religion shall be sovereign in the inner world: neither daring to cross the boundary that separates them.

He presents his case in 12 chapters of forceful, thought-provoking argument, which the publishers designate "the first guns in the revolt of the liberals" against the attempted tyranny of science. It follows modern lines of thought that may engage liberals and others interested in the alleged conflict of science and religion.

**Religion and Its New Testament Expression,** by H. Bulcock. Macmillan Co., New York. 278 pages. $3.50.

Mr. Bulcock gives a thoroughly modern view of the New Testament. Part 1 is largely philosophical, in which he reasons concerning the basis of religion. This he concludes comes from the "universal religious consciousness." The idea of God, his character, the immortality of the soul, all take their rise in cosmic consciousness or cosmic intuition. A revelation is another name for religious discovery.

With this background he approaches the study of the New Testament in Part 2. The Gospels as written are not reliable. The infancy stories and the miracles are rejected, except such as "do not go beyond parallels from the records of modern spiritual healings." Even the teachings of Jesus are toned down so as to exclude any supernatural elements.

If Mr. Bulcock is correct, then the Christianity of the creeds is a huge mistake. This seems to us to be criticism gone mad.—S. C. H.

## ALSO RECEIVED.

**Trends in Protestant Giving,** by Charles H. Fahs. Institute of Social and Religious Research, New York. 67 pages.

We have given in our pages a summary of this pamphlet, which exhibits in statistics a mass of information indicated by the title.

**American Issue Publishing Company's Catalogue.** Westerville, Ohio.

A lengthy list of books, pamphlets, folders, leaflets, charts, posters, and what not published by the Anti-Saloon League. It is a surprisingly long and varied list.

**Anti-Saloon League Year Book 1929,** compiled by Ernest Hurst Cherrington. American Issue Press, Westerville, O. 224 pages. 75 cents and $1.15.

A reliable encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. In addition to material on prohibition the contents include "Progress toward Prohibition in the Several States," a lengthy bibliography of present day literature on the alcohol question, a directory of Congress, roster of the Anti-Saloon League in all the states, state laws on temperance teaching, and other live matter.

**God's Way of Holiness,** by Horatius Bonar. Bible Institute Colportage Association, Chicago. 112 pages. 25 cents.

Reprint of a book that contains perennial truth. This issue is at a price that encourages general circulation.

**On the Threshold of the Century, 1829-1928: A Historical Sketch of the Karen Mission,** by Harry J. and Emma W. Marshall. American Baptist Mission Press, Rangoon, Burma. 100 pages, illustrated.

The centenary of the Karen mission has evoked this interesting sketch, including the centennial celebrations.

**Year Book and Register of the Parish of Trinity Church, New York, 1928.** 324 pages.

The yearly record of this great church and its subsidiary churches exhibits a veritable beehive of activities in N. Y. City. There are many things that might be learned and followed by other churches.

**Temperance Education in American Public Schools.** American Issue Publishing Co., Westerville, O. 29 pages. 20 cents.

## AMONG NEW BOOKS.

**Girl in Soviet Russia (A),** by Andrée Viollis. Thomas Y. Crowell Co., New York. 347 pages. $2.50.

**Present Crisis in Religion (The),** by W. E. Orchard. Harper and Brothers, New York. 279 pages. $2.50.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 November, 1929 Number 11

*Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him! Acts 10. 34, 35.*

## Religious Thought and Activity: At Home and Abroad

**Saint Augustine,** one of the keenest minds and saintliest souls of the early church, died at Hippo in North Africa in 430, so next year will see the 1500th anniversary of his death.

**Methodists of German language and descent** in this country are celebrating the 90th anniversary of the founding of German-American Methodism. The leading spirit in starting this movement was Dr. William Nast.

**At the 58th annual convention** of the Catholic Total Abstinence Union held in Plattsburg, N. Y., last August it was reported that there are 139 societies of an approximate membership of 9000 in the organization.

**Announcement is made** of a new biography of Dan Crawford of Central Africa, written by his nephew Dr. G. E. Tilsley, who was associated with Mr. Crawford for some years before his death, and who is now carrying on with Mrs. Crawford.

**Only half** of the 48 new missionaries of the American Board are Congregationalists. Six are Methodists, six Baptists, four Dutch Reformed, one Quaker, one United Brethren, one Presbyterian, one Church of Ireland, one Episcopalian, one Anglican, and one Christian.

**Dr. Stanley Jones** has finished his book on Pentecost, and the manuscript is now in the hands of the Methodist Book Concern in New York. Much if not all of it was written in a little tent back of the mission sanitarium at Naini Tal, on a Himalayan mountainside.

**The Uniform International Sunday School Lessons** for 1930 will devote the first six months to a study of the Gospel of the Kingdom, with passages selected from Matthew. Beginning July three months will be given to Representative Men and Women of the Old Testament, while a corresponding course in the New Testament will conclude the year.

**In former days,** says Principal J. J. North of New Zealand, before a more humane treatment of prisoners in England had been introduced the only mitigation of the stark horror of prison routine was a copy of the Bible in every cell.

Some one in Portland prison had evidently read the Bible, and opposite a gloomy passage in Lamentations these words were found written:

"Cheer up, Jeremiah! Things aren't as bad as that!"

**Prof. Gonzalo Baez Camargo** has been called as national secretary of religious education for Mexico, and will begin his duties at once. Mexico made a strong appeal to the World's Sunday School Association at the time of the World's Convention in Los Angeles in 1928 for

assistance in securing such a worker. After a year of planning the support is forthcoming, being provided by the various foreign mission boards working in Mexico and by the World's Sunday School Association with the coöperation of the Birmingham (Alabama) Council of Religious Education that has made Mexico Birmingham's Parish Abroad.

Prof. Camargo is a native of Mexico, and has a charming personality. He served as chairman of the recent Havana Congress, and displayed rare executive ability.

Mexican workers are delighted to have this capable leader in charge of their program to develop Sunday school work in the nation.

**The Christian and Missionary Alliance** is definitely committed to a policy of pioneer extension in its work abroad. In most fields, indeed, all its efforts are pioneer in character.

The president's report for this year tells of trips to Borneo and the Celebes Islands in the East Indies,—not far distant from the Philippines,—whither a pioneer party sailed in May to open up work. Southern Persia has also been visited, and the board has decided to enter this field. Indian work in the countries of South America, French West Africa, French Indo-China, the Sinai peninsula, eastern Siam, and northern Baluchistan along the Afghan border, are other fields where missionary effort is pioneer in character.

**The first Buddhist temple in London** is to be built in the West End. A site has been acquired, and the temple will be modeled on that of the famous Caves of Ajanta in Hyderabad, believed to date from 200 B. C.

At a public meeting in Colombo it was decided to send three priests to London, where it is estimated there are about 500 Buddhists. A wealthy Ceylonese, who has given 75,000 rupees ($37,500) toward the establishment of the temple, is meeting the expenses of sending the priests.

London already has a Moslem mosque, and the Nizan of Hyderabad has promised five lakhs of rupees (about $137,500) towards the fund which is being raised for building another.

**Discovery of two Biblical cities** of Judea, Beth-Pelet and Gerar, is announced by Sir Flinders Petrie, well-known Egyptologist who for two seasons has been directing an archeological expedition at Tell Fara, 18 miles south of Gaza.

The work of Dr. Petrie is being carried on to correlate the ancient history of Palestine with that of the land of the Pharaohs.

Beth-Pelet, a description of which is to be found in the book of Joshua, was a well known military center from which King David drew half his bodyguard. It was in Gerar that Abimelech settled.

Sir Flinders has been able to determine that 19 out of 39 areas mentioned in the book of Joshua retain their Old Testament names.

**Forman Christian College at Lahore, India,** announces that 180 acres have been bought about four miles from its present site as the future location of the college.

At present the college occupies 14 acres in the heart of Lahore, not counting nine acres more for playing fields about half a mile away. This area is crowded with buildings, which are poorly situated in relation to each other. And there are other problems and disabilities to contend with in the growth of the college.

It is proposed to build on the new site a residential college for 600 students and staff. America has already contributed $100,000 for this project. It may be five years before the plans will be completed.

The central building will be the chapel, symbolizing that the heart of truth is in the Christian religion.

**During the recent troublous times in Russia** the faith of the believers there, instead of growing weaker, has become stronger and more developed. Quite a number of proofs of this fact have come to light, as, for instance, the following statement which appeared in the Russian newspaper "Sevodnia" ("Today") of July 20 under the heading:

"Massed Baptismal Service in Moscow."

"In Moscow on the Moscow River near the walls of the Three Hills Brewery a large baptismal service, organized by the Baptists, took place. Over 450 Moscow

workers were baptized. This event has aroused great alarm in Communistic organizations. In the Three Hills Brewery and other industrial undertakings of Moscow meetings of protest against this 'insolent assault of the church people' were organized."

**Is the spirit of devotion and service** still extant in our churches?

At the American Board meeting at Detroit Dr. Cyril H. Haas of Adana, Turkey, said that a few weeks previously he was speaking to a crowd of nurses in one of the largest training schools of the country. One of them came to him and said:

"Can you use me over there?"

"I can use a hundred like you, but I am sorry to tell you I don't see how we can pay your way over there."

"I will pay my own way."

"I don't know whether I can guarantee your support while you are there."

"I will support myself."

"I don't know how you are going to get back."

"I will come back myself."

"You know how the weather is there, and that the country is full of diseases!"

"Are you trying to scare me?" she asked.

This lady came back to Dr. Haas a few days later and said:

"I have received a letter from my father, and he said I can go. Please consider me fit to go!"

She is one of five nurses who have offered to give a year's service at their own expense. Three more have offered to give their life to this work.

"That is the spirit of American youth," says Dr. Haas.

**At Columbiona-on-Lake George** there was concluded the 5th annual series of conferences under the leadership of President Wilbert W. White of the Biblical Seminary in New York, in which theologians of many views and different denominations have met to exchange their diverse attitudes toward the religious problems of the day. Not fewer than 26 universities, 82 colleges and 38 theological seminaries have sent representatives to Columbiona, including 33 presidents of institutions of learning and 149 professors and deans. All these guests attended by invitation.

*I rode into Norwich, and the next morning I offered Christ.*
*—From John Wesley's Journal.*

It is the aim in these conferences to discuss difficulties of religion with the same freedom with which differences of politics are discussed at Williamstown. Up to the present the proceedings have been private, and there has been evident a remarkable movement towards a sympathetic appreciation of views hereto held to be mutually contradictory. This year the conferences were devoted to a consideration of the problems affecting the authority of churches, of the Scriptures and of the individual conscience. Among the religious leaders attending the conferences there is a strong conviction that the discussions shall continue, and that already they have influenced the temper and opinion of the churches.

**Due to the efficient leadership** of Horace E. Coleman, who has been the field representative of the World's Sunday School Association in Japan, the National Sunday School Association of Japan will hereafter proceed without the coöperation that Mr. Coleman has rendered during the past 14 years. It is the purpose of the World's Association to withdraw its field secretaries in a country as soon as the local leadership warrants this. Financial assistance will be continued, but it will be expended entirely under local direction. The Japan Association is the first to reach such strength and ability as will justify the withdrawal of the American field secretary.

Mr. Coleman was a Friends missionary for six years. He served the Friends Mission and the World's Sunday School Association jointly for six years, and has given full time to Sunday school work since 1915, thus completing 20 years of service in Japan. It was constantly his policy to work through the National Association, of which he was the educational secretary. He was the effective leader in organizing and promoting the summer training schools at Karuizawa and Shimonoseki. He rendered effective service in the preparation of the eleven

years of indigenously written graded lessons for the Sunday schools of Japan. He started the "Aozora," a monthly paper for young people, developed the teen-age movement and the Daily Vacation Bible Schools.

Many recognition receptions were extended to Mr. Coleman before he sailed for the United States. One was in Tokyo by a group of distinguished business men and government officials.

**The Nile Mission Press report** for 1929 contains an incident that shows once again the value of individual and tract work, even when the confession of it may be long delayed.

Back in 1902 Mr. Arthur T. Upson, director of the Nile Mission Press, put his hand on the shoulder of a young Egyptian evangelical church member and asked him:

"Brother, when were you born again?"

The question was phrased that way because had it been, "Have you been born again?" the answer would probably have been, "Of course!" As it was the young man did not give a direct reply.

Four years later, 1906, when the young man was taking his midday rest one Sunday he had a vision of the Lord Jesus and came to know assuredly that his blood saved him.

When asked why he had never told Mr. Upton of this pleasing incident, he said:

"Many a time I have thought of coming to tell you, but various things prevented, and at last I thought there was no necessity to tell you a simple thing like that. Recently, however, my heart urged me to come and see you, and my thoughts became distracted. You were the one who first sowed the seed, for though I was a mission school teacher, yet in reality I despised the mention of the blood of Christ. Now I am glad to say I love prayer and cannot leave it, and I know that the only salvation is through the blood of the Lord Jesus Christ."

The seed was sown in 1902, the harvest gathered in 1906, but the sower did not know of it till 1929!

**An official Call to Foreign Missionaries** has been sounded by the National Christian Council of China, a representative body that has a majority of native Christians among its members. It says in part:

"In newly founded churches foreign missionaries with pioneering spirit are needed to direct the work and to lay foundations. In more advanced churches as Chinese Christians gradually assume responsibility there is also great need for missionaries to give friendly encouragement and sympathetic coöperation in a continuous effort to make Christ known.

"The present time calls for urgent efforts. Chinese Christians should increasingly assume responsibility. Even where and when the Chinese church has attained the self-directing stage of indigenous life there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers to push forward to fulfil the command of Jesus Christ.

"The last command of Christ and the yearning call of the Macedonians still ring in our ears as in the past. The program of 'China for Christ' needs to be pushed more vigorously than ever. Work is urgent, and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve."

**A destructive fire** on July 5 has given the Japan Book and Tract Society another setback. All its plates and shells were destroyed at the time of the Great Earthquake, and through the destruction by fire of the printing house in Tokyo where its Japanese printing was done it has now lost several thousand copies of books and tracts as well as plates. The net loss is about $5000 gold.

This society is subsidized as the agent of the American Tract Society, the Religious Tract Society of London, and the Upper Canada Tract Society of Toronto. It also has the coöperation of the missionary boards working in Japan, and its officers and managers are representatives nominated by these different missions. In addition, it serves the World's Evangelical Alliance of London, the Bible Success Band, the Scripture Gift Mission, and other societies as their agents in Japan.

The report for 1927-8 states that

*New depot of the Japan Book and Tract Society, Tokyo, together with the staff.*

though these two years were marked by acute financial stress and great trade depression the circulation of its books showed some increase, making a total in 1928 for books, tracts and cards of 676,557 copies, valued at over 70,000 yen. The report quotes numerous appreciative letters regarding the value of these publications in reaching people with the gospel. Over 12,000 copies of a monthly messenger "Christian News" are issued. Free grants are made for distribution in prisons and elsewhere as funds permit. Contributions to the work are welcome.

### A Goal of a Million Christians.

At the suggestion of Mr. Toyohika Kagawa, and with the promise of his full time and utmost efforts, a Kingdom of God Campaign has been set in motion in Japan whose goal is one million Christians in 1930-32. At present there are about a quarter million Christians in Japan.

Every Christian a soul-winner, winning one a year for three years, would secure the desired million.

Coöperation and concerted action by all the churches in evangelistic work and care of converts are being sought.

A representative central committee has the campaign in hand. A prospectus has been issued in which the obligations and opportunities of individuals and churches are set forth. Mr. Kagawa's plan includes a network of prayer, different phases of evangelism including literature and Sunday schools, the opening up of unoccupied areas, the training of lay evangelists, etc.

Japan has been moved with evangelistic fervor for over a year. This new movement has been born of genuine interest and hope.

### Golden Rule Foundation.

With the close of the Near East Relief work a new organization is announced to continue the Golden Rule Sunday plan for raising money that has been so widely observed the past few years. This society is called the Golden Rule Foundation, and it has been incorporated in the state of New York. It is international and interdenominational.

Its stated object is to administer funds "for the benefit of mankind." But more specifically it aims to care for underprivileged children throughout the world. Such include at the moment the millions of starving children in China and those still suffering in Porto Rico as a result of last year's hurricane. A constructive child's welfare program will also be stressed.

December 8 has been designated as Golden Rule Sunday for this year.

An imposing list of names of well

known people is printed as trustees and directors of the Foundation. Mr. Charles V. Vickrey, who was the chief executive of the Near East Relief, is executive vice-president. The treasurer is Mr. Fleming H. Revell of New York.

### Mission Work Not at a Standstill in Korea.

Miss Louise B. Hayes.

"Is it true that mission work is at a standstill in Korea, or are some of the writers in the 'Korea Mission Field' too pessimistic?" inquires an energetic friend of missions in the homeland; and I beg a few inches of space for a bit of an answer to her and to other friends who are concerned over conditions in Korea.

"For weeks and months many earnest Christians, native and foreign, throughout this land have been praying for a spirit of revival in the Korean church. In many places a new awakening seems to indicate an answer to these prayers. The following statistics of women's classes in the Pyengyang district tell the story.

"During the winter months 238 churches in the territory held classes for women, as compared with 153 last year. Each class was held for one week, and nearly all were taught by picked Korean women who were prepared in a training class held especially for them in Pyengyang in October. The total enrolment, which does not include any who studied less than half the full time, was 9077 women, exclusive of those who studied in classes that were held jointly with the men. Besides these thousands were 1540 more who studied in classes held in our Bible Institute building, classes ranging from six days to ten weeks. A conservative estimate of the total number of days of study of these 10,617 women in our classes this winter would be about 100,000 days, or 273 years of study.

"In nearly every place where classes were held the spirit of the women was unusually good, greater numbers went out preaching in the afternoons, daybreak prayer meetings were enthusiastically attended, and many new believers and backsliders were brought into the church. In many places forty or fifty new believers were reported as the result of one week of prayer and personal work. Can we say that the work of Christ in Korea is at a standstill when such numbers are learning of him for the first time? Or that the church has lost its zeal for Bible study when a church of only five baptized members sends three of its young men to study in the Bible Institute? Thank God, things are not at a standstill! He still answers prayer and the work is going forward. Never have there been greater opportunities; and the key to success is prayer."

### Bible Lands Missions' Aid Society, London.

The Crimean War was at its height. British troops were suffering lack of provisions. The sick and wounded at Scutari had mouldy bread and worm-eaten biscuits. Dr. Cyrus Hamlin of the American Board, Constantinople, conceived the idea of baking bread for the hospitals, and afterwards for the troops also, employing Armenian refugees then crowding the city.

Florence Nightingale, "the Lady of the Lamp," complained bitterly of the lack of clean linen for the hospitals. The sick and wounded were compelled to wear dirty, verminous and blood-soaked underclothes. Dr. Hamlin again came to the rescue, employing hundreds of Armenians.

Rev. Cuthbert Young, a Scottish Presbyterian, visited Dr. Hamlin and planned to help in spiritual work, assisting Dr. Hamlin in his industrial missionary enterprise. Mr. Young broached the subject of aiding with money, and not with men. He returned to England and the Bible Lands Missions' Aid Society was started July 3, 1854. Dr. Hamlin wrote of it in his autobiography:

"This society was born in my study at Bebek."

A deputation from London consisting of Rev. S. W. Gentle-Cackett, secretary, and Harry Fear, treasurer, reached America in September with the hope of interesting Christian people in the 75th anniversary of the Bible Lands Mission. In a letter they say:

"We are proud to have had the privi-

lege of helping the Turkey missions of the American Board and the Egyptian mission of the United Presbyterian church from the first year of our existence. Other American mission boards have come into being since 1854, and it has been a real joy to help these as opportunity afforded.

"The special objects we have adopted include a campaign against tuberculosis in the Near East, which is aggravated and seriously increased by the terrible conditions of the refugees, especially in the relief camps. We also desire to see initiated an effort to prevent the prevalent eye troubles so often culminating in blindness. These two efforts should command worldwide attention, and we believe that America will take her part as readily as she has done in other urgent calls.

"We are anxious to further the training of native pastors, Bulgaria offering a notable example of need and the prospect of tremendous results.

"Other needs include maternity hospitals, baby feeding centers, children clinics, among 250,000 refugees.

"For ourselves, we desire further to develop our organization so as to be able to assist more generously as the appeals from the various parts of Bible Lands reach us. In this we invite your prayers and coöperation."

The deputation visited cities as far West as Winnipeg. The home address of the mission is 76 Strand, London, W. C. 2.

### A Congo Native Preaches.

**This literal translation** from a sermon preached in the Lontomba dialect by Boncei, a Christian, was sent to the "Watchman-Examiner" by Miss Marguerite Eldredge of Ntondo, Belgian Congo. In the following he interprets Luke 5. 17-26 to the Africans:

"When you have a big sore on your foot or leg, why does the doctor first give you medicine for your stomach and blood? Because her knowledge causes her to know that intestinal parasites and other things inside of you are poisoning the body and hindering other medicines to heal the sore you see with your eyes. But the hidden evils are taken away out of the body, and then the open sore may be quickly healed. And so we see the lesson Jesus would teach us today. He knew that the big trouble with that sick man of palsy was sin, sin in his heart. After Jesus, the doctor of love and grace, only by speaking heals the disease of sin, then the sores and sicknesses of the body may be cured, and better than that, a person receives the gift of eternal salvation. The hearts of these people, which are as boxes, are full of evil, diseased by sin. They are not as the four friends who carried the needy sick man to Jesus, the doctor of love and mercy. My friends, you fathers and mothers, you leaders and would-be helpers, let Jesus heal you that you may lead your sons, daughters and others away from sin and to him who saves by grace and his blood poured out on the cross!

"A friend of mine, a soldier, was a helper to one white man, a commandant. The commandant when on the paths and in the grasses, if he saw a snake he would pick it up, hold it, and perhaps put it in his pocket and take it to his house. Many times he did this, for he was bold and had no fear of the snakes. But one day he picked up a snake, put it in his pocket, and finished his walk. But this snake was a bad kind. It ate through the pocket and the white man's clothes, and then bit the white man's body. After a little while the white man died. You who think to play with sin and hide it as a snake in your pocket where no person's eyes can see it, though you do this many times and feel no harm, remember that God sees and some day will thrash you and make you pay,—unless you come to Jesus whom God our Father sent to pour out his blood for the washing of our hearts to cause us to be clean and righteous even as he himself!"

*We make earnest supplication, O Lord, for the passing of prejudice, suspicion and fear; for the rejection of false ideals and the uprooting of all that makes for strife; for the scattering of those who delight in war and for the strengthening of the peace-makers!*

*Give peace in our time, O Lord!*

## GUIDING A YOUNG CHURCH IN THE SUDAN.

Miss Johanna Veenstra.

It is not quite fair for us missionaries to tell you of all our own difficulties and not acquaint you with the problems and hard places that are set before our native Christians. We tell you of our own to encourage your help in intercession. Not because we want pity. I think we are the last people on earth to want sympathy, or I should say to need any. Ours is a glorious task, a supremely happy service, and we do not need sympathy.

On more than one occasion have I told you that we are striving toward the founding of a native church which will be self-supporting and self-governing. To that end we have the envelope system, and train our Christians in systematic giving. We are glad that most of them give faithfully a full tithe. To that end also we have installed elders who share with us the responsibility of discipline, etc.

Recently our chapel was needing some repair, and I simply told the elders that it was up to them to gather the Christians and see to the matter. They did so. Not a penny did it cost, and not an hour of our supervision. They took entire charge, and arranged it so that all the Christians would have a share in repairing their own house of worship. The elders have charge of the preaching at Kwanbai, and every Sunday they have to appoint the one who is to go. I have left them with this responsibility now for over six months. Of course, they take their own turn in regular course as well as the others. And gradually we are adding responsibilities so as to make them feel that the work is theirs.

With every matter of discipline I counsel with the elders, and get their thought of it first. Often I leave them to do all the work with the person needing discipline. When a person—one who has confessed the Lord publicly, even though he may not yet be baptized,—wanders into some gross sin it is necessary to apply discipline. That person is prayed for, admonished, and personally dealt with until one of two things happens. He either repents or remains indifferent and obstinate. If he repents and asks to be allowed to confess his sin publicly, he is given opportunity to do this. I find such a service hard. Whenever I have to take a meeting and announce that one of the flock has sinned, but is ready to confess his sin, I find myself taxed to the utmost. A suitable Scripture is read, the person is asked to stand before the people present and "speak his heart." Then another Scripture is given to encourage the one who has sinned and prove that if we earnestly confess our sin God is faithful and just to forgive us our sin. After this I call on one of the elders to pray that God may accept the confession and cleanse each one of us with the blood of his Son.

So far, in most cases of discipline we have had the joy of seeing the person publicly confess his sin. However, now and again we see a heart stubbornly refuse to obey the authority of the elders and the Word of God, and we come to the place where this one has to be publicly crossed from the roll. A meeting where one crosses off the roll a hard-hearted member is still more painful. I would read a Scripture, announce that one of our number was on this day to be crossed off, and carefully explain the reason, and prove the justice of our dealing from the Word of God; then have prayer for the one who is being crossed off and for all of us that we may be kept by the Holy Spirit.

We had occasion to cross off a catechumen last month, and I wanted to give the responsibility of the meeting to our leading elder Filibbus. I felt the time had come when the elders should take such a meeting. It would make them feel the intense difficulty of such a task and urge them to flee unto the Lord for help. It would show to the other Christians that the elders have this authority of "'ruling the church" and "keeping the flock of God."

After it was all decided and Filibbus agreed to take the meeting, I said that the person in question should be notified of the fact that on the coming Sunday he would be crossed off the roll. I asked:

"Will you send him a message, or do you wish me to call him and tell him?"

Istifanus answered: "It is best that we

*Miss Olsen and a Biblewoman teaching Moslem women hygiene outside the clinic at Tyre, Syria.*

call him to us, and face to face and eye to eye we tell him of it, and warn him that if he continues to harden his end will be 'the fire.'"

This also made me feel that the Lord is on our side, for they were choosing to do the hard thing themselves, and not leaving me to do it, and instead of a note (the person lives four miles away) they would tell him personally.

Now I can assure you that elders are not hard-hearted men. If you could hear them pray for any person under discipline, or in trouble, you would be convinced of this. And while some think me to be severe, I know that our three elders are also convinced that we need careful discipline if we are to have a strong church. I rejoice that the Lord has shown this to them.

And so while they are young in the faith, young in their position as leaders, they are being taught of the Spirit, and I commend them most earnestly to your constant intercession, that they may abide faithfully in the things which have been entrusted unto them, and that they may rule well the flock of our Great Shepherd, Jesus Christ.—"News-Letter" of the Sudan United Mission.

---

## HOW THE WORK GOES AT TYRE (SYRIA).

Miss K. M. Strong.

We missionaries of the British Syrian Mission at Tyre have been receiving the **Record of Christian Work** month after month, and we feel ashamed of our ingratitude in not acknowledging it sooner and telling you how greatly we appreciate it. It takes exactly the form so useful to us, giving us an idea of how mission work is going on all over the world, and also such splendid addresses and sermons and commentaries on Scripture subjects.

It is a little difficult to say whether the work in Tyre is going forward or not. There are two Moslem converts there who need sympathy, help and constant prayer, and there are one or two known to us who seem to believe in Christ as Saviour, though they have not confessed him openly. Then there are many, especially women, who have heard over and over again but still keep their Moslem fasts and feasts, and cling to their Shiah customs.

There is a special week observed by Shiah Moslems every year when they weep for Hasan and Husein. Every year since the Great War the Shiahs of Tyre have observed it with increasing zeal and one might say violence. The women meet to recite verses and howl in unison, and the men parade the streets in the evening insufficiently dressed, boys up to the age of 12 and 13 quite naked. Their excesses during that week, screaming, crying, scratching themselves and beating their breasts, have not infrequently caused the death of some woman unable physically to bear the strain. Some leaders of the sect in Jerusalem sent them a severe rebuke this year, but we hear they were only annoyed with the interference.

The Christians in Tyre who attend the mission church are a small number, but some of them are truly in earnest, and God has led some of them to see that they have a responsibility in regard to passing on what they know. A little band of 12 men and women, which is called "the Society of Guidance," looks to the guidance of God's Spirit to lead them to those whom they can help spiritually. They talk to these, and perhaps lend them books, and first and foremost they pray for them. There is a small reading room for young men managed by members of this band.

At the Mission House we have a day school of 60-70 girls and little boys, and we have a clinic for women and children. Sometimes over a hundred are treated by our nurse, Miss Olsen.

The villages near Tyre are visited from time to time, and the women of Tyre are constantly taught in their homes. There is a small branch of the Y. W. C. A., and from time to time other forms of work are tried in order to get fresh contacts for the gospel.

We greatly value your sympathy and prayers!

---

## SPREADING THE GOSPEL IN HAITI.

The Haitien Gospel Mission extended its activities last year to La Tortue, an island lying off Port-de-Paix. Rev. J. Alfred Pearce, F. R. G. S., founder and director of this mission, sends an account of a recent two-months visit to La Tortue with the two native evangelists at work there. He says in part:

"We visited more than one hundred families of heathen Haitiens in their respective homes (huts), and were permitted to witness for Christ in nearly every instance. During my stay on the island I had the joy of immersing the first four converts from heathenism. We formed a little evangelical church composed of seven baptized believers, and have already gathered three times round the table of our Lord."

There are no public buildings of any kind on the island, and the largest native room they were able to rent measures only 16 feet by 12 feet. "Into this little room between fifty and sixty persons try to crowd every week at our gospel meetings. It will be necessary for us to build gospel halls in three or four of the most important centers on the island, where sinners will be able to gather to listen to the glad news of salvation and where saints will meet for worship. We do not go into debt, therefore we shall not be able to build until the Lord through his servants sends in the funds necessary. I have secured three acres of land from the Haitien government on which to build the first Christian church and mission house. We have built a lime kiln, and have burned over a ton of lime. We are also collecting lumber from the forest with which to build later on. The new converts are bringing in every week their little free will offerings towards the building fund, and those who are so poor that they have no money have promised to give free labor, such as carrying stones, etc.

"If you can find a place in the **Record of Christian Work** for an account of the work of the Lord on this island I shall be grateful.

Thanking you in advance, I am, dear Sir,

Cordially yours in his glad service,
(Signed) J. Alfred Pearce.

One of the native evangelists reports:

"Last month we held 52 gospel preaching services in several different centers on the island, we gathered for prayer 83 times, we were permitted to carry the gospel message into the homes of 86 heathen families, and 53 children and adults attended our Sunday school. . . . . Six members of the Port-de-Paix church came across to the island to rejoice with us in the work of the Lord. Next month, we hope, (D. V.), to have the joy of marrying and of immersing some more converts.

"Please pray for the conversion of the heathen in Haiti, and especially of those on the island of La Tortue!"

---

## CASTE PEOPLE CONFESSING CHRIST IN INDIA.

For a couple of years past caste people in South India have been accepting and con-

fessing Jesus as Saviour and Lord in considerable numbers under the ministry of Rev. Charles W. Posnett of Haidarabad. A letter from him dated June 7 appears in "Foreign Fields," the monthly organ of the English Wesleyan mission, telling of further trophies in the face of fierce persecution. Mr. Posnett says:

I have just paid another visit to Ibrahimpatnam, Dudgam, and Nirmal. We baptized 1150 caste Hindus.

The Patels of Ibrahimpatnam stood in the road and tried to stop and frighten everyone they could, persuading them not to come to the baptism service, and I only baptized 700 in Ibrahimpatnam, but they are the really leading and strong families. The others will have to be trained further and will have to overcome their fear of the Patels. There is no doubt that considering all the persecution and trouble they have suffered we have made a thoroughly good start, and now that we are getting the Indian minister's house built they will have a great deal more confidence. During the last four months the Patels have been making one constant, ceaseless fight to try to win them back again. I feel great confidence that the work will get stronger and better as time goes on, and I think on the whole that it is much better that we should wait and baptize them gradually. We might have baptized 2000 last Christmas all at one time when they were full of enthusiasm, but these five months have been a time of great trial and persecution, and on the whole I do not regret having waited.

I think we have got hold of the best people and that the others will follow. It is really harder to work in a big village or small town of this sort than in a small village where you can get hold of everybody easily. I now feel a great deal more peace of mind about the work. Every extra thousand that we gather in will strengthen the church there, and the main thing is to begin training them regularly, not only in the knowledge of Christian truth, but also as church elders and in regular work for Christ. We do not want a great crowd who have simply got the name of Christian, and nothing more. Regular pastoral work and constant meeting of elders will do all that is necessary.

I was greatly delighted with Mrs. Prakasham, the wife of our Indian minister. She has started a meeting for the women. At first they were shy and hardly dare come, but gradually she has won the affections of these women, and she now has a regular weekly meeting of 300 women. These are all caste women, and it will mean a tremendous lot for the security of the church of the future for these caste women to be out-and-out regular Christians.

* * * * *

The "Church Outlook," monthly magazine of the Church Missionary Society (Anglican) of London, has a paragraph telling of conversions of caste people which this society is also witnessing in an adjacent area in South India.

"Sudras and other caste people continue to evince marked eagerness to hear the gospel message," it says. "In a village where the Rev. E. Evitt camped for three days recently, not only did the caste people beg him to hold open air meetings in the bazaar each evening, but several came to the tent late at night to hear more and ask questions. Three young men who seemed specially interested belonged to the Wadla or carpenter class, and they said that they were first attracted to Jesus when they heard that he was a carpenter. In another place some of the villagers forcibly detained one of the workers (himself a convert from one of the Sudra castes) to explain to them the Way more perfectly. Since returning from this tour Mr. Evitt has heard that six families of caste folk belonging to two villages have enrolled as inquirers, and in both cases have invited the teacher of the outcaste hamlet to give them regular instruction. Mr. Evitt adds:

"'This may seem to many like the little cloud no bigger than a man's hand, but to us who know how hard it is for a caste man to enter into the kingdom of heaven it is a soul-stirring portent, and we cannot but praise God for this foreshadowing of what we believe will be a great rain of blessing resulting in numbers of the caste people being won for Christ before long.'"

---

## BY WAY OF SUGGESTION.

**The Layman Company** is now putting out its tithing pamphlets in four-page

Bulletin form, printed on the two inside pages only, the other two pages blank for local material. The cost will save at least $5 per week for any church that uses four-page Bulletins. A good opportunity for five or ten weeks of tithe education without expense or special distribution! Twenty subjects to choose from. Send for free samples and price list to 730 Rush Street, Chicago.

**A communion service** was held at 9.30 p. m. the closing Sunday of the last Winona Bible conference. This proved to be a most impressive and spiritual way to close the gathering, and the plan may be carried out in future conferences.

Home-coming Day is another special feature of the Winona conference. Billy Sunday was the star preacher of the day. An old-fashioned lawn party under the trees, with refreshments served, was enjoyed as a social and reminiscent time.

The attendance at Winona this year is said to have broken the record. Six hundred and ninety-four ministers registered, coming from all parts of the United States.

### For Armistice Day.

How to link up the church with the observation of Armistice Day is a problem to many pastors.

The solution of the First Presbyterian Church at San Pedro, California, in November 1928 was to have its brotherhood supply a float for the Armistice Day pageant. The float was a small reproduction of the church, and was designed and executed by the church members. A substantial framework was erected on hidden wheels, and the frame was covered with handmade poppies, of which more than 42,000 were used. The poppies were of several colors. The roof was covered with blossoms of a deep red.

Of the hundreds of entries in the pageant, this church received the greatest applause and comment of any along the line of march. It was viewed by more than a hundred thousand people.

In addition, the pastor of the church, Rev. Martin Luther Thomas, who is a Reserve chaplain in the United States Army, conducted a field vesper service. This was attended by 10,000 people, including many Army and Navy officers and Veterans from the United States Wars.

### A "Surprise Bag" for Any Missionary.

Take a piece of cretonne or any suitable material and make a bag of a size to hold the things you will put into it! First, of course, you must decide what you will give. The articles can be simple if you desire, just some things to be taken out of the bag on certain named days. Note a dozen suggested days, and then add more if you will. Remember, the more the merrier! Plan for Christmas, New Year's, Valentine's Day, Washington's and Lincoln's Birthdays, April Fool, Easter, Memorial and Children's Days, July Fourth, Thanksgiving, and the birthday of the receiver! Then select or prepare something suitable for each occasion named! It may be only a picture postcard. Your own thoughtfulness will furnish many suggestions. Here are a few things that you can probably find:

Handkerchief, pencil, old but still good fountain pen, Ingersoll watch, pad of paper, some dainty trinket that you are no longer wearing, notebook, calendar for the new year, a small silk flag, book, rubber stamp and pad with name and address of the missionary, string of pretty beads, ribbon, tie, knife, the little things you would like if at least 6000 miles from home.

Wrap each article, and tie a label on a long string or bit of baby ribbon to the package, letting the labels hang outside of the cretonne bag. You could write on the outside of the well wrapped package, "Pull each string on the day indicated!" You can also write on this wrapper, "From—" (giving your name and address). Do not add anything more, or the package would require first class postage! Now it can be sent by parcel post at the rate of 14 cents per pound.

---

## CURRENT THOUGHT.

**Do not let us quarrel** over peace! So many of us who are pacifists put the emphasis on the "fist"!—Rev. J. H. Saxton.

**"What's the use** of holiness in a hole like this?" was the blunt query of a noted

"Why Don't They Come?"

*Taken from the July Bulletin of the South Sea Evangelical Mission.*

man who was shown the cavern of a hermit who was said to have lived here a holy life for thirty years.

**Good people need conversion.** Good people are not good enough. Salvation is not just being a nice man. Refinement and education, however valuable, are secondary things. Divine grace is primary. First things must be first. No effective life can be lived apart from the saving grace of God.—Rev. J. Ernest Rattenbury.

**Belief in hell** is an element of any religion which is morally healthy. Like all such vital elements it is capable of abuse, but without it the dominant forces of Christianity cannot be exerted. When it is eliminated Christianity becomes merely a form of humanitarianism, of religious syncretism: that is to say, untrue to its real self.—Dr. James Moffatt.

**What is the vital core of Christianity,** anyway?

As I mused on this I suddenly bethought me of the words at the end of the 8th of Romans:

"The love of God which is in Christ Jesus our Lord."

The more I think of them the more I seem to see that they are the center of the faith. You see they represent a blending of the temporal and the eternal. "The love of God,"—that is dateless and eternal. "In Christ Jesus our Lord,"—that is in every syllable historical. Now we need a religion that blends the temporal and the eternal. Religion to be satisfying must rest on the eternal: there is in us that which craves to rest in the ultimate. But we live also in the transient, and need an interpretation of time. How the two can be combined in a religion I don't know, and I am told the question greatly puzzles the scholars,—how to make any historical fact carry the weight of an eternal truth. But Christianity is, in spite of these difficulties, unescapably and incurably historical. It arose not in dogma but in a "row of facts." It invested these with a divine significance. Every attempt to eliminate history from Christianity (and such an attempt is being made widely today,) has only eviscerated it as a religion. We must therefore keep both elements.—G. A. Johnston-Ross.

---

Jesus must have the preëminent place in the life of any one calling himself a Christian.—Dr. George A. Buttrick.

---

If you are not a saint you are not a Christian!—Dr. G. Campbell Morgan.

# Our Fellow Christians around the World.

## Miss Ruth Isabel Seabury, Boston.

[Miss Seabury, educational secretary of the American Board of Commissioners for Foreign Missions, had recently returned from a trip around the world on which she had been sent by the Board to visit the mission fields, notably Czechoslovakia, Bulgaria, Greece, Turkey, Syria, India, China, and Japan. It was a partial report of that trip which she was asked to give at one of the sessions of the Northfield Women's Foreign Missionary Conference.]

I journeyed by train of every kind, from the fourth class and even the baggage car to the Blue Express train de luxe of China. I traveled by every kind of boat I have ever seen: steamboat, coast boat, sparrow boat, gondola, sampan, rowboats of several different varieties. I journeyed by elephant, camel, donkey, mule, bullock cart, sedan chair, and jinrikisha, and by other ways too numerous to mention. And I learned in that ten months of travel that it is a friendly world.

I will tell you one experience by which I learned that there are no barriers of race, caste, language or custom that friendliness cannot bridge, by which a smile cannot pass.

I was traveling from Bulgaria to Greece, and was obliged to change trains in the middle of the night in the city of Nisch, and leave again at 5 o'clock the next morning. My friends in Bulgaria did not want me to make this journey alone, but when they found I must they gave me a letter in English to the proprietor of the station restaurant. They told me he spoke English because he had been in New York City, and that he had a room over the station where sometimes he let foreigners stay.

I arrived at midnight, presented my letter to the person at the desk, and he indicated to me in a few moments by signs that the man who spoke English had gone away and he knew no words of that language. I tried him in German, but that was just as bad. I went out on the station platform, up and down, speaking to every man, woman and child on the platform, first "Do you speak English?" and then "Sprechen sie Deutsch?", with the same result in every case. Then I said to myself, "Well, hands were made before any of these languages!" I went back into the station to the man at the desk, and I talked with my hands, pointing upward and pantomiming slumber. He bowed, smiled, and took me and my luggage to the little room. Then I talked some more with my hands, pointing to my wrist-watch, holding up a hand for five and representing the eating process as well as the sound of a train starting. The next morning at 5 o'clock he knocked at my door, brought my breakfast, and I took the 5.30 train, and we never spoke any language!

There are certain things I want you to know about fellow Christians of ours around the world, some of the individual Christians who illustrate the results of the gospel.

First of all I want to introduce you to one of the finest pastors whom I met, at work in the city of Prague, Czechoslovakia. This particular pastor had been one of the great lawyers of his city, high in the councils of his government, in a position with a fine salary. A few years ago he became appalled by the weight of materialism and the dreadful urge for speed in his own nation. He said, "Something has got to stay this thing! Somebody must step into the breach and try to bring the younger generation at least to a vision of the spiritual world!" He dropped his position, gave up his connections, and became pastor of a little unpopular church.

I visited it on a Sunday morning. It was crowded so full one could hardly breathe, and the fire of that young man as he spoke to his people was something I shall long remember, though I could not understand one word.

After the service he said: "I want you to meet my finest parishioner," and he brought up a little woman of about 40. "This is Frances! She is a servant in one of our well-to-do families in the city. Frances, I want you to tell my friend Miss Seabury what you did last Sunday": and so Frances told me her last Sunday's experience.

She makes it a practice when she walks out of the church to speak to every woman and child between the church and her home.

"You never know what needs they may be in," she said.

On that particular Sunday not far from the church, looking in at the window of a candy shop with a rather nice display, stood a woman. Frances stopped by her side and remarked that it was a beautiful window. The woman turned like a flash and said:

"Where is that dance hall? Years ago when I was a girl there was a dance hall here, and I used to find joy and laughter there. Now I am the most miserable woman in this whole city. I thought perhaps if I could go back where I used to go in my young days I could recapture some of my joy, but it is gone."

"Yes," said Frances, "it has gone because it was wicked and a dreadful influence in this city. There were all kinds of immoral and wrong things there. But I can take you to somebody far more interesting than any dance hall," and she led her to her pastor, put her in touch with him, and once more went on her way.

This time she met a woman with a little boy who had sore eyes. She said to the woman:

"Your little boy should see a doctor! His eyes are sore."

The woman said: "Yes, but how can I take him to a doctor? I have no money, and doctors cost so much."

"I know a doctor," said Frances, "a fine Christian in our church, who would love to take care of your boy for nothing, if necessary."

She took them to the Christian doctor, then once more went on her way. And so it goes every Sunday. I did not wonder her pastor called her his finest parishioner, though she was the least educated and most humble of all the people in that congregation.

He brought a tailor to meet me who never fits a man to a suit of clothes without saying to him:

"I wonder if you know Jesus?"

Perhaps his customer stammers: "Yes, I am a member of the church."

"Well," he says, "but that is not quite the same thing. I want to know if you KNOW Jesus," and from that little tailor and his tape-measure have come many men brought to a knowledge, a personal knowledge, of Jesus as reflected in his life.

I asked that pastor what he thought was the secret of the success of his church, and he replied:

"I know what it is. It is that the message is being carried to this city by every last member of this church. I am nobody. I am just a lawyer that can talk. I do not know much about theology, I do not know how to be a minister, but with my church, they and I together do the work."

In Turkey I visited in two cities a group that is called among us the Aintab Christians, known by themselves as the "Followers of Jesus in Aintab." They reminded me of those early church Christians. They fear churches as organizations, but they love Jesus, and they call themselves his followers.

Some seven young men of that group have attended Robert College, and I talked with several of them one afternoon. I shall never forget that experience. They told me their problems and the way they were going at them. This seemed to be their motto, "Each one of us is the only way by which Jesus can be taught in the college." The leader of their little group is himself a flame. He believes there is an immediacy to this Christian message, that Turkey needs it NOW, and that it is up to their little group to enter at once into professions and activities which will give them contacts with their people. He is anxious to reach real leaders in the colleges and elsewhere who can in turn reach others by ability and attractive personality. There is no church in his program, but a contagion of Christian living, a man-to-man expression of the life of Jesus Christ.

In India I came to feel the warmth and devotion, even in the face of poverty and drudgery, of the Christians. It is nothing new to them that religion means hardship, suffering, sacrifice, effort. India's gods have always demanded that. It is taken for granted that one will go any length in personal sacrifice for one's faith. Never shall I forget sitting at worship on the floor of a great church and watching the offerings come up the aisles. A handful of grain, an egg, some sugarcane,—all they had, all they could save up, perhaps a whole meal,—and they dropped it in the bowl or basket at the front.

I went to a district where there were

500 villages, and 30 pastors in all that district, and I asked how they could do their work. They said:

"We have 300 village school teachers teaching in ungraded schools for all ages. Each runs a Sunday school and has two or three preaching services a week, sometimes reaching two villages instead of just one."

How would our school teachers feel if asked to teach a Sunday school class in addition to the week's work of teaching!

I worshiped with them. To sit in Madras College Chapel is an experience all in itself. To attend church with a chance to watch the illuminated faces, to feel the intensity of silent devotion, to hear the singing of their own Indian hymns and lyrics,—that is to know common worship of a beloved Father at its best and deepest and most heartfelt.

I faced with them some of the great problems of their national life. In Ceylon the young people have tackled the caste problem in a real way. I went to a college where a group of Christian students and teachers determined to clear caste from the college.

"We can never be really full Christians, with Jesus' life, as long as this burden of caste sits on our souls," they said. "How can we get rid of it? We must begin with this college. We have no outcaste problem here. Why haven't we? Because there isn't a single outcaste in this college. Why not? There are plenty of outcastes in this region. Let us get one in our college!"

Some began to hedge. "Don't you think that is going rather too far?" said they. "Is that quite necessary? We can learn to be decent on the street and in business relations, but is it necessary to get one into the college?"

After praying about it and thinking it over they decided it was. The trustees and the faculty announced to the world that any outcaste boy would be welcome in that college. Two applied promptly, and were admitted. The college walked out on strike. There were left the group of boys who had voted to try it, the faculty, and two outcaste boys, and that was all. They went on day after day, holding classes and every day wondering if they had better weaken and give up. But no, they would not. By and by the boys began, one at a time, to come back with alibis and excuses of every variety. One had lost his grandfather, somebody else's grandmother was sick. They all had reasons rather than confess they had walked out because of the outcastes in their midst. The problem was solved for all time by the courage of conviction in that group of boys.

In China I saw Christians who had suffered persecution and sacrifice many times for their faith. I met a pastor and attended a prayer meeting of missionaries and leaders led by him. He was a little man, insignificant to look at, with a faltering tongue, but he had a beautiful face, and there was something in the atmosphere of that room just charged, intense, fervent. I could feel it myself, and knew that much of it came from the faith and life of our leader. Later I learned his story.

When the trouble came to China two years ago, roused and ignorant people, often led by disgruntled ex-soldiers, were let loose upon the city. That particular man was leading his church service one Sunday when a mob came in. Feeling ran high. He was reading the Scripture, a less familiar passage, requiring his eyes upon the book. He looked up suddenly feeling trouble, and there was the mob headed by soldiers coming down the aisle. His face paled, but he did not flinch. He went on reading, but he changed his passage of Scripture, as the missionaries present knew, and began to read one he knew by heart. With his eyes on the approaching people he recited verse after verse in quiet tone but with firm emphasis. They came more slowly, more slowly, till they stopped right in front of the platform. He went on reading. At last they turned and went out, with no violence done.

His people said: "We have seen Christ able to conquer fear and sin through our pastor!"

Last of all I want to tell you just one story of a fellow Christian of ours in Japan.

I went up to visit Uradome, the beautiful seaside summer conference place, the Northfield of Japan. There every year groups of young Christians gather to discuss and consider what they can do as Christians to win their land for Christ,—to pray, to study, to plan. One of them, a great leader of that group, accompanied me on my overnight

camping trip, along with one of the women missionaries. We camped with the sound of God's ocean in our ears, and the next day this young man told me his story.

"I was a brakeman on a train," he began. "I could not tell you how wicked I was because you would not understand the kind of sin to which I had sunk, but I was just as bad as any young rake could ever be."

One night he was half drunk on his train, engaged in ribald conversation with a friend, when they saw a missionary, a woman, in the car. The friend proposed in a bantering tone:

"I dare you to speak to her!"

He went up to her intending to say something insulting, but was, as he said, "somehow prevented." Instead he asked her bluntly if she was a Jesus person.

She said quietly: "Yes."

Fiercely he asked, in a tone of incredulity: "Has your God got anything for a man like me?"

She said: "Yes, he has. If you will come and see me tomorrow I will tell you about him."

The next day he went around. "I came out of that interview," he said to me, "feeling that here was a power able to take me and to take my nation and lift both of us, my nation with all its power, me with all my evil, wretched life, and make something of me for my nation. I did not know whether I could carry it through, but for the next two months every night as I walked off the train my friend the American missionary woman was waiting at the end of the track to hear my report of the day, and to talk with me and have a good night prayer. For two months! And sometimes it was midnight, sometimes three o'clock, sometimes early dawn, but she was always there at the end of my run."

When I talked with him he was a college graduate, and had just finished a theological training. He was a flame of light "set on a candlestick that it might give light unto all in the house," leading university students, the great and the small, the rich and the poor, helping them to the One who had kindled him. Jesus is still able to do that, to make Christians like that in any clime and continent in the world.

And so they go, a procession of them around the world, your friends and mine, our fellow Christians! Can we ever forget them? Can we put barriers between us? Can we ever fail them in love and loyalty?

# Bethany Orphanage of the Kentucky Mountains.

## J. D. Hall, Chicago.

In the spring of 1926 Miss Marjorie Burt and Miss Laura Wendland, two mountain missionaries in "Bloody Breathitt" county, Kentucky, had three motherless and fatherless mountain children thrust upon them. No one could be found who would give the children a proper home. After much prayer these missionaries felt that God was leading them to start a Christian home where these and some of the many other homeless mountain babies and older children might have loving care and at least the bare necessities of life.

A dilapidated one-room log cabin was given them in which they made a humble beginning with almost nothing in the way of furniture. When it rained the roof leaked in so many places that there were not enough pails or dishes to catch all the downpour. However, they managed to care for their growing family until cold weather.

In the meantime they had been asking God for five acres of land and $1000. As a token of his approval God, who loves the little children, answered prayer. A mountaineer in the edge of Wolfe county offered to give them a piece of excellent bottom land. A Christian woman in a distant Western state heard of their work and sent $500. Another gift of $500 was received from a Northern state. Here was unmistakable evidence that they were in the will of God.

Motherless children kept seeking admission until their family at that time numbered twenty-five. Christian homes were found for six children, but their places were quickly taken. By this time several consecrated Christian women volunteered to help share the work and responsibility with no compensation other than the privilege of helping to rear these homeless children in the nurture and admonition of the Lord.

*Because somebody cared, these homeless babes of the Kentucky mountains will be spared the distress and sadness that would otherwise have been their fate.*

With these and other gifts they were able to erect three small buildings, one with simple living accommodations, a school, and later a store building in which to handle used clothing as a means to help defray expenses and to house the United States post-office.

### Hundreds of Homeless Mountain Children.

In the whole mountain region there is no condition of destitution so pathetic and distressing as the neglect of innocent babies and small children who have been rendered homeless by the death or desertion of one or both parents. A brief history of a few of the Bethany children follows.

One day two bright, promising brothers, Woodrow and Wilson, aged five and eight, were brought to the Orphanage by a woman who begged to have the boys taken in. But the already over-crowded conditions compelled the missionaries to turn the little ones away. Later, people in Jackson urged that room be made for the boys somehow, or it would be necessary to send them to the reform school, as there was no other place for them. The mother was in the insane asylum, and the father a drunkard who mistreated them shamefully. One of the boys was found on a cold November morning sleeping in an automobile. When the missionaries more fully realized their sad plight they managed somehow to crowd the boys in, saving them from the reformatory.

Recently two little girls were brought to the Orphanage. Their mother had been shot when on her way to aid the father who was in a drunken quarrel with a neighbor.

Junior's father and mother were moonshiners. The mother deserted her family, but took this 14-months-old baby with her. Later, she left him on a doorstep in Jackson, where he was found one cool, spring morning. The unfortunate little one was taken to the county jail, where his blind father was being held. A worker from the Orphanage found the babe in a windowless room, being cared for by a consumptive.

### Answered Prayer for a New Building.

During the winter of 1927 and 1928 the Orphanage became so crowded that thirteen children and workers were obliged to sleep

*This is part of the group that spent the winter of 1927 and '28 in the board shack and school house. Do they not look like a worthwhile investment?*

*After traveling for miles through creek beds, over rocky roads or no roads at all, one is amazed to come upon this beautiful dormitory of Bethany Orphanage. Here God answered prayer in the "exceedingly abundant" manner!*

in the store. During the colder weather it was impossible to make the rough board buildings comfortable. It was evident that if the Orphanage was to continue a suitable dormitory must be erected. For months the children joined in prayer and in sacrifice with the workers for such a building. Again God heard. A Christian building contractor in Chicago volunteered to undertake the erection of the beautiful building shown herewith. A manufacturer of doors and windows offered to furnish all such mill work as was needed without cost. Other valuable contributions of material and labor were made, but the greater share of the expense and work was borne by this one man. Only those who are familiar with the miry creek-roads of the Kentucky mountains can begin to appreciate the faith and courage required to undertake and so successfully complete this large task.

The story of how God called consecrated, well trained young women into the work is no less remarkable than the manner in which the buildings were given. Trained nurses volunteered their services. Two excellent teachers were ready to take charge of the school. These received only small remuneration from patrons in the community. Oftentimes the tuition of $1.00 per month was paid in the form of butter, eggs, potatoes, corn, molasses, chickens, etc. A ten-year-old boy, eager for schooling, brought a goose in payment for his tuition. Much credit is due to those who have so cheerfully responded to the call of God to serve him by helping to mother the unfortunate little ones who have sought refuge at Bethany.

Some of Bethany's urgent needs at the moment are:

An adequate supply of pure water; electric lights to supplant dangerous oil lamps; plumbing and a proper sewage disposal system; gifts for running expenses, food, clothing, etc.; gifts of canned fruit and vegetables; at least $1.00 per day is needed for milk; proper laundry facilities; a refrigerator; good, used clothing, both for children and adults. Clothing not needed by the Orphanage can be traded to the mountain people for poultry, eggs, vegetables, etc.

More specific information may be had by writing to the superintendent, Miss Marjorie Burt, Bethany, Kentucky. Express or freight should be sent prepaid to Wilhurst, Kentucky.

## The American Indian in Two Continents.

### Mrs. Walter C. Roe, New York City.

I accept your applause, my dear friends, not in my own behalf, but in behalf of that forgotten Indian sister of mine who decades ago developed the beautiful costume which I am wearing, but which I have scarcely a right to wear. It is a full Cheyenne costume, devised years ago and originally designed by some Cheyenne woman who had no stores, no fabrics, no utensils; who with the gifts nature alone supplied made a garment like this to bedeck the child of her love. It was made without the use of needle or thread.

I wish to present to you a race problem

which is generally misunderstood. The Indian is far, dear friends, from disappearing. He has no intention of disappearing. His is not a vanishing race. He is not a member of a negligible group in the midst of our millions of people. He belongs to one of the greatest, most widely-spread races on earth. He overlaps many a national boundary. To the South of us there is only one country that has no Indian population, and that is the small country of Uruguay. In many other countries the Indian blood element is preponderant, being far beyond the half mark in some countries and running over the ninety per cent mark in others (and credited, by the way, with only twenty-five per cent of the crime). How can we have our self-respect and speak again of a "vanishing race"?

It arouses indignation in my heart when I think of such a side-stepping of this great national problem,—one of the most challenging, one of the most marvelously difficult and intricate problems, one which touches not only the political life and safety, but which touches also the intellectual life, the artistic life, the whole well-being of two entire continents of the new world. Let us never again think of the Indian problem in that way! There are many misconceptions about the Indian, but today he is coming into the limelight as never before. Our papers and magazines have been carrying articles about him. Many of these articles are of the muck-raking type,—half-truths, vaguely stated and with insufficient background of information. These which follow are some of the misconceptions.

There are those who say he is just an Indian, and he never can be anything else. It is the provincial who says that! We Americans with all our wide travel are strangely provincial in our failure to recognize the capacity of other races than our own. Let us have done with that!

Then there are those who say: "Poor dear!" These are merely the gushers over the Indians.

Moreover there are those who say: "The Indian is no good: you can do nothing with him." These are the hard economists.

And there are those who say: "Hands off his life, his beautiful art, and his beautiful civilization! Leave his culture alone, and spare it!" These are the sentimentalists.

Dear friends, there is something in man that is deeper than that which lies upon the surface! It is time for the Indian to pluck the eagle feathers from his bonnet and change them into fountain pens. The time has come when the Indian of the fringed buckskin shirt must follow the mailed crusader. You cannot forever keep the Indian as an ethnological curiosity. He is a great man. He has a great offering to make to the world. Let us train him as such! He demonstrated this during the War. Eighty-five per cent of the Indians who went into the War went as volunteers, although they were not at that time citizens. Citizenship came later. After volunteering, when they applied the draft also to the Indians I thought our chiefs would see red. I went to one of the old chiefs, and said:

"I thought you would be filled with wrath that they should call forth your young warriors after so many had gone as volunteers."

He said: "I am glad, because it shows that Washington knows we are men."

Isn't that the reply of a man and of a race that has reached its maturity? You have been talking here about the machine age,—what about the transition of the man who used to sharpen his flint edge, but now is managing a radio and running his own automobile? There are few races that have been able to make that transition.

Beyond the government and all these sentimental enthusiasts about the Indians there stands the church of God with a mighty task, with a terrific burden of responsibility, faced by an international problem,—the greatest, I believe, geographically, that exists in this wide world today. And sometimes I fear for us all, that we so long have left these people unprayed-for, uncared-for, unloved, living their lives in such neglect and misery that I fear that some day and in some lands they may come to look like this one whose figure is so familiar to you all,—this wonderful picture of the "Man with the Hoe." I never can think of the millions of Indians without thinking of this picture. How can we ever "straighten up this shape, touch it again with immortality, give back the upward looking and the light?"

Only a few days ago in a New York City paper I read the account of ex-President

Calles of Mexico when he reported to President Portes Gil:

"There are three thousand lying dead, and of those three thousand 96% are Indian peons who did not know what they were fighting for."

In Mexico a young Indian recently stood before one of our Reformed church boys. The blue-eyed Saxon found himself suddenly looking into those blazing eyes of the Indian youth who said:

"I have been deceived, señor, all my life! What you are saying sounds to me like the truth. Where can I learn more about it?"

The young man laid his hand upon the open Bible, which, thank God, is now going to Mexico by hundreds and thousands, and he said:

"Right here!"

And there, face to face, the Anglo-Saxon and the Indian youths, both young, eager, seeking after God, faced that great question, and today it may well be that on bare, willing feet that young Indian is bearing on his strong young shoulders the Word of God to the remotest fastnesses of that tragic land.

One of the most terrible race problems the Indian has to face is not segregation of the body, it is segregation of thought. It is the segregation forced upon the Indian by inequalities in their education. In our educational plan at present an Indian, though he may go ahead as fast as any white child, because he is on the half-day system is man-grown before he comes to high school, and he is thereby almost disbarred. He has a beautiful mind, and so I am glad to think that the time is coming when Christian schools are being formed to produce a young leadership for their race. I am glad also to think the present organization of Indian development, formed for Indians when in the wild state, is now being modernized and prepared to go into the great task with this new generation.

Now, my dear friends, the difference between fear and faith is where you put the "But." "God commands, BUT there are difficulties": that means paralysis. "There are difficulties, BUT God commands": that means power. There are indeed difficulties in this task as it stretches across the two continents, but I feel like crying, "Now God be thanked who matched us with this hour, and called our youth, and wakened us from sleeping!" We attempt the impossible with God, and it becomes easy by his power.

Have Indians produced great leaders? I want to tell you about the one who should have stood here tonight, Henry Roe Cloud. Our first knowledge of him was when he was already a young man, but I know his earlier life, for he has told me many things about it.

He remembers when he was a little child, clothed in his one tiny garment, running faster and faster around and around a tree while an uncle shot arrows toward him. He did not then know that his uncle was training him in the art of war, as they understood it. And all the time as he ran he kept calling upon his mother, poor child, in vain.

Later on, together with a number of Winnebago boys he went to the wonderful school of the Congregational church at Santee, Nebraska. Within a week out of eight boys six had run away,—not because of anything wrong with the school, but just because they were homesick. Finally the seventh, Henry's great friend, said he too was going, and tried to get Henry to go with him. Henry said, "No!" Once, twice, three times he asked him, and Henry said, "No." Then he thought to himself, "If he asks me once more I will go with him." But some angel's wings must have swept by, and the fourth invitation did not come, and so they parted. One went back to the reservation, where all seven are, I think, now dead and gone. The other one turned back upon that long trail that led him at last to where they get off the train to go to Mount Hermon. As he got off he sat down upon his little trunk and he thought that was the only thing left to him that connected him with his former life. He sat there alone, and lonely, but at last he was taken to the heart of that great school. He became one of its favorite sons, and now a famous graduate. From there he went to Yale, where he graduated with high honors. Today he is head of the American Indian Institute, that is aiming to train more native leaders.

I want to give you just a few words from the lips of this man who should have stood here and expressed them for himself. I have heard many things said against our government's Indian Service, but this is

what is said by an Indian, and also a member of the National Committee of Research called by President Coolidge to visit the Indian reservations in the United States. Mr. Cloud says:

"It is exceedingly gratifying to us to note the fine Christian statesmanship shown by these men of the Interior Department, Secretary Work and Commissioner Charles H. Burke. When the curtain is rung down upon the last wigwam on the plains it will not be because the government of the United States has finally wiped out the remnant of a once proud and vigorous race, but because the government, together with the church, has finally finished the work of civilization for the red man and merged him into our body politic."

I for one feel like saying: "Hurrah for our country!" We have made many mistakes, it is true, but our people are now upon the threshold of a new day for the Indian, and I believe it will not be long before the Indians will live here shoulder to shoulder with our own young people. Together they are going to have to face larger problems still, which I now wish to present.

### Larger Problems.

I love to look back over this long trail I have taken, down through the whole of South America, three times through Central America, three times through Mexico, up to Alaska, and back and forth across this country more times than I know, and I want to tell you that God has his chosen ones among Indians. Let me tell you of some of them!

In a Southern city I once sat in a great conference, and some leaders came toward me. I thought they wanted me for the music. I shrank back in my place, but they did not want me, for they stopped in front of me and asked a young Indian to take charge of the music. The Indian youth rose immediately, and played for all the music of the entire conference. He took his opportunity and carried out his task correctly and well,—the new Indian, today caring for one of our missions.

Another beautiful picture rises of the green lawns of the White House at Washington. President Coolidge is standing there, and at his right is Henry Roe Cloud. Standing in front of them is Miss Ruth Muskrat, dressed in a costume just like this, and she is presenting to the president a book written by one of Dr. Roe's dear friends,—a study of the Indian problem, especially bound with a leather cover designed by one of our own Indian school boys, and executed by the fingers of our Cheyenne women. Miss Muskrat made a wonderful appeal to the president, and said:

"A new generation of Indian youth is coming forward, and we want to make our contribution to the world. We believe we have something the world needs, and we want to have the doors opened to our race, that we may go forth and take our share of the burden as well as accept the opportunities of this country. We want to be free," she said, "from the lethargy of expectancy,"—a wonderful expression to come from Indian lips!—"and we want to give our share to the world that we love and that God has made us for."

I could multiply these incidents had I time, but now look with me across that narrow stream of the Rio Grande into Mexico! Travel farther until you come to the southeast part of Mexico, and you will come into a country of which it is said over 90 per cent have some Indian blood. They have descended from a great ancestry, they are the pitiful but nevertheless hopeful descendants of a great culture, a great art, a great astronomy, and great engineering problems. Roads of asphalt that used to wind through these now pathless jungles are here in fragments. Pyramids lift into the skies, and on their summits stand those great structures erected to heathen gods. Wells were dug through hundreds of feet of solid rock long years before the use of steel was known in the world.

Friends, are these people worth anything to God, to the world? Do they want God? Oh, yes, yes, yes! Down across those countries the Indian race today is stirring itself for the first time, clear down to southern Chile. They sent a message to New York once saying:

"Give us that wonder-working Book! Give us your teachers! Give us your schools, and we will pay their salaries!"

No other heathen people are hungry for God like that!

Another group of Indians,—naked, painted

savages,—once came out of the jungles of the Amazon to some missionaries and said:

"We want missionaries."

The pastor replied that he could not go. They were ready to take him by main force, but he said:

"If you will go back and build yourselves a schoolhouse and return I cannot even then go with you, but I will give you an Indian boy who has completed the fourth grade. You can take him back with you. You run the school, and he will teach you all he knows."

They went away, and a year later reappeared, this time 72 of them, and they came, flinging rose-petals in symbol that they came in a friendly spirit. They said:

"We have built ourselves four schoolhouses, and we want four missionaries!"

Do you think, dear friends, that is a note often to be found in the world?

We were in Central America. We had Bibles and Testaments, and we were putting them out of the windows while the train was waiting. The Indians and others had come up, reaching for those pieces of literature. We knew many of them were illiterate, so we gave them only to those who could read the titles. As the train moved out a little underfed, emaciated girl, not knowing what she wanted, ran alongside the train, trying to keep up with it, and lifting thin hands waved them toward us and said:

"A mi no me han dado!" "To me they have not given!"

And I thought of the whole race she represented, in the darkness of heathendom. For many of them the light has never shone, and they are beginning to know that fact.

One of them said to a missionary when told the story of the gospel:

"If I did not want to hear the story it would be my fault, but I do, and if I cannot hear it it is your fault!"

Another one cried out in words that have been reported, I do not know whether from one of our own Indians or of those across the sea, but it is like the people of my own love, and this is what he said:

"Lord, in the darkness I wander:
Where is the light? Is there no light?
Nothing know I, and I wonder
Is there no light? Where is the light?

"Lord, in the vastness I wander:
Where is the way? Is there no way?
How shall I find him, I wonder?
Is there no way? Where is the way?"

A full blooded Indian wrote these words, an Indian from Peru:

"O Spirit of God, if such a God there be,
We know thee not, yet grope our souls for thee!
If thou dost hear, oh hear our humble cry:
With thy compassionate heart draw to us nigh!
Send us thy light
That clear and bright
Our stars may rise, our shackles broken be,
That we may know thy wondrous liberty!
Show us thy grace, and we will worship thee!"

It is the pledge of the race, and comes out of the heart of the Indian: "Show us thy grace, and we will worship thee!"

Young people, the Lord may have held back this race for your generation! It needs youth, it needs that which is slipping from me, but had I my youth back, and were I where many of you are today, I could not but go quickly into this work. I can think of nothing that would draw me away from this great task, for this great race, God-created, God-gifted, readily asking and even seeking the light, the light that has never yet been taken to them.

Here, dear friends, in our country is our point of vantage! Here we must erect schools and train workers to take off yonder, on wings if necessary, by aeroplanes. For upon those jungles without roads the birds from above will be scattering this gospel, and missionaries down there below in the jungles will be teaching them how to read these things that come to them from the great Spirit of God.

May God give to us from this sacred place and from this wealth of youth, and power, and knowledge, and spiritual force, and prayer, may God give to us those who on willing feet will take off, onward, over the long, long trails, over the mountain peaks down, down South, and North, North to the frozen regions, until every Indian may have been brought within the reach of the knowledge of him who so long ago entrusted to us this task.

It may be that a united Protestantism will have to face this terrible international, intercontinental, race problem before we can penetrate this mass of discouraged and wronged people with the hope that rings out on every page of this sacred Book and that dwells ever in the hearts of his messengers!

# What Is the World Missionary Task to Me?

Rev. Stewart M. Robinson, D. D., Elizabeth, N. J.

There is some tonic in the air of Northfield which has in it more than ozone. I remember the first time I sat in this Auditorium, less than 20 years ago, when I was a prep school student. This is one of the peculiar places of the world where you can be as good as you want to be.

The story goes that in some old French city long ago there was a shrine where pilgrims used to find healing, and where many notable works were done. An unsympathetic king one day put a placard there that thereafter God was forbidden to work any miracles in that place. That ban is not on Northfield and by the grace of God he has through the years done many mighty works in this place.

In this particular conference we are having the privilege of casting our eyes over the great field which is the world, of looking over the foreign mission enterprises of our Lord's church. Those of us who are not missionaries, and who, so far as we know our minds now and the purpose of God may never be, feel a desire and an anxiety to find out how we can articulate ourselves to the great world task.

That is a real problem, especially with younger people. I remember myself to have sat and heard inspiring addresses by some of the statesmen of the Lord's kingdom, and to have wondered to myself, "It is all fine and beautiful, but just how does it affect me? Where do I come into the picture? What is that to me?"

Here we have the privilege of making contact with men and women who are out on the firing line, carrying the word of our Lord to the ends of the earth. We are introduced into that company of great saints and martyrs who through the years have been doing this work. Now you and I are humble and undistinguished individuals. We are so small in this great world. We live a life that is comparatively narrow. Where do we come in?

As we face this question three facts loom large which ought to help us to go far toward a solution.

First of all, there is the fact of our union with Christ, and that has a universal significance.

In that marvelous 15th chapter of John our Lord gives to his disciples this amazing testimony: "I am the vine, ye are the branches." Now it is not so much toward that unspeakable mystery of our union with him I would direct your thought as to the conclusion of that statement, namely, that as branches of the vine we are related to one another. Paul expressed the same idea in a different figure when he said, "Ye are the body of Christ, and members in particular." You are members of his mystical body, you are part of him, you are part of each other. You see at once there emerges the world mission of the individual. My place may be inconspicuous and my work may be small, but I am a part of the body of Christ. I bear relationships not only to him, but to each and every other believer, and the hand cannot say to the foot, "I have no need of thee," nor the foot to the head, "I have no need of thee."

We are all bound together in this organism. You and I live by the same spiritual life blood as fellow Christians in far off China. By this great fact you and I are related to all that noble company who in ages past have carried the gospel of Christ over this world. You and I have a right to feel that we are kinsmen of the noblest and the best. That fact is going out through the world on the wings of the gospel message, welding together in Christ the peoples of this earth. That is brotherhood indeed! Through this relationship in Christ we have actually a brotherhood, we have actually a contact with the whole world, and the influence and effect of that is making itself felt.

In the second place, this great fact comes out of the gospel: If you yield yourself to the power and influence of the Spirit of God you give yourself to a universal mission.

He is not interested solely in you and me, he is interested in the world, and as you yield yourself to him, as you actually open your life to God, as you honestly and sin-

cerely and frankly say to God, "Thy will be done," thus far you give yourself to a world mission.

Did you ever stop to think that one of the works of the Holy Spirit in your life and mine is to help us appreciate what has been done by others?

I know of no spiritual gift that seems to require so much of the grace of God as the ability to see God present in some work that you do not quite understand, and which does not seem to your mind to be carried on along lines which you can thoroughly approve. You and I may be called upon simply to exercise the grace of appreciation. We may not be called forth like Paul and Barnabas, we may be called like James and the saints that dwelt in Jerusalem to stay at home and cheer on by our approval, by our enthusiasm, by our support those modern Pauls and Marks who go out into the far corners. But insofar as you and I yield ourselves to the Holy Spirit, insofar we are engaged in a worldwide work and we have a world mission.

Then in the last place we should remember that through the ministry of prayer we have a world mission.

I have read reports and letters of ever so many missionaries from all parts of the world. I can remember in them appeals for money, although not frequent, I can recall instances where I have read of calls for helpers, but I hardly recall a communication direct from a missionary that did not have in it an appeal for prayer.

Now prayer has been spoken against in these days. As a matter of fact, argument does not help the skeptic much, and with the one who knows prayer and enjoys its privilege argument is never necessary. Not long since I read a statement of a man of science who said that so far as he knew his own mind he accepted the mechanistic philosophy of the universe, but he said he did not know of a more logical thing in all the world than to pray to God, because God, as he understood it, was the only being in the universe who could answer prayer. All other creatures being guided, governed, and determined, in all this great universe God alone is free, God alone can and does act, a man may logically address God alone in his prayer.

A radio operator on a transatlantic liner told me that within the space of two or three hours he had listened on his set to Chicago, Berlin, London, Paris, and to about 15 or 20 other ships, all out there in the night. On a calm sea with the air still a human being had communicated with men far away, unseen but real, and he talked and had answers. That is this modern age of ours! Forty-one years ago this month here in Northfield Hudson Taylor, founder of the China Inland Mission, told of an experience he had then recently had when he lay one day becalmed in a sailing ship off the coast of a cannibal island. He said he prayed to God for a favoring breeze, and he told the mate to spread the sail. The mate told him he was a fool. Hudson Taylor said, "My God has assured me that we shall be saved, like Paul." The breeze came and they sailed away from danger.

It seems too bad to think that in this day when faith ought to be so easy because there are so many marvelous new things, it seems too bad that anyone should find prayer difficult. When a man like Hudson Taylor, who was certainly in circumstances when it might seem hard to pray, felt that God was near in prayer, you and I should have access by prayer to a world mission every day we live.

The time has come when we Christians, particularly the younger Christians, must stand up and take our religious faith seriously. Let us go the limit with it! Let us accept the issues, let us face the alternatives, let us stride out on the proposition and show this world what it means! You cannot convince the world by argument, for the best minds have tried and failed. You can only convince the world by living Christ, by knowing in your own heart that you are part of the mystical body of Christ, that you have personally opened up your life to him and are seeking guidance daily from him. As he does guide you your life loses all of the confusion and stress, all of that rancor and pettiness, all of that sense of disillusionment and hopelessness, and you begin to feel that life has some real meaning and purpose. Then you have that third of the trinity of opportunities in a chance to pray, to set your faith alongside the poor struggling faith of some groping man or woman, boy or girl in some far corner of the earth. You would help them if you met them. You would give them a coin or do them a favor.

Why won't you lend them the strength of your prayer?

One of the greatest luxuries in all the world is to have another Christian spirit with whom you can pray. That is a luxury that belongs only to the Christian. It is one of the joyous gifts of Christian fellowship. Cultivate it! Let us, my friends, carry into our daily life, into our church circles, into our homes, into our testimony, the consciousness that God has called us into his service, that we are part and parcel of our Lord's body here on the earth, that we are a demonstration to the world of his love and purpose and character, that the world may know him through us!

## Problems of the City Church.

### Rev. Ralph W. Sockman, D. D., New York City.

May I speak tonight as the minister of a typical city church on some of the problems of the home base of home missions? And perforce it must be from the standpoint of the city church.

When Mr. Gilbert Chesterton was in this country some years ago he was being entertained in a certain New York hotel, and was being served by a Bulgarian waiter. Engaging the waiter in conversation Mr. Chesterton said:

"I suppose most of your countrymen live in the country."

"Yes," the waiter said, straightening up with solemnity. "From the earth we come and to the earth we return, and when we get away from that we are lost."

And that remark of the transplanted European sent Mr. Chesterton off in one of his epiletic fits on the evils of the city.

I am not inclined to go so far as Mr. Chesterton on that point, but I would say at the outset I believe the most difficult problem in religious application today in America is not in the city, but in the country. I would give the highest recognition to those home missionaries who are putting the gospel, and with it the morale, into the countryside. But Mr. Chesterton was in part right when he sized up the evil of city life. That has become the bulk of the home mission problem,—how to apply the gospel to city conditions, for increasingly we are becoming an urban population. Cities are growing, they are bound to continue to grow, and unless the gospel of Jesus Christ can somehow push its way in and be immersed in the city it fails to conquer America.

#### Lack of Individual Responsibility.

One of the problems as I see it in the city home base—that is, in our typical city churches,—is to generate sense of individual responsibility.

I recall a certain community chest campaign in a small city of some twelve or fifteen thousand in Ohio, and the slogan of the campaign was this: "If you do not, who will?" That had considerable force in that town of 12,000, but what force has that in a city of 100,000 or 1,000,000? The individual is lost in the crowd, and does not feel that same sense of personal worth or personal responsibility that is felt by the denizen of the small place.

Anyone of us who has lived in a small town and moved to the city knows the difference he feels as he walks down the crowded avenue. When you walk down the main street of a small town you have a sense of personal responsibility because you are a factor in that town, but in the city there is no neighborhood newspaper to keep track of your virtues, no neighborhood gossips to keep track of your vices. The individual can live and die unwept, unhonored, and unsung.

That has a profound psychological effect upon the application of the gospel in the church. When you try to make the individual in the city feel his responsibility to propagate the gospel you have a great problem you did not have in the old country days. And I do not know of anything in modern life that can push back the dwarfing pressure of numbers and make the individual feel his responsibility except religion.

Politically we can't do it. We are more and more caught in great political machines. If we are Republicans we are one-twenty-millionth of the party, and if we are Democrats, about one-fifteen-millionth. Industrially we cannot do it, because we work more

and more in great factories and great organizations where we are sometimes known by number rather than name. It is only religion that can somehow get to the people in the street and do what Jesus did when he met a man in the Jerusalem street and made him feel that the eye of the Father which was on the sparrow was on him.

That has been the essence of Protestantism,—to make the individual feel as directly responsible in the sight of God. That is why we have a different kind of religion along the banks of the Connecticut, Hudson and Mississippi rivers than they have along the Yangtze or the Ganges. And unless we with our gospel can get to the individual in the city with the sense of individual worth and responsibility we miss the mark.

For that reason may I suggest that the laity of the church come quickly to the rescue of the pulpit? Protestantism is not calculated to minister to people in the mass. Its laity must supplement its pulpit to make a perfect cultivation of individual responsibility. Home missions depend upon that.

### Absence of Local Loyalty.

A second problem I see that faces us in the local church is one akin to it. It is that sense of transiency we have in American life,—not only in the city, but in the country.

I was born in Ohio, and I go back once in a while to that countryside, and I see farms once settled by home owners now lying vacant because the young people have been restless and wanted to go to towns. I go to those county seat towns which I always have thought the bulwarks of American citizenship, and find many young people, especially those of college training, saying restlessly, "We want to leave this hick town," as they call it. And they go to the city. They come to the city, even to New York, and do they settle down? Real estate records indicate that our families move on the average of once every two years. That has its advantages, of course. The only reason some of us ministers can stay in our churches is that our people are moving. If they stayed we would have to go. It works out well for us, but it is mighty hard on the church, for those restless nomads of the apartment house feel no responsibility for the church on the corner, the hospital around the block, or the immigrant four doors away. They can come out of a service with a kind of mystical glow that makes them want to see the kingdom of God established on earth, but a kind of general relationship that has no specific local loyalty. Something like that Scotsman who wanted to show how generous he was without committing himself, so he put in his will a provision to give £500 to the widow of the unknown soldier! We give a great deal to the widows of the unknown. We have a vague, general attitude of beneficence, but when it comes to a specific local loyalty, that is one of the most difficult things to establish in our population today.

It was that local loyalty that made strong religion in America in the start. When the Indians roamed this valley and the valleys like it they had no special culture. There was no culture in America till there came those we call the white settlers. It was because those white men settled down, building themselves into the past and the future, with graveyards and schools and churches. And if we uproot our citizenship from its local loyalty we cut the root of the vital religious life of this land we love. Therefore the second problem I place before you is that of begetting in our people not merely a general beneficence, a world view, but a local loyalty.

John Henry Jowett once compared the mind of St. Paul to a sky-lark in its action. He said St. Paul's mind would mount up like an ethereal minstrel to the sky where he could survey the world, but Paul always kept his nest on the ground like the sky-lark. The sky-lark nests on the ground in order to keep its body warm. Paul, though the world was his parish, kept his local nestings to keep his soul warm.

Unless we can keep in our people a kind of sky-lark motion of the soul whereby they can alternate between mounting up to get world visions and coming down to local nestings, we cannot make Christianity effective for the kingdom of God. If it comes, it will come only as a mosaic of redeemed communities. We must develop and preserve those community loyalties.

### Patronage, not Partnership.

As I look at my own city church and think of the home mission situation the third

thing I see as our difficulty is this: We are inclined to be patrons rather than partners.

Perhaps you saw a paragraph in a report of the Rockefeller Foundation a year or two ago. The Rockefeller Foundation in stating its policy said it was never its principle to finance the whole of any local project. If it was building a hospital in Peking or Shanghai it always saw that the local citizens financed a part of the project. "For," said the president of the Foundation, "the Foundation desires to be a partner, not a patron."

Now think a moment, my friends! Has it ever occurred to you how much patronage there is in American society today? I have been told that last year there were over three billions of dollars given away in one form of beneficence or another in America. Three billions of dollars in a single year, and yet there isn't a serious thinker present tonight who is not disturbed! Oh, how futile so much of that philanthropy is!

Some of us may say the reason so much of our philanthropy fails is because we have given away so much money that people are spoiled. They just take and are no longer grateful. And I have no doubt home mission workers will agree there is validity in that argument.

There is more force in another explanation. The reason so much of our philanthropy and missionary work fails in America is that so much of it is depersonalized, professionalized patronage, and is no longer a personal partnership.

The skyline of Manhattan symbolizes what I mean. You recall the old skyline of Manhattan as you saw it in pictures,—a low, level stretch of buildings, the evenness of that skyline denoting simple, comparative, democratic equality. Now look at that skyline with those jagged glistening peaks of granite rising dizzily into the air, but alongside of them yawning chasms! Because if you are to have skyscrapers there must be little buildings and alleyways to give light and air to the larger structures.

That is a symbol of modern life. The old comparative equality is gone. We have great individual fortunes, we have a public spirit that practically compels men of wealth to give in order to be respectable, but the giving is so largely a kind of organized and professionalized pouring down from the rich to the poor, from the strong to the weak, that in my opinion it is not true missions in the terms of Jesus Christ. It is patronage, not partnership. Helpfulness cannot flow from one nation to another, from one race to another, from a Christian to another, as a river flows from a height to a low level. It must flow as the tide moves across the level sea. It must move on a level drawn by the attraction of some power above. Home missions must be a partnership, not a patronage.

Now religion itself is getting to be so largely a patronage. Think of the apostolic Christianity of the early churches! They had few preachers, but they gathered to tell their story as laymen in the community of the burning heart and experience of Jesus. What is the trend today? The trend in American Christianity is toward professional propaganda, financed by silent spectators. That is, we hire preachers to preach our sermons and read our Bibles, we hire musicians to voice our emotions, we hire evangelists to recruit our members, and the laity sit back and pay,—and some just sit back!

To be specific and give you actual fact, I figured up some time ago that two of the laymen in my church in New York last year did the generous thing of paying about $1250 for every one of my sermons that they heard. The situation was this: those two men happened to give $2500 each to the church and managed to get there twice. It was a splendid thing for them to give, but I tremble to think of what I could have done with those two men if they had given me half of that money and multiplied their time!

Oh, if those strong men who support the church from afar as if it were a splendid thing for wayward boys and immigrant children and decrepit old people, but as if it were unnecessary for the strong middle-aged,—if they could only realize that those immigrants and those young people outside the church say to themselves, "Well, if the church isn't a big enough business for those big men to feel it necessary, it is not big enough business for me"! The patronizing church never redeems the youth or the immigrants it patronizes.

The churches must learn something akin to what the colleges have learned. They have learned that the ideal is to secure a general participation of the student body.

The church must see that its goal is not to develop specialized pulpits, but a more general participation in an ethical expression of religion. The religious movement that has made the most numerical progress in the last 25 years is the church that has had no preacher at all. I refer to Christian Science. In my opinion the spread of that movement is due not to the significance of what a certain woman said 50 years ago, but to the vitality of what certain people in that movement have been saying since. It is this participation and enthusiasm that have made it grow. In Protestantism with its full gospel we do not get that same general sense of partnership in the missionary enterprise that we should have. In home missions and in foreign missions the church wins its way only when it shows a kindling enthusiastic individual membership. A partnership, not a patronage. And that is one of our most acute problems.

### Impatience of Results.

There is another aspect that puzzles me a bit, and that is the impatience that has arisen in the religious enterprise due to the transfer of the people from the country to the city.

It is becoming trite to say we are moving too fast in America. I recall an experience I had two years ago in the city of Toledo. I was riding with a typical successful business man, and he was telling me of a remarkable address that had been given before the Chamber of Commerce by a distinguished Hindu visitor a short time before. This Hindu said that the people of India could learn many things from us in America about business and industrial management, but "we of India could teach you in America some things about mental poise and quietude. You are going too fast in America. You ought to slow down!" And that business man and I were saying how true it was we ought to slow down, and as we talked I happened to glance at the speedometer of the car, and it was registering at that moment 55 miles per hour.

That is not the condition most conducive to the peace of God that passeth all understanding. And that is the mechanical parable of modern life. We sat there talking about the fact that our young people and society are moving too fast, and all the time we are driving at 55 miles per hour. Now that has a marked effect on our religion. If I read my New Testament aright I find that both Jesus and Paul, when they discuss processes of religious experience, talk in terms of the soil. "First the blade, then the ear, then the full corn in the ear," said our Lord. In my opinion that was not because Jesus was talking to countrymen, because he was talking to all sorts of people, but for the reason that that is the way God deals with the processes of life coming in those slow fructifying ways of the soil. And that is the thing Americans are losing today because we are moving from the soil to the city. We do not think in terms of seasons, we think in terms of ticker-tapes and markets. We do not think therefore of religion in the old terms, we have a quick, efficient way of talking about religion. We speak of "putting it across," of "selling" it. When a group of people come into that way of thinking they immediately minimize the fertilizing elements of religion and magnify the mere utilitarian aspects of religion. If we are to measure Christianity aright we must measure it in terms of fertility rather than utility.

To illustrate: I happen to have a farm, and I have on that farm a pretty good tenant, and his ideal is to get all he can this year and sell it off for quick returns. My ideal, as the owner of the farm, is fertility. I will plow under some things this year for the sake of its future fertility.

If you are going to measure the value of the church, foreign missions, home missions, prayer or worship, you should think in terms of those slow fertilizing processes, and your business-minded generation that is turning away from the church as being futile because it cannot show immediate market results is missing the point. And we shall not sustain this missionary gospel of ours unless we get back to measuring the whole enterprise in terms of fertility, just as you would measure the value of this beautiful Connecticut River.

How would you measure it? Would you count the tonnage it carries, the wheels it turns in these mills, and multiply by the number of years people have lived along it? You would add to that all the fertilizing influence of this stream as it has flowed down through these hills, making the fruits and harvests to grow. If you in this missionary conference would seek to

measure the labors of the last year you would do it not by counting statistics, you would do it by thinking of this work of yours as a great fertilizing stream of Christlikeness in society, making the fruit of the Spirit—love, joy, peace, and the rest,—to grow. The city mind, the business mind today is missing that point. Cannot we, along with our settlement houses, along with our utilitarian efforts and our home mission programs, cannot we also keep in mind the underlying and supreme value of the fertilizing aspects of religion? It takes patience to do that.

### Lack of Reverence for Personality.

And lastly, the thing in this home base that possibly eats away more than anything else the vitality of the mission program is the lack of reverence for the personality of other people.

That is an old saying, but there are some new applications of it. We live in a day when we are preyed upon by a literature of what some one has called "the school of sneer." That is, there are so many magazine articles by brisk young writers pouring upon our mind all the time that train of thought which shows us the seamy side of human nature, and says that is human nature. Huxley, an exponent of that school, says, "You shall know the truth, and the truth shall make you mad." Its aim is to prey upon the mind with all the mean things about human nature, and tell you that is your fellow man. In the city, in the midst of that terrific competition of strife where there is so much egoism apparent, the whole atmosphere is one that just withers our love for our fellow men.

To keep the missionary spirit alive you must keep a reverence for the men of other races and other places. Now of course we have certain movements around us outside of the missionary field entirely. We have a lot of social groupings in our cities,—business men's clubs, service clubs. They are splendid, but you know these mere luncheon clubs do not beget a real respect for one's fellow men. After a good dinner everybody feels more or less genial toward everybody else. But those after-dinner moods of good fellowship that we can beget in the cities outside of religion do not bring in the kingdom of God. The only kind of real fellowship that makes for the kingdom of God is the kind that says, "Father, forgive them, for they know not what they do!" You do not get that outside of religion.

I recall a conversation Henry George once had with Cardinal Manning.

Henry George said: "I came to love God because I first loved my fellow men!"

Cardinal Manning replied: "I came to love my fellow men because I first loved God!"

Now I do not care which end a man may start, but sooner or later he comes to discover he must run his effort through a divine pulley and lift. After you start, social service cannot be sustained without the dynamic of religion, for it is religion that sustains that respect for one's fellows that makes you want to help them. When one has that Christianized imagination to see beneath the surface of these hurrying people around us to the motives, ambitions, ideals beneath, then he gets to see what was revealed in the tragedy of the "Titanic," of which you may perhaps have heard.

When the "Titanic" was speeding across the Atlantic it struck an iceberg, was ripped open, and sank. One of our American newspapers carried two illustrations of it. One was the picture of that ship being ripped open and sinking, the symbol of weakness and fragility. Underneath that picture was this caption:

"The Weakness of Man, the Supremacy of Nature."

The other illustration was that of one of the passengers stepping back to give his place in the last lifeboat to a woman and child, and underneath that illustration was this caption:

"The Weakness of Nature, the Supremacy of Man."

When we can see beneath the surface with a Christianized imagination to the motives of men in this land of mixed races, this land of the lovely and the unlovely, we see that the same chivalry, the same honor, the same worth are there to be worked on, and with the dynamics of Jesus Christ working in the local nestings of the church. Yes, though I live in what I think is the most difficult field of the church in America, Manhattan Island, I believe the gospel of Jesus Christ is supremely adequate for the salvation of America.

# More Pioneer Experiences in Central Africa.

Rev. Robert Laws, D. D., M. D., Livingstonia.

I want to tell you tonight something of my experiences in Central Africa, so that you may realize the condition of some of its peoples. When I give you some account of the needs of one tribe you may multiply that by hundreds to get some idea of the needs of Africa itself.

When we went to Lake Nyasa in 1875 we found the people living along the lake shore in great terror of one tribe called the Angoni, living on the hills west of the lake. These people were a branch of the Zulu tribe which had gone northward on a marauding expedition, and had settled down in the country, conquering tribes around them and treating them cruelly. The tribes not conquered and not in allegiance to the Angoni were in terror that they might visit them at any time, slaughter them, and carry off their goods.

We had heard a great deal of these people on the hills, although we had not come in contact with them because we were living on the lake shore, first at Cape Maclear and then at a place 120 miles further North. The lake we found to be 360 miles long, varying in breadth from 16 to 50 miles at its broadest part. Around the lake were living many different tribes of people. From all of these we heard rumors, and saw the results of the raids these Angoni warriors had made on the people they desired to make their slaves or have as their subjects. At last the time came when we thought we must try to reach these Angoni themselves. They needed the gospel quite as much as those they looked upon as slaves, if not more so perhaps, for there was no peace to be got in the country till the war spirit of these Angoni people should be changed. And this led to Mr. James Stewart and myself going on our first journey to the outlying districts of the Angoni tribe.

Their great head chief was a man named Mombera. There were several other chiefs subsidiary to him who were under-chiefs, but all owed allegiance to and had to obey him, else their lives were at stake. We had heard of some of these from the tribes living near us who had their residence on the lake shore. Before that time the Angoni had conquered them, carried them to the hills, trained their boys to be soldiers, taken their girls as wives for their sons, and held them in subjection, but when we met them first they had broken away from their masters and had come to the lake shore and set up their own Tonga tribe again. All the same they were living in terror of the war raids that might be made upon them. They were keen to have us as their allies if we would help to protect them. We had no desire to side with one tribe against another if we could help it.

We told the people on the lake shore there was only one way of relief by which they could get peace in their country, and that happiness and fellowship could exist between them and the Angoni people and the other tribes as well only through a knowledge of Jesus Christ, believing in him as their Saviour and learning God's will and seeking to obey it. I pointed to my Bible and said:

"This is God's Word, and it tells us what we are to do and how to live. This Word of God will guide us to make this a peaceful country, but you are not taking the right way."

Immediately the chief thought this Bible of mine was a fetish or medicine which could preserve them from the Angoni, and to my surprise they tried to get hold of it and keep it. First they offered me two elephant tusks for it, and then more ivory. I said that was not the way to get God's Word: they must get it into their hearts to be of any use. But I could not get them to believe this, as they thought I was only trying to put up the price of my "medicine." At last, to their great disgust they found my Bible was not for sale.

An opportunity arose for Mr. Stewart and myself to pay a visit to the Angoni. We had heard various rumors where these people were living, how far away and how many of them there were, but we could not tell whether these reports were true or not. Many times they changed. At last we started with a number of men from the tribe on the lake shore, and went to the hills.

On the second or third day we were getting near the border where the Angoni

country began when my interpreter, William Koyi, who was my right-hand man in opening up the country for Jesus Christ and his gospel, and who was going forward with some others, came across two or three scouts, and found that these scouts spoke Zulu, which he understood. There was an army on its way down to the lake to attack the tribe, some of whose members we had with us as carriers. This was awkward! However, we thought we would try to meet them. We asked these men to guide us to their chief. We found him not with a large army, but with a force well armed, as things went in those days, with clubs, shields, spears and javelins, and they intended to go down and kill some of the lake people if they could, and carry off the produce of their gardens.

Then it was a question of where to stay for the night. They suggested a village where they had formerly lived, and where we could find houses for ourselves and our men. I went to this place,—it was on Saturday,—and found all round these huts there was long grass: and I did not like it. I wanted to see about me with these gentry at my elbow, because I did not know what they were up to. So I said it was all very good, but I thought we would go on. Marching on for a number of miles we got out of the long grass country into the hills where the grass was lower. Then at last I saw a little hill on the other side of a stream. We crossed the stream, went to the top of the hill, and camped there for the night to wait over Sunday: because we rested on the sabbath when traveling, and would go on farther on Monday.

The plan of these people accompanying us, when fighting, was to have a strong body or square of most of their men, and at the front edge there was a large horn of men went out from both ends, and their plan of attack was to get these round the sides of their enemy to attack them,—getting if possible some of them behind the enemy, to raise a panic and overcome them that way. That seemed to be their plan of fighting, and we found a good deal of it was the same with the Zulus in South Africa.

They were quite peaceable with us that night on the top of the hill. Our men were gathered round us, and they could not come near us without being seen. We asked how far away their chief was, and they said, "Four or five days on; and we cannot take you into his country without getting leave from him first." We said we could not wait that long, we had a journey to make and must go on more speedily. We would go on Monday and see whether there was any message coming back or not. We went on the next day about 20 miles or so, and the following day we came to the village of the head man in charge of this party.

His brother was the chief of that village, not a great chief, but still having considerable power. We did not know the relative power he had as compared with others, but quite freely we tried to gain his good will, as we did his brother in charge of this company of soldiers. We came to know him a good deal better afterwards. I may tell you this man we met first had put his mother to death. She had been accused of some evil, and he was compelled to put her to death or be put to death himself, and so he killed his mother.

Beside that we learned that one of his men, a slave, had been doing some mischief, or at least he was blamed for it, and this man determined to punish him in a way to strike fear into the rest of the people. He had the arms and legs of his victim tied, gathered wood, kindled a fire, and then pushed him feet first into that fire like a log of wood, pushing him farther in till burned to death. This was the man I called my friend, and at whose mercy I was for the time being! We came to know each other a good deal better afterwards. He never became a Christian, but he remained friendly to me, although I found out some years afterwards that our not going into that village I was speaking of was the means of saving our lives. They wanted to get us into those huts in the long grass and attack us. Our going farther and getting to the hilltop with the stream to one side was the means of saving our lives.

When we went on the next day to his brother's village we noticed a number of people coming up to look at us carefully, talking, and then going away. I likewise learned in after years that these people, whose looks I did not much appreciate, were discussing the question of attacking us, and they told these friends who had been with us before that they did not know how to

kill white men but they would show them how to do it. God preserved us through it all.

### Hearing Their First Prayer.

The next morning after we arrived was the beginning of things. We regularly every morning had our carriers together for worship and the same at evening. The next morning a number of these Angoni visitors came and sat beside us. They sat with the others while we worshiped. I asked William Koyi to repeat the Lord's Prayer in the Zulu language. We got them to pray with us, but before doing so William told them to shut their eyes. The one sitting next to me spoke quickly to his neighbor, and the man gave him a sharp answer. I did not know what they said, but I found out later this was an old warrior, and when we asked them to shut their eyes he wanted to know who was going to keep watch! He wasn't to be caught napping!

That was my first experience with the Angoni. And that was the first time they had heard prayer to the true God.

Let me take you there some years later! We had got to work amongst them, and for a number of years Dr. Elmslie had been steadily preaching the gospel of Jesus Christ to these people. He had been earnest in teaching the young people a catechism which I do not know whether you have ever heard of. It was known in Scotland as "Harry's Catechism." The peculiarity of it was that all the answers were passages of Scripture, and so learning this catechism the pupil got his mind stored with the Word of God itself. This was its attraction for many, and we had translations made for these people by Dr. Elmslie. The result was that God's Word had its true effect, reaching the hearts of the people and leading them to trust in Jesus Christ as their Saviour.

After this had gone on for several years and the seed was well sown, there came the reaping time, and with it God sent the reaper. For Dr. Donald Fraser was sent at that time and began work there, and he was the man to gather them in. He had to deal with those who had been so faithfully taught, and toward the end many of them came to profess their faith in Jesus Christ. The time came when an invitation was sent to the missionaries of Livingstonia to go to Angoni land

*Lion stories! Dr. Robert Laws and Ian Baillie at Northfield.*

and take part in a series of communion services. And one day,—I will never forget it!—in front of us was a large company who had professed their faith in Jesus Christ and were desirous of baptism. On each side were companies of other people, some of them Christians already, some of them seeking to know more about God, and a good many more interested in what was to take place, and who had come out of curiosity more than anything else.

Those who were to be baptized included not only single individuals, but whole families,—father, mother, and perhaps one, two, or three children, all grouped together with their names written on paper which they had, as well as on the paper supplied to us. Then Mr. MacAlpine and Dr. Fraser came to the front. We had brought our font from Livingstonia, so that at each end of the table was a font and a missionary standing there. Up came some one from this side and received baptism, and then came one from the other side and received baptism. After these two missionaries had baptized the companies allotted to them the fonts had to be replenished with water, and Dr. Elmslie and I were asked to baptize the rest.

It fell to my lot that day to baptize 90 individuals, ten times the number that I had had the privilege of baptizing who had professed their faith in Christ during the first ten years of our work in Livingstonia Mission!

It was a great ingathering, and we thanked God for it. Later that day Dr. Elmslie and I took a walk from that house, and went down a little way, talking of God's goodness to us and how he had been blessing his Word and the work that had been done. We looked across to a village not far off, the village which Mr. Stewart and I had come to, and where in those early days the people had plotted to murder us two days in succession. God cared for us, God protected us, and now here was a great ingathering of these Angoni people who were giving up quarreling and fighting, and learning to love each other. I found later some of these people went to the lake shore at the time of the communion season to take part in the communion service with people they had formerly tried to kill. That is something of what I have seen the gospel do in Central Africa!

### Church Building.

And what about those great numbers that could not be brought into any church we built? There was at that time no church of any size to speak of, but the open air was God's church, and we could gather these great companies, and as far as our voices could carry we preached to them the gospel of Jesus Christ. Now if you go to that place you will find a beautiful church built, capable of holding more than 1500 people. At communion seasons people come 10 miles or more to be present. You will find it crammed to the door, and sometimes we have services outside because the church is too small. This church was built by the native Christians and catechumens looking forward to baptism, under the guidance of Mr. Stuart. They dug the clay, made the bricks, brought in firewood, burned the bricks, and then built the church. It was all done at their own expense. When they came to the roof they had not money to get it from England at first, but our Foreign Missionary committee advanced the money for it, and in the course of time the native Christians paid back every penny of what they had borrowed, and so the church was their own from top to bottom. And these worshipers there gather together sabbath after sabbath to worship the living and true God.

They were men who used to be looked upon as the terror of the whole countryside because of their warlike habits. I have had to dress the men they had wounded after a war. I have walked along places where I have seen human skeletons lying amid the ruins of burned villages, and on hilltops. In those early days we could not go many miles without coming across skeletons partly eaten by wild beasts, or burned: slaves who had died and been thrown out, or some person who was sick and they would not trouble to care for him, and so he was thrown out to the bush to die. That was heathenism!

Now we find hospitals built by themselves, some of them learning medicine enough to treat diseases of the country. And you will find teachers there telling their neighbors of the love of God and gathering the children into schools, so that there is regular teaching of God's Word from sabbath to sabbath,—from Monday to Friday or Saturday in the schools where the children learn not only to read God's Word, but to obey it.

These are some of the changes God has made, but this is not all. One of the things we insist upon is that after a man learns to love Jesus and trusts in him as Saviour, then he must fulfil Christ's will to make his name known and disciple all nations. And so through the length and breadth of the land now we have many churches which are built by the people, many of them earnest Christian people, striving to live better lives then ever known before, seeking to love the Lord Jesus and show that love by their change of life. Instead of that being a country where you could not go half a mile from one village to another (I am speaking of natives now,) without being fully armed, you can now walk from one end to another without needing to carry arms at all, unless for the wild beasts.

These people are messengers to the tribes about them. They have carried God's Word to the West and to the North, and where they formerly went striking terror they often go now as the preachers of the gospel of Christ. Down to the lake shore near at hand, where, if any of them met another tribe it was once a fight to the death, they are loving one another, seeking to help each other in the Christian life.

If you want a tribe entirely different, go to the north end of Lake Nyasa and you find the people who were difficult to reach simply because they are great cattle-keepers, a

pastoral people, a soft, flabby people. They have beans and sweet potatoes, but milk and bananas are their chief food, which although it made them fat enough, did not develop muscle, and they did not care to take exercise. When I first went to that people I asked them to get wood for my boiler on the steamer. One man went out, cut a chunk of wood about 14 inches long, came in, sat down on it, and wanted his pay: he had done a day's work. Not another thing would he do! It took us a number of years before we could get them to do three hours' work on end.

Now one of our most earnest native pastors belongs to that tribe, and he and many others are guiding his people into higher, better lives. With the New Testament translated and printed in their own language, and school books printed for them, and a school established, a new life has come to the people.

Going further North to the end of Lake Nyasa and climbing the mountains we find the same tribe of people, but with different characteristics. The colder climate puts more vigor into them, and there is an altogether higher sort of life amongst them. They too are getting the gospel of Christ. Among those people schools have been established, and the gospel is coming into the hearts of the people.

Surely there is much reason for us to thank God, and also there is the challenge to us to attempt greater things for God, that God may grant us even greater blessings in the work he is expecting us to do for him!

## Three Parts in an Efficient Religious Life:

### 3. The Will.

Rev. Raymond Calkins, D. D., Cambridge, Mass.

In previous addresses I have tried to say that there are three parts in the normal, happy, efficient Christian experience of each one of us. The first of these I called the mind, the second the feelings, and the third the will. I told you that all three of these I find imbedded solidly in the life of Jesus. I told you that all three of these I find in the life of any truly religious person, and I invited you to scrutinize their religious life and see if the reason you admire them is not because they have mind, feelings and will all imbedded in their religious experience. And I am asking you to say:

"Are all three imbedded in my experience in their proper order, coördinating and cooperating together?"

I have spoken about the mind and about feelings, and today I want to speak about the will.

It is a welcome subject, because if some people are confused as to the right place of the mind in religious experience,—and I think they are,—and if some people are a little uncertain about the degree to which one's feelings ought to dominate one's religious life,—and I know they are,—everybody is agreed that the will is the center in the religious life. No matter how great a man may be in his religious opinions, and no matter how rich he may be in his religious feelings, if he is not consciously endeavoring day by day to know and do the will of God and keep his commandments in his daily conduct he is not essentially a Christian man. Indeed, we may say that man's religion is vain.

Another reason why this subject is welcome is that everybody has the will in his control. Really you know, we do not have our opinions in our control. Sometimes we want to believe in a certain fashion, and find we cannot. Nobody can get up and say, "Go to, I will believe this or that!" Also we have not our feelings in our control. We may say we ought to feel like this and ought to feel like that, but for the life of us we do not feel like that, and if we are honest we can't. But everybody can get up and say, "I will act in a certain fashion!" As Tennyson says:

> Our wills are ours, we know not how,
> Our wills are ours to make them thine.

So when we speak about the will we are speaking about something that anybody can exercise. We can do, act, behave as we choose.

Now it is interesting to me to discover that the will is central in that picture of the religious life that is given to us in the New Testament. When we say the will is central in our religious experience we are on solid New Testament ground.

The will was certainly central in the religion of Jesus himself. "My meat and my drink is to do the will of my Father who is in heaven." When Jesus says that you feel he is saying something central and fundamental.

Also it was central in the religion Jesus taught his disciples. "Ye are my friends if . . . ." What is he going to say,—if what? Jesus did not say, "Ye are my friends if ye believe in a certain fashion," and Jesus did not say, "Ye are my friends if you feel in a certain way." He said, "Ye are my friends if ye keep my commandments": and that is final. If one with his will keeps the commandments of Jesus, then according to Jesus himself he is a friend of Jesus.

Also I find in reading my New Testament that the will is central in the Christianity which the apostles taught. When I open the Book of Acts I find Christianity is referred to not as a creed or conviction, but as a Way. And a path or a way is something to walk in, consequently we also find the Christian life referred to as a walk. We should walk in newness of life that we might walk worthy of the Lord. "As ye have received Christ Jesus the Lord, so walk in him!" We cannot escape the conclusion that New Testament Christianity is just a way of behaving, a way of walking. Anybody who walks in a certain way according to the New Testament is a Christian.

Now it would be a good thing if the church had always understood this and had always made the will primary and conclusive in its thought of Christian discipleship. The church has made a dismal blunder when it has not done that: and it has not always done it. For example, there was a time in this country when before a person could become a church member he or she had to stand up and pass a theological examination. "Can you repeat the Apostles' Creed? Do you believe this? Do you believe that? Do you accept this doctrine? Do you believe that doctrine?" If the candidate fumbled, hesitated, stumbled, he was told he had better wait till he had more solid ideas before he could become a Christian disciple.

Or candidates were interrogated about their feelings. "Do you know what it is to repent? Have you had a conviction of sin? Have you experienced salvation?" If a person honestly could not say he knew what repentance and conviction of sin and experience of salvation meant he was told he had better wait until he had a more thorough experience before he could become a church member.

I cannot find that Jesus interrogated people in any such way as that. If a man wanted to follow him we do not read that Jesus said to him, "Tell me what your theological beliefs are," or required of him certain stereotyped Christian experiences. I find Jesus exceedingly charitable about people's opinions, but a heavy emphasis rested upon the dedication of his will to God. "No man putting his hand to the plow and turning his back is fit for the kingdom of God"; "If any man would follow me let him take up his cross daily and be my disciple!" Jesus laid emphasis directly upon the will. The church is learning that now. Christian leaders are learning to be tolerant about opinions and charitable about feelings.

This is not to say that it makes no difference what a person believes, because it makes a big difference, or that it makes no difference what he feels, because in the long run it is going to make a mighty difference. But it does ask if he has surrendered by an act of the will to God and is prepared to follow in the way of Jesus Christ.

The emphasis upon the dedication of the will to God is all important for another reason—that out of this dedication come religious feelings and religious belief. Now I have to talk to you a little precisely and perhaps academically, and I am anxious that you should get it.

### The Will and Feelings.

Take this matter of religious feelings! I know a good many young men and women are bothered by it. For the life of them they cannot feel the way that they think a Christian should feel. To be perfectly frank about it, they have no felt need of God. It is a stumbling block in the way of young healthy Christians. The hymn is given out, "I need thee every hour," and honest lips tremble and say, "I cannot sing that hymn! Not only do I not feel the need of God every hour, but I do not feel the need of God at all!" Again, "I do not ask that life should be a pleasant road."

EVANGELICAL SCHOOL OF THEOLOGY


These hymns are the voice of a deepest need of God. Healthy young Christians can't sing them. Similarly books of devotion contain prayers for forgiveness and voice the great and deepest needs of confession and dependence which young Christians have not experienced.

I plead with you to be honest. Never sing anything or say anything that you can't honestly sing or say! But be generous, be charitable! Remember there are other people in the church, that the waves of experience have rolled over other people's souls, and let them voice it even if you cannot! There are other hymns you can sing. How beautifully you can sing, "Rejoice, ye pure in heart!"

Somebody says he has no felt need of God, how then can he call himself a Christian? Must not one feel his need of God before he has a right to the Holy Communion and to share in the Christian acts of devotion?

My dear young friends, remember, if you do not need God, God needs you! If you can't have a feeling of dependence upon God, remember God depends on you! If you say, I can get along without God, remember God can't get along without you! And believe me, if you try honestly to dedicate your life to God and live your life for God, ultimately out of that act of dedication will come the religious feeling, helpful and wholesome in devotion and service. The call to surrender may be a distinct emotional experience, but the act of surrender is an act of the will, and the will thereupon translates that surrender of the soul to God into a purposeful life of devotion to him. Here is a sentence I will let you copy down:

"The emotional element in religion is the unenforced attendant of religious consecration."

Underline the word "unenforced"! Fix your mind on religious consecration! Let the feeling alone, and unenforced it will come to you in a wholesome fashion.

If that is true of emotions it is also true of opinions. Religious opinions come as the result of deliberate dedication of the will to God.

In William James' well known essay entitled "The Will to Believe" he says the willing department of our nature dominates both the thinking and the feeling departments. Don't you see what a help this ought to be to you? You are all confused over your religious opinions, all discouraged about your religious feelings. You do not need to fuss about your opinions or be discouraged about your feelings! All you have to do is focus your attention on your will, and if you will to live as you may live, in due time you will have both the feelings and the opinions which you want to have and ought to have.

### The Will and Beliefs.

Now I want to speak of opinion. It is just as simple as this. If you want to know a person you must live where the person lives; and when I say that I do not mean merely in the same place, but you must share his life. If a person has one set of interests and you have a totally different set you can never know him and he can never know you. It is when you live where he lives, share his ideas, his purposes, his plans, his life, then you come to know him. Isn't that right? Of course that is right! Very good! Here is somebody, and she really wants to know God. She has argued, debated, struggled, and for the life of her she can't really know God. I say, stop your arguing, your struggling! Take your mind right off your opinion and focus your attention on whether or not you are living where God lives!

I ask you, Do you live where God lives? You say, What does that mean? That is easy! If his life is anything it is a sharing life. Is yours a sharing life? If God's life is anything it is a working life. Is yours a working life? If God's life is anything it is a loving life. Is yours a loving life? God's life is a suffering life. Do you know anything about what it is to suffer for righteousness' sake? Now in proportion as you live a sharing life, a working life, a loving life, a suffering life, you live where God lives. You are sharing God's life, and only thus can you come to know God.

Will you kindly tell me how a young, self-centered, selfish, supercilious person is ever going to come to God? No matter how much she debates it is perfectly futile. So you see how important and primary the will is in religion.

Now then, how is one going to decide

whether or not he or she is a Christian person? On what terms, it has been asked, can a modern person feeling the spiritual and cultural needs of our day call himself a Christian without self-deception? The answer of Christ is final, "Ye are my friends if ye"—not, feel in a certain way, or think in a certain form, but—"if ye do whatsoever I command you." The basis of Christian discipleship rests finally on willingness to do the will of Christ.

It was one of Mr. Moody's favorite sayings: "Do now what you would do if you were a Christian, and you will become one!" To be obedient to the will of God, however bitter it may be, sure that there is sweetness at the heart of it, and never resting until we have found how sweet it is, this is the essence of religion, this is the meaning of Christian discipleship!

### Daily Living.

The world is waiting to know what Christianity is by the kind of lives people live who call themselves Christians. The real scepticism about Christianity is that people who are not Christians can't see for the life of them that it makes any particular difference with a person whether he is a Christian or not. "To a large extent," said John Bright in 1880, "the working people in this country do not care any more for the doctrines of Christianity than professing Christians seem to care for the practice of their religion." Might not a similar indictment be made today? What shall we say of a condition of society when the creeds of the church are often devoutly repeated without perceptible effect on the practical conduct of domestic or social affairs? If the current moral standards of people who call themselves Christians are no better than those who make no pretence of being Christian believers at all, how can the Christian teaching be regarded as having any unique significance whatsoever? If self-sacrifice, generosity, integrity are to be found quite apart from religious profession, why may not that profession be regarded as superfluous in modern life? People say it does not go to the core of a person's conduct, it simply does not control his will. A modern writer, Henry Robinson, who wrote "Mind in the Making," in a recent article said:

"When we come to daily observation we cannot distinguish between the believer and the unbeliever by his conduct, his honesty, his generosity, or any other homely virtue."

You girls who go back to your schools and colleges, if people can see a real difference in you after you have been to Northfield, and you are somehow different from girls who make no pretence or practice of Christianity whatsoever, that is the Christianity for which we are waiting today. Just the simple, daily dedication of the will to God!

Mind, feeling, will: how do these three actually work out? Like this! You got your religion from your home, your father and mother, and one day you face this fact of the surrender of your will to God. Then you take your will and try daily to do the will of God, and as you live where God lives you come little by little to know God. Then your mind takes your faith, and disciplines, regulates it until you can give a logical reason for the faith in you. Then you feel you need more power in your life, and mind and feeling and will coöperate together to give you a strong, earnest and efficient Christian life.

A Chinese student at Radcliffe said to me one day: "I must see you by yourself tomorrow."

When she saw me she said: "I wanted to tell you that I have decided to be a Christian, and now for the first time I am happy. When I first thought of becoming a Christian I wrote my father and told him. He wrote back and said he did not want me to become a Christian because in this world all that is necessary is to do good and be good, and for that it is not necessary to be a Christian."

I said: "Did you answer him?"

She said: "Yes, I wrote back and said, Father, I agree with you that in this world all that is necessary is to do good and be good, but for myself I have made a discovery, and it is that if one is going to be good and do good one needs much power, and nowhere have I found such power as in the Jesus religion."

As you go on in your life trying to do good and be good you will find you need constant resources of power, and nowhere will you find such power as in the love and in the service of Jesus Christ.

So mind, feeling and will altogether, and our lives will be all sunshine in the sweetness of our Lord!

# Studies in the Parables of Jesus.

## 2. The Sower and the Soil, and the Mustard Seed.

Rev. Prof. James Moffatt, D. D., New York.

In the 23d Psalm there are two omissions which are significant when we read that psalm in the light of the New Testament. It is an old Hebrew hymn which we eventually interpret in the light of Jesus, but there are two features in the life of Jesus that were not anticipated by this great psalm.

The first is self-sacrifice. The shepherd in the 23d Psalm leads his flock beside the quiet waters, but there is no word of the good shepherd that lays down his life for the sheep.

The other note absent from the conception of the shepherd in relation to the Lord is teaching. No doubt feeding the flock might include teaching, but it is not present directly.

Now in the ancient world the shepherd was the symbol employed for kings who led their armies to war. Shepherd was employed for those who took an active part in controlling the life of others, but it was never used for the humble function of teaching, as far as I know, until we come to the New Testament. There in Mark 6. 34 we read, "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." Shepherd is now applied to teaching the word. One of the avenues for the pity of Jesus was the instruction of people in the elements of genuine religion.

That is one of the functions which the parables of Jesus bring out. The parables of Jesus are one of his methods for teaching the word.

I want today to take up two of the parables which are common to all three synoptic Gospels, Matthew, Mark, and Luke.

The first of these is the famous parable that we call the Sower and the Soil in the 13th chapter of Matthew, the 4th chapter of Mark, and the 8th chapter of Luke.

Now we have two traditions about this parable. In Matthew and Mark it appears as the first parable of a great collection spoken during the early Galilean mission. There was another collection spoken at an intermediate period, and then there is the third large collection spoken in the last week of the life of our Lord. But according to Mark and Matthew Jesus spoke this parable about the Sower and the Soil at the close of the Galilean mission, summing up the purposes of what had gone before.

Now it is interesting that in Luke's Gospel this parable occurs at a little later date. Luke puts the parables in a more vivid setting sometimes than Matthew and Mark. They gather up collections, but in Luke's Gospel there is the summing up of the experiences of a long mission, and that is the great point of the parable.

Now to begin with let me read this parable:

"He spake many things unto them in parables, saying: Behold, a sower went forth to sow! And when he sowed some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places where they had not much earth, and forthwith they sprung up, because they had no deepness of earth, and when the sun was up, they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprung up and choked them: But others fell into good ground and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matthew 13. 3-8).

And then the explanation comes, given by Jesus in response to the questions of the disciples:

"When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word, and he becometh

unfruitful. But he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty" (Matthew 13. 19-23).

There are three points at the beginning of this story in the mind of Jesus.

First of all observe the candor of Jesus! He is under no illusions about the results of his work. We might say three-fourths of the work of Jesus seems to have been disappointment. Out of four classes three produce extremely unsatisfactory results. He is here answering the natural question rising in the minds of the disciples. Why did not he attract more people, and why did not he hold those whom he did attract? Why did so many fall away from his ministry? Here is the answer to the parable, the candor of Jesus.

In the second place, it is a parable meant for the disciples. They were going out to do the same kind of work in the nations, and Jesus teaches them they must expect to meet the same kind of conditions and face the same results they had seen him meet.

Now it is interesting that teaching and preaching should be compared to seed-sowing. All seed-sowing is an extremely mysterious thing, either in the earth or in the human soul. All languages are really a seed-sowing. The communication of truth to others is the dropping of seeds into their minds, and in many cases the result is not what is expected. At any rate this is the point of Jesus.

Seed-sowing is by no means an attractive occupation. Any one who has watched a person sowing seed in the cold wet days of spring knows the difference between that and the harvest field. The sower tramps the earth all alone, there is no band playing and cheering him, he is just marching up and down the field steadily casting his seed. He must be careful of his work, but he gets no encouragement from the outside. Nothing attractive, or exciting, or sentimental about it! In the harvest field there is happiness and coöperative delight in gathering the results, but it is significant that Jesus compares the work of preaching and teaching to this occupation of sowing seed as he is warning his disciples to follow the routine amid the absence of sport and excitement.

### The Responsibility of Hearing.

Then he spoke this parable not only to his disciples, but to the crowd. The crowd is listening, and the great point Jesus makes for them is the difficulty of hearing. It is the people who hear or do not hear the word who are in Christ's mind, and when the parable is over he comes back to that again and warns them of the difficulty of hearing. The man who hears is the man who has a chance. He says, "Blessed are your eyes, for they see, and your ears, for they hear!" In this parable Jesus is stressing the responsibility of hearing.

There is an old Greek proverb, "To listen badly is worse than to talk badly." An Athenian orator said, "O ye Athenians, anyone who desires to benefit our city must begin by curing your ears that are diseased badly, for you are so accustomed to listen to lies rather than to listen to what is noble!" People may spoil their minds by filling them with poor stuff, or they haven't time to pay attention to good stuff, or they may find it difficult to attend to what is said. And Jesus in this parable suggests to his hearers the extraordinary difficulty of attention.

To listen is really as difficult as to preach. It is just as responsible. There are difficulties of course in listening. You know how difficult it is to listen even when a person is speaking audibly. The mind is easily distracted. Jesus, speaking to that open air audience, knew how every passing bird would distract the attention of the people who even wanted to attend. He knew how hard it was to concentrate their minds as well as their ears upon what was being said to them. People have all sorts of difficulties about attention.

And even within a building it is not easy to concentrate your mind upon what is being said, and take it in. A young lady in my congregation was telling me when I was a young minister that if I ever saw her looking at me in church I must know she was not attending, but if she was looking out of the window she was attending. It was perfectly true. She found she could concentrate better by looking away from the speaker.

When I am at a concert I like to shut my eyes and not see a singer. If you are listening you do not want your faculties to be

disturbed. And I find shutting the eyes is a great help.

In all sorts of ways Jesus found distractions preying upon his audience, and he warns them of the danger of the difficulties of hearing. Now here are the Twelve, and Jesus is training them for their mission, and he gives them this story to illustrate what he had found in his own mission. He reflects, and would have them reflect. He spoke to them thus: You have to speak the word of God, and it falls upon all sorts of minds, but you and I must go on with our work. Some will be responsive, some disappointing, but nevertheless though the word of God is to meet with defeats as well as victories, the sower must sow the seed!

This story bears upon the difficulties and disappointments of preaching the word today. When there is failure in the church, and when peeople are religious and then give up, or when they do not believe, there are various reasons for the failure. Take the metaphor of sowing, for example! A crop may fail for three reasons: the seed may be bad, the soil may be bad, or the sower may not have done his work properly.

Jesus in this parable assumes that it was no fault of the sower: he did his work correctly. It was no fault of the seed: it was good seed. The fault lay in the soil, and Jesus selects here that one of the aspects of religious experience. The truth can be spoken, you see, and put into people's minds rightly, and yet it may fail, the reason being in the mind that receives it.

The four classes Jesus has in mind here are described in this metaphor.

There are the people compared to the road. In Palestine a path ran across the field, and it was trodden pretty hard, and some seed fell upon that path and did not get much of a chance,—the birds came and picked it up. Matthew preserves for us the meaning of this.

The first class of people Jesus meant were the people who were quite willing to listen, but who did not take it in, as we say. "When anyone heareth the word of the kingdom and understandeth it not." Now it is not always a crime to misunderstand things, but it is always a loss to fail in attention, and when a mind is so shallow it won't take the trouble to master the truth given it then no impression can be produced on that life. The people Jesus met were people whose lives are exposed to all manner of prejudices, previous opinions, preoccupations. For the most part they were unimpressed because the interests of life, the hard currents of life for them were more real than anything that came from the outside world. Jesus marked that as the first cause for failure,—to get the people to think.

But the people with whom he was most disappointed were not the first class. They were those who listened quite respectfully but made nothing of it.

There is a good illustration in John Wesley's "Journal." He describes how when he was at Bristol one day he met a young actress. He likens her to a poor, pretty, fluttering thing, lately come from Ireland, going to be a singer at a playhouse. She went in the evening to the chapel, and then to the watchnight service, and was almost persuaded to be a Christian. Her convictions continued strong for a few days, but then her old acquaintances found her, and he saw her no more. The seed fell upon the wayside!

There is another class you meet, like the seed dropped upon stony soil. That is soil not well cleared, with a good deal of rock and stones in it. Now this is a class which according to Jesus is more disappointing still, because it begins with real enthusiasm. It is a class described by John Bunyan in the "Pilgrim's Progress" when he sketches Pliable. You remember Pliable! The others can't go too quickly for him. But when they come to the Slough of Despond his enthusiasm goes out like a wick, and he returns to the City of Destruction. It was just the hardships of life were too much for him.

They were impulsive, and when they heard Jesus speak they were at first quite excited. There was a glow in their faces, and to one not knowing human nature it appeared that here was a promising class. Yet Jesus says that when the word brings trouble or persecution that class is at once repelled. Their enthusiasm does not last. There is no more searching description and analysis of them than in one of your own American writings by Jonathan Edwards on the religious affections.

Now notice in the teaching of Jesus: The wrong enthusiasm accepts clearly and glow-

ingly the word of God and then fails to stand the practical test of persecution. Faith brings its own disciplines, Jesus says, and is an essential quality of the true hearer, but he found many people who failed in that department.

The third class who disappointed him were the people where the seed fell among thorns. These are men who listened to the word, but had the deceitfulness of riches, which means the delight of being rich. He saw two classes of people in his audience,—the people who were really worried by difficulties of making ends meet, those people who had just enough to live on, and alongside in the audience Jesus saw the prosperous people who were making fortunes.

The intoxication of having plenty of money, the power to do as you like, is another difficulty in the path of religion. No person who has been a minister for long will fail to find this experience. There are some people who when they prosper lose their interest in good citizenship and church life. They may still give a little money, but the increase of wealth, the sheer delight of having wealth and power, seems to evaporate their spiritual quality in some cases. And Jesus saw these two opposites destroying religious faith. He warned his disciples that was a real difficulty in their mission.

Lastly, there was a class that rewarded him. There were those who were good soil, and these were people who heard the word and understood it. A good earnest mind, the mind which had no prejudices, which was whole-hearted, thoughtful. It had a variety of attainment, some thirty, some sixty, some a hundredfold, but all based upon this fundamental thoughtfulness. Now this final class was not hard like the first, it was not thin like the second, it was not dirty like the third. It was the life that gives itself up quite humbly and heartily to religious feelings, and in many cases Jesus found that and rejoiced in it.

It is a most rewarding experience to face in any congregation. Some people are of that class. I remember in a little country congregation, after a few months I discovered a curious feature. In the country congregations in Scotland the practice is to meet after church and exchange neighborly gossip. I found one of my elders, a successful farmer, never waited when church was over. He and his wife walked home, and all the villagers knew they could not expect them to stop. I asked him why he did that. He told me that they found the habit of gossiping after church not wrong, but apt to distract them from what they had got in the service, and they fell upon this little plan of walking home straight from church lest they should lose or forget or be disturbed from what they had heard in the service. They were people who understood the word, and I was not surprised to find in the course of years these people developed into the finest characters in the whole countryside.

But however one achieves it it is this understanding which is so essential to the development of true religion as Jesus saw it. Of course we must not put into this parable more than Jesus put. He is only taking up a single side of the mission. We might well ask, What about the reason for these different results? People have different dispositions. What is the cause of disposition? Who made the soil so different? Why are human natures so various? Why are some so thin? Jesus does not argue this here. He assumes there are differences, and in spite of differences people are responsible to God in the long run for what they make of their lives.

Another thing we have to remember is this: Jesus obviously shows that the kingdom of God is not a mass movement. It does not affect many indiscriminately. Everyone for himself is to think out and lay hold of what comes within his life, and that is the shining point of the parable. Every life had to do its best with what it received. Only Jesus says, Remember you will have the same experiences I have had! Perhaps in three cases out of four you will be disappointed. And he goes on to give the other side.

(Concluded next month.)

---

### One on Dr. Moffatt!

A Salvationist went to visit an old Scotch body, and after the usual talk he read to her from Dr. Moffatt's translation of the New Testament. The old lady listened attentively to the end, and then she said:

"Eh, that's fine! And noo, wad ye read me a wee bit frae the Word o' God?"

**Dr. G. Campbell Morgan** will be preaching in Newark, N. J., from November 10 to 22, and in Baltimore November 24 to December 4. A campaign in Wilmington, Del., begins December 6. During September and October he has been in Pennsylvania.

**Dr. Milton S. Rees** of Rochester, N. Y., has just conducted meetings with ten churches in Livermore Falls, Maine. On November 4 he begins a citywide campaign in Attleboro, Mass. Mrs. Rees leads the singing for her husband.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year, but any sum, small or large, will be welcome.

21379..$ 2 00 21380..$ 3 00 21385..$ 2 00

Mrs. Dan Crawford, Congo Belge, Africa.
21381..$10 00 21386..$25 00 21387..$10 00

Mission to Lepers.
21382.....$ 5 00

Dr. Ida Scudder, India.
21383.....$ 5 00

Bible Institute Colportage Association, Chicago.
21384.....$ 1 05

South India.

Dear Sir,

For years I have been getting the **Record,** and enjoy it so much, especially Dr. Meyer's Notes. I regret his pen has been laid down. I had the privilege of hearing him in Madras over 30 years ago, and never fail to read his articles.

I am in charge of a Bible training school for women. I hand on the **Record** to a teacher who has been with us for over 40 years.

If you know who pays for our **Record** I will be grateful to you if you will thank him for it. I trust it will be continued.

(Signed) A. E. Sanford.

### From a Grateful Recipient.

My dear Mrs. ——,

I want to thank you for sending me the **Record of Christian Work.** I have enjoyed reading it very much, and have constantly used portions of it in my daily devotions.

I entered mission work in 1883, and am now in my 75th year. . . . .

Thanking you for the many enlightening things the magazine has brought me through sermons, devotional matter and missionary information, and praying that every blessing may be yours,

I am, . . . .

### Next Month.

Dr. J. D. Jones—What Think Ye of Christ? Whose Son is He?
Dr. G. Campbell Morgan—Fulfilling All Righteousness;
Dr. Luther A. Weigle—How Jesus Christ Taught;
Dr. James Moffatt—The Parables of Jesus, II (concluded);
Dr. J. Stuart Holden—Jesus as King;
The Recent Happenings in Palestine;
Walk about Zion! Rebuilding the Walls of Jerusalem (illustrated);
The Blessing of Ishmael;
And other articles.
Special Book Table.

Send us the names and addresses of any persons to whom you would like specimen copies sent free!

### In Forthcoming Numbers, 1930.

Dr. G. Campbell Morgan—six addresses.
Dr. James Moffatt—The Parables of Jesus (concluded), also five addresses.
Dr. George A. Buttrick—four addresses.
Dr. Paul Scherer—four addresses.
Herbert W. Gates—Christian Personality.
Dr. Charles R. Erdman—three addresses.
Dr. Henry J. Wicks—The Apocrypha, three addresses.
Dr. Robert Laws—Life Guidance from God.
Dr. Milton S. Rees—Alone with God.
Dr. John McDowell—Personal Knowledge of Christ.
Dr. Raymond Calkins—The Modern Message of the Minor Prophets, five addresses.
Dr. Robert E. Speer—The Resurrection.
Dr. Louis M. Sweet—five addresses.
And others.

---

**New light** has been thrown upon some of the most important problems affecting the life of urban churches everywhere in this country by a survey of the church situation in Minneapolis made last winter by the Institute of Social and Religious Research aided by the Comity Committee of the Minneapolis Church Federation.

The discovery that half of all the churched Protestants in Minneapolis leave their home neighborhoods to attend church confirmed the findings of certain studies of a different kind made for the Institute by Dr. H. Paul Douglass in more than a score of other cities, and showed that this mobility of city people in their churchgoing is a dominant factor in the urban situation which churchmanship in all cities must take into account.

# Some Social Teachings of the Bible.

## November 3, 1929.

## Respect for Rightful Authority.

**Mark 12. 13-17; Romans 13. 1-7; 1 Peter 2. 13-16.**

Christian duty embraces and emphasizes good citizenship, true neighborliness, and holy living. The Bible is on the side of law.

*The authority of society and of God, Mark 12. 13-17.*

Though the motive behind it was bad, the question about paying tribute to Cæsar was a practical one. Orthodox Jews recognized their obligations to God; was it lawful, then, from their religious standpoint, to render allegiance to Rome? The messengers put up to our Lord the concrete case of the annual civil poll-tax levied by Rome.

He met them on their own ground, and appealed to their actual practice and common sense. The principle he laid down was: Give Cæsar his due! The coinage they used implied governmental protection and advantages as well as power and authority, hence also the right of taxation for the support of government.

But he did not leave the matter there. He added a spiritual principle which implies that civil institutions and liabilities are not in themselves antagonistic to spiritual things: Give God also his due! As the image of the emperor Tiberius on the Roman coin imposed certain duties and obligations for benefits received, so the impress of the image of God upon man places him under certain obligations to God: obedience, worship, gratitude, etc.

Our Lord's answer silenced further argument. There was no come-back. And it clears the air for us. As citizens we enjoy the advantages of city, state and national government: hence we owe these our loyalty and obedience. The better and broader Christian a man is, the better citizen he ought to be. Better Christians should make better politics.

*Obligations toward ruling authorities, Romans 13. 1-7.*

There are three factors in the case: God, civil authorities, the individual citizen.

Notice the fivefold reference to God: three times designating civil authority as ordained of God, twice calling the ruler the minister (servant) of God. That is Paul's starting point. God is the absolute ruler. Civil government is a divine plan. It is not of the devil, as some have said, though some office-holders might lead one to think so.

The authority thus constituted is for social, not for personal good; for righteousness, not for wrong-doing. Hence the ruler should remember his obligation before God, and rule accordingly. He should be for the honest citizen's benefit and commendation, and for the punishment of the wrong-doer.

Another consequence is that every individual is in contact with God in civil rule. His response to the demands of government has a semi-religious aspect. Hence it is a matter of conscience (5), not of fear of punishment. Subjection to civil authority is a Christian duty.

The same principle (for conscience' sake) that underlies the establishment of civil government holds good in regard to its maintenance. All its obligations should be met. Even tax-collectors are ministers of God! Tax-dodgers are evading duty toward God as well as man.

What would be our standard of law and law observance if we as a nation recognized Paul's sense of God? Verse 7 gives the basic principle, namely: rightful obligations should be paid to all.

*The Christian's attitude toward civil authority, 1 Peter 2. 13-16.*

Peter's exhortation regarding Christian citizenship runs on the same lines as our Lord's and Paul's. Begin to read at verse 9! Their manner of life should glorify God before the heathen. How? By submission to the ruling authorities, pagan though they were; by accepting social obligations; by using freedom with due sense of responsibility.

And the underlying motive? "For the Lord's sake"; because civil authority is "the will of God"; "as servants of God"; fearing God.

*Golden Memory Text—Let every soul be in subjection to the higher powers! Romans 13. 1.*

---

## November 10, 1929.

## World Peace through Mutual Understanding.

**Isaiah 2. 2-4; Acts 17. 22-28; John 4. 20, 21. Study also Isaiah 11. 6-10; 19. 23-25; Ephesians 4. 4-6, 13-19.**

The selected passages say nothing about "mutual understanding," whatever that may be. As this is written there does not seem to be much mutual understanding between Russia and China, or between England and the European powers. In every passage—as might be expected in God's Word,—the relations of men and nations to each other are determined by their relation to God. Reli-

gion is the basis and bond of peace, not political or economic or any other considerations.

The first passage prophesies international unity under Messiah. The second reveals the physical unity of mankind, and its intent. The third visions spiritual unity.

*International unity, Isaiah 2. 1-5.*

Let us lift up our eyes from the efforts of our statesmen to achieve disarmament and world peace, and see the vision that Isaiah saw!

First of all, when shall it be? "In the latter days," the days of Messiah's reign. Brought about not by conferences and leagues, but by his return to this war-cursed earth.

What shall be its character? Jerusalem, the seat of Messiah's throne, the world's religious center, shall be the desire of all nations, that they may learn his ways and walk in his paths. International disputes shall be decided by him as judge, not by drawing the sword. The implements of war shall be turned into good uses, and every West Point and Annapolis shall be abolished.

The lesson for us is in verse 5,—"Come, let us walk in the light of the Lord!" Let us live in the light of the Lord as revealed in his Word in our relations with people of other nations and races!

*Physical unity, and its intent, Acts 17. 22-28.*

In this address to pagans Paul disclosed the truth about the world order. God is creator and ruler. Mankind, coming from a common origin, is divided into nations according to his appointment. They were meant to seek and find God. Thus to the physical unity of mankind should be added the unity of religion.

All men are the offspring of God by creation, as the pagan poet sang, but not all men are his children in grace. This sonship comes by faith in Jesus of Nazareth as Saviour. How warmly Christians of different nations and races can and do love one another! Christian love breaks down all barriers, and so engenders world peace.

*Spiritual unity, John 4. 20, 21.*

Religion was a divisive factor between the Jews and the Samaritans, considered racially and geographically. Our Lord revealed a coming hour when such divisions would be cast aside by true worshipers of God.

The conversion of multitudes of Jews to Christ all down the centuries is a fulfilment of this promise. Christian Hebrews and Christians of every other race forget their differences and animosities in a true spiritual unity. Let us, then, manifest the spirit of Christ and hasten his coming by spreading the knowledge of him through all the world!

*Golden Memory Text—They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of Jehovah as the waters cover the sea! Isaiah 11. 9.*

---

## November 17, 1929.

## Living with People of Other Races.

Acts 10. 9-15, 30-35; Galatians 3. 28, 29. Study also Ruth 1. 1-18; John 4. 5-10; Acts 10. 1 to 11. 18; Romans 1. 14.

What does the lesson title mean? Presumably for us Americans it means living with aliens who have settled in America. But what does "living with" them mean? From both the social and religious standpoints we should apply the Golden Rule and be sincere and earnest with our neighbors, no matter what their racial descent.

What can we learn from the Scripture passages?

*Jews and Moabites, Ruth 1.*

Moab as a nation was sharply separate from Israel. Naomi, her husband and two sons had apparently "lived with" the Moabites in a friendly way, and had intermarried with them. And now Ruth decides to go into exile for love of Naomi. She will merge herself in the people of Israel, and their God shall be her God. Both civilly and religiously, therefore, it was mutually agreeable for Ruth and the Israelites to "live with" each other.

*Jews and Samaritans, John 4. 5-10.*

Our Lord knew the racial and religious barriers that separated Jews and Samaritans, but he ignored them. On this occasion he did not allow them to prevent his asking a favor of the Samaritan woman and his engaging in further conversation. On her part, the woman lost her racial hatred of this Jew and recognized him as Messiah. Because of her testimony the Samaritans besought Jesus to tarry in their city, and he "lived with" them for two days.

Observe, this neighborly feeling was the result of spiritual insight and blessing: which is ever the solvent of hatred and division. Racial prejudice might have cost this woman the blessing.

*Jews and Romans, Acts 10, 11.*

Peter had probably never been inside a Gentile's house before, and Christian though he was he let Cornelius know his exclusiveness when he arrived (10. 28). It had taken a vision from God and a direct command of the Holy Spirit to get Peter to break the racial attitude. He had lodged the three soldiers at Joppa (10. 23), and now he and his six brethren "lived with" Cornelius certain days (10. 48; 11. 3).

The vision of the great sheet let down from heaven, interpreted by the providential events that immediately preceded and followed, opened Peter's mind to the great

truth that God is no respecter of persons. He shows no partiality among races,—except as the Chosen People have certain covenant relations with him. He has no favorites. Any person in any nation who reveres him and does right is—not saved, but—welcomed by God. This great revelation should standardize the attitude of people toward each other.

Once again it is the gospel that produces the proper feeling between Jews and Romans. If Peter had stood by his old racial and religious prejudices (convictions) the progress of the gospel among non-Jews would have been checked at the start.

*Jews and all other aliens, Romans 1. 14; Galatians 3. 28, 29.*

In a Pharisee prayer that Paul had often repeated in his pre-Christian days he had thanked God that he was not a Greek, a slave, or a woman. In his grasp of Christian truth he came to see that neither race nor social condition nor sex counts spiritually. Believers are no longer classified in the old divisions, but are one in Christ Jesus. This of course in the spiritual realm: the old distinctions do remain in actual life. Teaching once again that it is the gospel that enables people of different races to "live with" each other without class and racial barriers.

*Golden Memory Text—Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him! Acts 10. 34, 35.*

---

### November 24, 1929.

### The Higher Patriotism.

Jonah 1. 1-3; 3. 1-5; 4. 5-11.

What is meant by "the higher patriotism"? Is it the same as internationalism?

Patriotism is a necessary virtue and obligation of every citizen. It includes love of country, appreciation of all the blessings it affords, loyalty to its ideals, obedience to its laws, readiness to die if need be in its defence, and—what else? The patriot should live for his country's welfare and honor.

The Christian believer should in addition be patriotic from Christian motives.

The higher patriotism does not imply denationalization, the scrapping of patriotism, but means that one's own country is best served by brotherly regard for other nations. While patriotism is bent exclusively upon one's own country, the higher patriotism visions a brotherhood of nations in which the welfare of each is involved in the welfare of all. It would abolish international jealousies and animosities and warfare, and generate mutual good will and coöperation for the general good.

A healthy nationalism is necessary before a healthy internationalism can be established.

Does the Bible teach internationalism? Should a Christian believer have the international outlook and spirit?

Answer may lie in such statements as in the Golden Text. The Old Testament book of Jonah is set for today's study. Read it through!

*The message of Jonah.*

The prophet Jonah lived in the time of Jeroboam II, king of Israel (the Northern kingdom). At that time Assyria was the prevailing world empire. Nineveh was its capital, then in all its glory. Excavations have now revealed something of its magnitude and grandeur.

The word of the Lord came to Jonah to go to Nineveh and "thunder in their ears" (Moffatt) that their wickedness was known to God. This was something new in a prophet's ministry. Hitherto their ministry had been confined to the homeland, they had not been sent to distant foreign lands. While Jewish exclusiveness had not as yet developed to the extent it did in later centuries, still the Hebrews held themselves separate from other peoples under their covenant relations with God. Hence Jonah sought to escape this international ministry by fleeing West.

Not only so, but Jonah knew that God was gracious and pitiful, and would not carry out the doom of Nineveh if they repented of their wickedness (4. 2). His patriotic feelings hardened him against Assyria. He did not want Israel's enemy to be spared. Perhaps he foresaw that one day Assyria would crush Israel, as actually happened. This summons to a higher patriotism left him cold and hostile.

But what was God's attitude? This book reveals the character of God and his relations to the wide world. God had pity upon the pagan sailors when they cried to him, and upon pagan Nineveh with its multitude of innocent children and unoffending beasts when it truly repented. He was God of the Gentile nations as well as of the Jews. He rebuked Jonah's narrow prejudice and animosity, and by inference laid the basis for kindlier relations among nations, teaching which became clearer and more commanding in the missionary character of the Christian revelation.

*Golden Memory Text—He hath made of one blood every nation to dwell on all the face of the earth. Acts 17. 26.*

---

Religion might be defined as living in time for eternity under the eyes and with the help of God.—Dr. James Moffatt.

There is a tendency today to discard the old because it is old, to take on the new because it is new.—Dr. Paul Scherer.

# Christian Endeavor Topics

## Mrs. Ida Q. Moulton.

### Making My Body A Fit Temple for God.

1 Corinthians 3. 16, 17; 6. 19, 20. November 3, 1929.

History records that the great physician Galen was converted from atheism by examining a human skeleton. He said afterwards:

"I would give any one a hundred years of time to see if he could find a more commodious situation for any one member of the body."

He might have added that there could not be a more commodious situation for the soul of man than his body. And just as the body is fitted to be the habitation of the soul, so the soul is fitted to be the habitation of the Spirit of God.

One has said: "The body is the coöperating partner of the soul." How quickly one is affected by the other! What defiles the body defiles the soul. The responsibility of keeping the body undefiled rests with us.

* * * * *

The first requisite in preparing the body to be the temple of God is in Paul's exhortation, "Lay aside every weight!"

Luther said: "The first freedom is to be free from sin." The affliction of sin is all about us,—filthy habits, results of broken health laws, questionable amusements, etc. May none of these evils rest upon us!

* * * * *

One day after Stanley Jones had had a long talk with a Hindu he asked the man if he might pray with him.

"Yes," said the Hindu, "I will be glad to have you, but on one condition, and that is that you do not pray for things, but only for God!"

Thomas à Kempis said: "Steadily expose both soul and body for the glory of God!"

Both non-Christian seeker and devoted saint saw the way to spiritualize both body and soul that they might work in harmony in doing God's will.

* * * * *

Who is free from the defiling influence of thought? "The Christian finds it infinitely more difficult to beat down one sinful thought from rising up in his heart than to keep a thousand sinful thoughts from breaking through in overt acts. Outward sins are like the many caterpillars devouring the foliage of grace: heart sins are like so many worms gnawing at the roots of grace. Just as Jesus drove the money-changers out of the Temple, so we must drive sinful thoughts out of the temple of our hearts if we would make the body fit for the indwelling of God's Spirit."

### Uprooting the Causes of War.

Acts 17. 24-31; James 3. 13-18; 4. 1-3. November 10, 1929.

"And he made of one every nation."

Scene: An English hospital. A wounded Highlander with a German helmet.

"So you've brought back his helmet, Sandie, my man.
And you've killed him, I guess? It's a trophy you've won?"
"Na-a, na-a," replied Sandie, "that wasna the plan:
The man was a freend, gin ye'll wait till I'm done.
I dressit his wound, and he sorted mine.
No' a word could we speak, the ane tae the ither,
But I lookit at him, and I kent him a brither,
And I gied him my bonnet, in token ye ken.
He lauched, an' he grippit may han',—and then
He gied me his helmet. It came tae my mind,
Here's a trophy, thocht I, of a new-fangled kind:
I dressit his wound, and he dressit mine,
No' a word could we speak, the ane tae the ither,
But though he was German I kent him a brither."

* * * * *

How trivial have been some causes of war!

A dispute between Modena and Bologna over a well bucket began a war which devastated Europe.

A Chinese emperor once went to war over the breaking of a teapot.

In 1654 Sweden and Poland flew at each other's throats because the king of Sweden discovered that his name in an official dispatch was followed by only two etceteras while the king of Poland had three.

Yet back of these seeming trifles lay great animosities.

#### Causes of War.

**C**—onquest (love of)
**A**—mbition
**U**—njust dealings
**S**—elfishness
**E**—nvy and greed
**S**—uspicion and ill will

**O**—bstinacy
**F**—alsehoods, fear

**W**—arlike propaganda
**A**—rrogance and race prejudice
**R**—uthless disregard of other's rights, revengefulness.

#### Cures for War.

**C**—onscription of everybody's wealth and person
**U**—prooting ancient animosities
**R**—eliance upon courts of justice to settle disputes

**E**—ngendering the spirit of mutual good will
**S**—afeguarding the children from hatred of other nations
**F**—riendships based upon Christ's principles
**O**—rganization for peace
**R**—emoving contentious and jealous persons from office
**W**—illingness to see the other side
**A**—micable settlement of misunderstandings
**R**—emembering to let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away, with all malice, and be kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you!

---

### What Should Young Men and Young Women Expect of Each Other?

2 Peter 1. 2-11. November 17, 1929.

He was practical, and had been keeping company with a young woman. She was somewhat that way herself.

"Can you cook?" he inquired.

"Can you supply everything to be cooked?" she replied.

And they lived happy ever after!

In other words, this matter of what young people should expect of each other is a 50-50 affair. Nothing should be tolerated in the man that is censured in the woman, and vice versa. Each should possess in themselves the virtues and requirements they seek in the others, or their counterparts.

* * * * *

"Heaven's first law is order," wrote Pope.

A patriarch said to his son: "Select a wife, my son, who will never step over a broom handle!"

Whereupon the son, with a broom handle in his hand, said: "I appoint that handle to choose me a wife! The young woman who will not step over it shall have the offer of my hand."

Then carelessly he dropped the broom handle on the ground.

That afternoon at a reception given by his mother the ladies passed by it. Some stumbled over it, others stepped over it. At last came a young woman who stopped, picked it up and put it in its place. That young woman became the wife of a wealthy, educated man, and he the husband of a prudent, industrious woman.

Disorder is a sign of waste. Orderliness is a desirable virtue.

* * * * *

Young men and women should expect each other to be—

Religious, for religion offers the best and simplest working code of ethics with which to meet the complex problems of the best of friendships;

Self-controlled. It is no sin to have hands, but if hands cause us to stumble, Jesus says, they should be cut off. We may put a good thing to a bad use. Speech, for example;

Thoughtful of each other. It was said of Jenny Lind, "Her character showed itself through a thousand traits of humility, gentleness, thoughtfulness, wisdom, and piety." Since such traits of character are sexless they apply to both man and maid;

Patient with each other's weak points, for "there lives not a man (or woman) who may not be cut up, aye, lashed to pieces on his weakest side."—John Ruskin;

Tactful: which is simply judging each other through putting themselves in the other's place. "And the nearer you come into relation with a person, the more necessary does tact become."

---

### Thanksgiving through Thanksliving.

Psalm 116. 12-14, 17-19. November 24, 1929.

The spirit of thanksgiving and thanksliving react upon each other, said one. Of the two thanksliving is the better.

There is a kind of primrose named in the catalogues that is said to bloom all the year around. May we be like that primrose and thankslive our gratitude all the year around!

As the old alchemists sought to transform lead into gold, so may we transform our disappointments, fears, failures and sorrows into golden blessings by the alchemy of prayer and thanksgiving.

Thanksliving is the rent we owe to God: and there is no more acceptable way to pay that rent than by our lives. The larger the farm God gives one to work, the larger should be the rent repaid. It is to be feared that the Lord has many fine farms from which he receives little rent.

* * * * *

It is said that John Ruskin's guests at Brantwood were often awakened early in the morning by a knocking at their door and the call:

"Are you looking out?"

When they would open the window blinds they would be ravished with the view of God's handiwork.

Thanksliving is a matter of looking out upon God's blessings and benefits. Are we asleep or awake?

How to Thankslive.

By our deeds.

By a happy smiling face.

Say, "I thank God!" occasionally through the day, and your manner will say it the rest of the day!

Resolve every day to do kindnesses to others! Breathe that resolve to yourself occasionally through the day until it becomes a habit and your deeds thankslive your kindly spirit!

# SELECTED THOUGHTS FOR THE QUIET HOUR

*Learn a Text a Day.*

## NOVEMBER, 1929.

FRIDAY, 1st. *O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

A moment in the morning take your Bible in your hand,
And catch a glimpse of glory from the peaceful Promised Land!
It will linger still before you when you reach the busy mart,
And like flowers of hope will blossom into beauty in your heart.
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way!

SATURDAY, 2nd. *Then said Jesus unto them plainly, Lazarus is dead! And I am glad for your sakes that I was not there, to the intent ye may believe. John 11. 14, 15.*

My soul, there are times when thou lamentest the absence of any visible sign that thy God is near. Thinkest thou that the hiding of his face comes from his forgetfulness of thee? Nay, but from his excess of mindfulness.—George Matheson.

SUNDAY, 3rd. *The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus! Philippians 4. 7.*

Is there anywhere a power that can marshal our thoughts, resisting the entrance of those that have not any right to intrude and promoting the regulation of those that justly claim admittance? The apostle says the peace of God can do it. When that peace is within, ruling there, it reduces confusion to order.—F. B. Meyer.

MONDAY, 4th. *God is love. 1 John 4. 8.*

It is good as it is true to think that as every sun ray that touches the earth has the sun at the other end of it, so every bit of love upon God's earth has God at the other end of it.—Mark Guy Pearse.

TUESDAY, 5th. *Have not I commanded thee? Be strong, and of a good courage! Joshua 1. 9.*

It was not physical courage alone, but moral courage that was needed: and moral courage is not easy. To stand for the right, to face problems, and to lead people who were anything but submissive to God or man demanded patience and faith. The Christian of today needs courage to live and work. Men are denying the faith. Evil is masking itself as an angel of light. Defiance of law has become an epidemic. God again calls us to be of good courage as Christian men.—Floyd W. Tomkins.

WEDNESDAY, 6th. *There is a God in heaven that revealeth secrets! Daniel 2. 28.*

And where does he reveal the secrets of his Word but at the throne of grace?

THURSDAY, 7th. *All things work together for good to them that love God. Romans 8. 28.*

Not a cloud in all thy sky
But with sunshine blendeth;
Not a sigh, and not a tear
But thy heart befriendeth;
Not a dark and devious way
But to blessing tendeth!

FRIDAY, 8th. *Serve the Lord with gladness! Psalm 100. 2.*

Reader, let me put this question, Do you serve the Lord with gladness? Let us show the people of the world who think our religion to be slavery that it is to us a delight and a joy! Let our gladness proclaim that we serve a good master!—C. H. Spurgeon.

SATURDAY, 9th. *If we hope for that we see not, then do we with patience wait for it. Romans 8. 25.*

The flights of the human mind are not from enjoyment to enjoyment, but from hope to hope.—Johnson.

SUNDAY, 10th. *This is the way: walk ye in it! Isaiah 30. 21.*

It is impossible that God's house can be opened and God's praise sung and God's Word read without a portion of meat being furnished to every man as he wants it. There is no sermon, how poor soever in intellectual conception, in vocal utterance, that has not in it somewhere, if the preacher be faithful to Christ, a touch, a hint, a gleam, that can be used in life's great warfare.—Joseph Parker.

MONDAY, 11th. *Whoso trusteth in the Lord, happy is he! Proverbs 16. 20.*

Great effort from great motives is the best definition of a happy life.—William E. Channing.

TUESDAY, 12th. *I would have you without carefulness. 1 Corinthians 7. 32.*

What a vast proportion of our lives is spent in anxious and useless forebodings

concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam.—Phillips Brooks.

WEDNESDAY, 13th. *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty! Psalm 91. 1.*

How often the complaint is heard that there is no time for prayer! And often the confession is made, that even if time could be found one feels unable to spend the time in real intercourse with God. No one needs ask what it is that hinders growth in the spiritual life. The secret of strength can only be found in living intercourse with God.—Andrew Murray.

THURSDAY, 14th. *For yet a little while, and he that shall come will come, and will not tarry! Hebrews 10. 37.*

"A little while" for patient vigil keeping,
To face the storm, to wrestle with the strong!
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song!

—J. F. Crewdon.

FRIDAY, 15th. *Now the hand of the Lord was upon me. Ezekiel 33. 22.*

Come, my soul, address thy God with the potent plea that Jesu's hands were pierced for thy redemption, and thou shalt surely feel that same hand upon thee for healing and blessing!—C. H. Spurgeon.

SATURDAY, 16th. *Examine yourselves, whether ye be in the faith! Prove your own selves! 2 Corinthians 13. 5.*

Ah, beloved, every one of us has corners of his life out of which he wants the light kept! But it cannot be. It must not be. At any cost we must be honest. Surely it is better that these things should be put away now than that they should be brought to light at the judgment seat, to imperil our souls and to cover us with shame and confusion in the presence of the whole universe. Prove your own selves, and put away the evil from you!—G. H. C. MacGregor.

SUNDAY, 17th. *I was in the Spirit on the Lord's day. Revelation 1. 10.*

I hail thee, precious day of rest, for I long to sit down for a few moments, alone with my God and myself, to breathe and to gather fresh strength for the rest of my journey!

MONDAY, 18th. *I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Romans 1. 16.*

*The gospel of itself alone is the power of God unto salvation.* The church is God's guild of workmen, whose business is to seek first of all his kingdom and his righteousness; and to that end he has equipped us with a power which is sufficient for the conversion of the world, if it were only used that way.—David J. Burrell.

TUESDAY, 19th. *Surely the Lord is in this place! . . . . This is none other but the house of God! Genesis 28. 16, 17.*

When we have been touched by some solemn service we are wont to say, "This is none other but the house of God!" We forget that the shop or home is equally so. If we were right with God, we should find every spot full of him.—F. B. Meyer.

WEDNESDAY, 20th. *All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21. 22.*

The breath of prayer comes from the life of faith. Whatever you want, go to God by faith and prayer in the name of Christ, and never think his delays are denials! They that spend their days in prayer shall end their days in peace and comfort.—J. Mason.

THURSDAY, 21st. *Stretch forth thy hand! Luke 6. 10.*

There are men and women who want to be made whole, and they know that Christ can heal them. Oh, may God help us to come to that point where the will is surrendered to be obedient to the Master, that we may have his wondrous deliverance and live in the strength of his great life!—G. Campbell Morgan.

FRIDAY, 22nd. *Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men! Psalm 107. 8.*

What matter how the winds may blow,
Since fair or foul alike are best:
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale
Can bring me danger or delay
As still I toward the haven sail
That lies, I know, not far away!

SATURDAY, 23rd. *Whom have I in heaven but thee? And there is none upon earth that I desire beside thee! Psalm 73. 25.*

It is only the fully surrendered heart that can fully trust God for all he has promised. —Andrew Murray.

SUNDAY, 24th. *And they said one to another, Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures? Luke 24. 32.*

Christ still gives his special message to individuals. He speaks to each one who will

open his heart, and I think we may rejoice that so he causes his truth to grow amongst men. Not to a great multitude with celestial brilliance does the Lord speak, but he speaks to your heart and mine, and then from the sacred and personal communion he sends us out to tell the story.—Floyd W. Tomkins.

Monday, 25th. *The Lord make you to increase and abound in love one toward another! 1 Thessalonians 3. 12.*

The badge of Christian discipleship is love, and the final test of love is forgiveness. —Samuel W. Chadwick.

Tuesday, 26th. *God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Ephesians 2. 4, 5.*

Put God's mercy to the test! He can bear a greater pressure still. Lean hard, harder, hardest, again! You cannot fatigue omnipotence.—Joseph Parker.

Wednesday, 27th. *Our Father! Matthew 6. 9.*

"Our Father." When you use those words in prayer do you always get through them? Make the words stand still until your spirit gets through them! Take the two words, "Our Father": do not utter another word until your spirit has passed into the eternal presence!—J. H. Jowett.

Thursday, 28th. Thanksgiving Day. *Bless the Lord, O my soul, and all that is within me, bless his holy name! Psalm 103. 1.*

With mercy and with judgment
My web of time he wove,
And aye the dews of sorrow
Were lustred with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land!
—Samuel Rutherford.

Friday, 29th. *Ye shall receive power! Acts 1. 8.*

It is not what we have, but what the Lord can put into us that settles everything. "Ye shall receive,"—there is our deliverance, there is our hope!—Mark Guy Pearse.

Saturday, 30th. *Night and day praying exceedingly that . . . . he may stablish your hearts unblameable in holiness before God. 1 Thessalonians 3. 10, 13.*

Ponder deeply these words as you read them, and use them as a prayer to God: "Blessed Lord, strengthen my heart to be unblameable in holiness! God himself sanctify me wholly! God is faithful, who also will do it!"—Andrew Murray.

# Bible Notes for Daily Devotions

## President W. Douglas Mackenzie, D. D., Hartford, Conn.

## NOVEMBER, 1929

**Friday, 1st. Luke 8. 1-3.**

There is a good deal to meditate upon in these matter of fact statements.

1. In the first place, we have one more reference to the extraordinary activity of our Lord. He went from city to city, from hamlet to hamlet, everywhere delivering the good news about the kingdom of God. "It is here! It is here!" was his assertion.

2. In the second place, we have a picture of his company. There were the twelve, the inner core, of his growing mass of adherents. In addition, a group of women whom he had saved from various forms of ill, including even a lady from the official court of King Herod. The busy disciples, absorbed in consultation with Jesus and carrying on their share of public work, needed the ministry of women. Jesus did not live miraculously. He needed food and shelter for himself and his disciples, and for these household affairs (as it were,) these devoted and holy women gave their glad service.

3. We shall often, in reading the New Testament, take notice of the new place which woman occupies in the realm of Jesus. The whole modern status of women is due to the example and spirit of Jesus, and to the fundamental principles of the religion which he founded. It has taken long for the world and even the church to realize what these principles imply, and to apply them wisely as well as loyally to all aspects of our civil, social and ecclesiastical life. But while his spirit rules his people the onward march of freedom and justice will continue.

*O Lord God, creator of mankind, grant that thine own spirit of universal and holiest love may fill the hearts of thy people, that they who serve Christ may without fear and in true wisdom promote justice among all men! In his name we ask it. Amen.*

**Saturday, 2nd. Luke 8. 4-15.**

1. Our Lord spoke this famous parable out of his own experience. He had now been sowing the seed over many cities and towns in Judea and Galilee among all classes of the people. He had been watching the results, and he describes them here. It has been estimated, and by good methods, that in his brief ministry no less than two thousand persons could be reckoned as more or less definitely disciples of Jesus. That is a remarkable result from every point of view. It shows how many proved to have "honest and good hearts," good soil for the seed and the subsequent care of the Sower.

2. We must not understand the parable as pessimistic. It does not mean that all men are rigidly divided into these four classes, with no possibility of change from one class to another. Many a man has been poor soil at twenty and good soil at fifty. Alas, the reverse is also true! Nor does it mean that there are three times as many chances against Christ as in his favor. As a matter of fact, on a good farm, well tilled and well sown, the good soil far exceeds the poor kinds, or there would be no harvest to live on.

3. Today the world over, at the hands of his myriads of messengers, our Christ is still sowing the seed of the gospel, the love of God. May the day come when all men shall be good soil and the Lord of the world's harvest have his joy!

*O Lord of all hearts, grant unto us such good influences of thy Holy Spirit that our hearts shall be good soil and produce much fruit! In thy name. Amen.*

**Sunday, 3rd. Luke 8. 16-18.**

1. A light on a lampstand in a quiet home will shine out through the dark and neighbors seeing it will say, Come, let us visit our friends, for the lamp lights up the pathway to their door! According to Matthew, Jesus once said to his disciples, "Ye are the light of the world," and then also (Matthew 5. 14-16) he used the figure of the lamp, bidding them to let their light shine before men, the light of a good life which could only be lit by God and which would attract men unto God.

2. Jesus had profound faith in the truth which he proclaimed because he had unlimited faith in the Father whose gospel it is. It might seem then to be hidden away in a small corner of the world, in a few humble hearts. But he knew nothing could prevent its spread. What seemed to be then concealed would yet become universally known, revealed before the eyes of all men. There are hours of discouragement when Christian workers wonder whether truth will prevail and the Christian faith really be known to every man. Let them anchor their faith on the faith of their Lord!

3. But we and all men must remember that privilege is responsibility. The unfaithful soul must lose what light it has, and the man who is loyal to the little he knows will find it become as the sun at noonday.

*Eternal light, eternal light,*
*How pure the soul must be*
*When placed within thy searching sight*
*It shrinks not, but with calm delight*
*Can live and look on thee!*

**Monday, 4th. Luke 8. 19-21; 11. 27, 28.**

1. Jesus, when he became aware of his divine sonship, had to face delicate personal problems. Luke has referred to this already in his story of the visit to the Temple (2. 41-52). "I must be about my Father's business," he had said to Joseph and Mary, and then went submissively to be a loyal son and brother in the household until the supreme call came and he went forth to be the Saviour and Lord even of his own family. That must have cost him many a deep emotion and much consultation with God in secret prayer.

2. That he ever ceased to love his own family is inconceivable. But that love of earthly ties had to be taken up into another love which should include all those who need to be saved from sin and brought into the family of the universal Father.

3. In the two incidents recorded by Luke we must think of the pain which it must have been to him to have his personal, delicate problem thrust into public notice. In each case what he does is to insist upon the spiritual as the supreme relation. Everyone is to him a dear and intimate relation whose heart is set upon the will of God. Even his mother will find her supreme blessedness there!

*O thou of whom every family in heaven and on earth is named, grant unto all Christian parents that their children be Christian, and unto all Christian children the joy of seeing their parents loving the will and word of God! In the name of thy Son. Amen.*

**Tuesday, 5th. Luke 8. 22-26.**

1. There is rather a tender touch in Mark's account of this event. He says that "they took him just as he was in the boat" (Mark 4. 36, Moffatt). Jesus was evidently tired with his exhausting work of healing and teaching, teaching and healing, hour after hour. And Luke has a beautiful word which means that after they had started "he fell off to sleep." He shared to the full the limitations of our human nature, and tasted weariness and exhaustion as he took the burden of the needy multitudes upon his exhaustless love.

2. When the wind ceased and the breaking waves became calm he even rebuked the fears of his disciples. Their panic meant to him that in the storm they had lost sight of God. "Where is your faith?" he asked them. It is a vivid picture, a startling pic-

EVANGELICAL
SCHOOL OF THEOLOGY


ture, of that intimacy with God which for him faith means. The thought of God, the living trust in God, should be able to still every fear and give an unbroken calm, however nature may storm and threaten.

3. It is worth noticing that exclamation of the disciples, which no mere story-writer could have invented. They cried aloud, "Master, Master!" in their panic, and then they looked at one another and at him with a new awe. He was master not only of their lives, but even of the forces of nature. And no doubt he thereafter became more completely the Lord of their faith and their hope.

*O thou who rulest all the worlds and the storms of our life, grant us that abiding intimacy of faith which shall hold thee in our hearts in all trials and upheavals of our souls! Through Jesus Christ our master. Amen.*

**Wednesday, 6th. Luke 8. 27-39.**

1. Why should we not openly confess the great difficulties which many earnest and humble Christians feel about a certain part of this story? The healing of the demoniac is one thing, the incident of the swine is another. And the real perplexity is aroused by the latter. If one reviews the many different attempts which have been made to justify it as an actual occurrence, none of which commands general acceptance, one must be content for the purpose of these meditations to leave it alone.

2. The case of the demonaic was a horrible instance of what we now call disassociated personality. The man had lost the sense of his own identity. He was controlled by many contrary forces of evil, and was a danger to the community. Efforts to confine him had been vain. He broke all bonds, and rushed out to live among the rock tombs. When he met Jesus the "spirit" then in control cried out as against a dreaded enemy. "Get away!" was what he meant. He had a strange insight into the moral authority of Jesus, and was in terror of "the highest" in him.

3. How deep was the method of Jesus! First he tried to get the man to name himself, the first step to healthy self-recognition. Whatever the next steps were they brought the dismembered soul to unity. He fell at Jesus' feet, quiet, unified, restored. He was quickly wrapped in some apparel, and wanted to follow Jesus. But the Master bade him go and tell his people of this miracle of God. Sudden sanity? Yes, but not beyond the power of that divine personality!

*O Lord of all health, we pray now for all who are mentally diseased, who are divided in themselves and full of sorrow, dimly aware of their darkness and deeply yearning for light! Restore all such among our friends and loved ones! By the might of Christ. Amen.*

**Thursday, 7th. Luke 8. 40-42, 49-56.**

1. What will a father not do for a beloved daughter who is near unto death! We know nothing of Jairus except that he was at the head of the synagogue and therefore one who, judging from the general situation, would be an opponent of Jesus. But love and despair drive him to try Jesus as a physician. He even falls at his feet in his agonized appeal for help. Jesus will not reject any act of faith, even like a grain of mustard seed.

2. Wherefore when news comes that the dear child is dead he turns to the father and rouses him to a stronger act of faith. With a tone of supreme authority he takes possession of the father's soul: "Rouse yourself, do not succumb to despair! Even now believe harder than before, and you will see your dear child well again!" There is something here to arouse our own sense of awe before one who is thus master of the events of life and death. And our own determination to try out our faith in him to the utmost may well, today, be reinforced by these strong words of our Lord.

3. The domestic scene at the house is a revelation of the majesty of his will, the tenderness of his heart, the wisdom of his procedure, the calm lordship which he exercises over all concerned. This is no prophet voice, no dim mind battling with the insoluble mysteries of life. This is the ruler of the whole round of man's life!

*O thou who didst so deeply bear on thy heart the bereavements of men, who didst welcome royally the beginnings of faith, who didst meet a father's love with a Saviour's sympathy, grant unto us in our sicknesses and our inevitable bereavements to abide in thee with unbreakable touch! For thy mercy's sake. Amen.*

**Friday, 8th. Luke 8. 43-48.**

Here is an incident which has always attracted peculiar interest! Let us think of the vivid picture which it gives of the experience of our Lord in the midst of his daily work!

1. He is attracting daily an excited throng of people of all kinds. His love and pity go out to them, and yet they are interrupting, because they misunderstand, the real spirit and intent of his ministry. They do not look on it as a revelation of God, but as containing the promise of many earthly boons and a national deliverance. Therefore, as they crowd upon him, even hemming in his freedom of movement, his mind toward them is one of mingled sympathy and disapproval.

2. Just now he is going steadily, though it must be slowly, to the home where a little girl is dying. His alert and deeply sympathetic mind is aware amid all the jostling of one contact which has a distinct meaning. One of the tassels of his robe is seized by some one gently but quite deliberately. At

once he knows that this means a call for aid. An ignorant and superstitious faith it may be, but it is faith in his power, and that is all that is necessary. His will responds at once, and the unknown but already welcomed human petitioner is answered.

3. But this ignorance must be enlightened. The petitioner must not be left trusting in blind magic. The mutual stirrings of appeal and response which have already taken place must be openly acknowledged, that this unknown soul may be truly saved. And so he stops the crowd and is not satisfied till the abashed but happy woman has been told that faith, faith in a living person, had healed and saved her.

*O thou who didst accept faith as timid and ignorant as that, accept our faith in thyself, and so teach us that it may grow even into perfect communion with thy mind and will! Amen.*

**Saturday, 9th. Luke 9. 1-6.**

1. It was important that the Twelve should have some experience and training in the work which they would be called to do in after days. Jesus therefore sends them out, Mark says, "two by two." This is a special and brief mission, and therefore they need only travel light. At each suitable place they are to seek the hospitality of some friend of the cause, and from that center evangelize the neighborhood. When rejected they are to use the symbolic gesture of shaking the dust off their clothes as a sign that those people have refused to have anything to do with the message of the kingdom.

2. We need have no trouble about the discrepancies between the three Gospels as to the personal equipment of the disciples. The discrepancies, from the historical student's point of view, only confirm the central facts recorded. They illustrate the variety of sources, both oral and written, from which the three first Gospels were written. Their total testimony is thus indefinitely increased.

3. The disciples must have been immeasurably helped by their experience to understand the purpose and spirit of their Master. This was no worldly enterprise. No private gain could be won from it. They were heralds of the kingdom, the kingdom of love and truth, whose Lord was Jesus himself.

*O Lord of all missionaries from that day unto this, grant that all who go may be sent of thee, and that all who are sent may be faithful to thee and thy gospel of grace! Amen.*

**Sunday, 10th. Luke 9. 7-9; 13. 31, 32.**

1. This Herod Antipas was by appointment of Rome the ruler over Galilee, and therefore responsible for the peace and order of the country. He had already dealt harshly with John the Baptist, and was annoyed to hear of a new prophet, a new disturber of the country. If he knew that certain even of his own court were following Jesus (Luke 8. 3), that might even increase his alarm. We are told elsewhere that some of the political party known as Herodians did ally themselves with the Jewish authorities to oppose the spread of the influence of Jesus.

2. Herod's conscience was involved in the matter. He knew that it was wicked to slay John. And here some were whispering that Jesus was John risen from the dead! Others called him Elijah, the prophet who knew well how to deal with wicked kings in the name of God.

3. What we ought to think of is not only the perplexity of an evil conscience, but the pain and the difficulty which Herod's spirit caused to Jesus. He was hampered in his movements and his contacts with the people by "that fox." This also he had to endure, that the sin of Herod should react on his work.

*O Lord, ruler of the hearts of all rulers, grant unto the governments of our day that with pure consciences they seek only the good of all men! Amen.*

**Monday, 11th. Luke 9. 10-17.**

This story is intended to illustrate several features of our Lord's character and ministry.

1. First, there is his infinite patience. His first and supreme interest at this time was to concentrate on the teaching of the Twelve. Especially after their first mission he wished to be alone with them for conference and instruction. But the crowds followed him with their mixed motives, their misplaced enthusiasm, their dangerous excitement. Yet when they follow him "to his place of retirement" he meets them kindly. After all, they were to him like sheep without a shepherd.

2. There is his quiet and yet irresistible assumption of the place of master and lord over alike his disciples and the confused multitude. Some scholars discuss at length the question whether he was called "Lord" in his lifetime. Whether the word was used or not, the substance of it was realized all the time. Even when perplexed they obeyed. Even his enemies feared this strange royal authority which radiated from his personality.

3. Then we must remember that he is willing to use his divine resources for the needs of others, never for himself. With all power in his hands he remained dependent as we all are on the Father's bounty in the order of nature.

*O thou who didst teach us all to pray for our daily bread, grant us the perfection of thy faith in the Father's will of love! Amen.*

**Tuesday, 12th. Luke 9. 18-22.**

1. Once more we are told of Jesus being in apparently prolonged and solitary prayer.

He was again in consultation with his Father at a great crisis. The hour had come for testing the results of his training of his twelve disciples. The question which had become a public one was, "Who is Jesus?" He knew it was in the air, and that the crowds were speculating as to the true answer. Did his inner circle even begin to see the true answer?

2. Matthew (16. 15 ff.) tells us at great length of the joy which filled his heart when Peter answered for them all that they saw in him the promised Messiah for whom generations of the faithful had been yearning. This confession was no mere parrot-like repetition of his own words. Indeed, he had avoided the title. He had waited till his work, his words, his Father's spirit, should open their minds to the glorious truth.

3. But they had much yet to learn, and hence they must keep silent about their discovery till they understood it better. Above all they must learn that the master whom they now regarded with religious awe must submit to public humiliation and death. The Christ of God must even conquer death, and could only do it by dying.

*O thou who didst search the hearts of thy disciples, search ours also, that we may be sincere in our confession of thee! Amen.*

**Wednesday, 13th. Luke 9. 23-27.**

1. If a modern king were to say that he could not rule unless he became a coal-miner, or if the president of the United States were to decide that he could not act unless he exchanged the White House for a log cabin, we would not be more startled than his disciples were when Jesus told them that in order to act as "the Christ of God" he would endure the worst, and even be slain. He did not merely say that this would be the event, but that it "must" be. There is a deep, deep law of the moral universe which made it inevitable (see Hebrews 2. 9-18,) that the Son of man should encounter this experience if the kingship of God was to be established among men.

2. Jesus did more than say that he himself must surrender his own life. He went on to include all in this moral necessity, in the sweep of this divine principle. His disciples must also surrender themselves completely. Nothing must be higher in their affections or their trust than God and the life divine.

3. And the life divine is found when men make Jesus, the Christ of God, the supreme guide and inspiration of their lives. To be ashamed of him is baseness itself. To do all for his sake is the highest standard of moral values, the test of a man's real worth.

*O thou who didst for us and our salvation surrender all glory and endure all shame, grant us the secret of that joy which filled thy heart even in dying for love's sake! Amen.*

**Thursday, 14th. Luke 9. 28-36.**

1. We have already found Luke emphasizing the fact that our Lord was engaged in prayer, special and intense, at great crises in his ministry: at his baptism (3. 21), before he chose his disciples (6. 12, 13), before he obtained their confession of his Messiahship (9. 18). So here, when he is girding himself for the last terrible stages of his earthly career, he retires with his three chief apostles for prolonged, remote communion with his Father. On him he wholly depended for all strength and counsel and sympathy in his task.

2. On this occasion prayer was so intense, communion with God so intimate and sublime, that his frame was affected. Before the awestruck eyes of his disciples a change came upon his personality which made it shine as with a supernal light. Other presences were with him who made the disciples think of the two great prophets of antiquity, Moses and Elijah, and they beheld him talking with these. These discarnate spirits were concerned with his mission, especially with that in which he would surpass all prophets. They had each died strangely, according to the ancient story. He must die more strangely still. His exodus must be achieved at Jerusalem, and the historian leaves the reader to think over the manner of it. The cross begins now to appear before his mind, and this hour of bliss was given to strengthen him, our Saviour, for that dread hour.

*O thou Son of God, who didst as Son of man taste death for every man, in our hearts we bless thee for thy faithfulness, thy unswerving courage, thy measureless love for God thy Father, for us thy brethren! Unto thee be the honor and glory from all Christian hearts! Amen.*

**Friday, 15th. Luke 9. 37-43.**

1. The dramatic contrast between the heavenly transactions on the mountain and this confused and evil scene has been always deeply felt. It led Raphael in a famous work to depict the two events on one canvas, a proceeding which contradicts the artistic demand for unity. But it is true to human experience, where the best and the worst, the divine and the devilish, so constantly mingle, sometimes, alas, in one and the same breast!

2. When Jesus came on the scene it produced a powerful revulsion in his soul. We must not take his words in verse 41 as being the expression of ill-temper. They may be compared with the record in John 11. 33, that he was deeply moved and indignant when he saw the sorrow wrought by death. Here he was plunged right under the burden of evil in all its worst forms. Here was an astounding lack of faith, which is the fountainhead of so much suffering and sin. Here was a human being, an only child, torn and distracted by the spirit of evil, and

a house pitilessly devastated of peace and joy. How could he but feel once more the vast gulf between his own fellowship with God and this state of humanity? "How long," his soul cries out, "how long is it necessary for me to bear this burden?" He did bear it, patiently, lovingly, until the evil crowned him with thorns and pierced his side.

*O Love divine, before the majesty of thy patience, the glory of thy pity, we humble our faithless and impatient hearts! Grant us thy peace! Amen.*

**Saturday, 16th. Luke 9. 43-45.**

The evangelist now gives a short succession of separate incidents and sayings which are all linked together in interesting ways.

1. First we are told of the effect produced by the lordship of Jesus. It was as if they had seen the magnificence of God displayed before them. But Jesus sees a real danger in that astonishment of theirs. They do not yet see how greatness, even divine majesty, can be in harmony with the events that lie before them. So he tells them earnestly once more that he, the Son of man, is destined by God to be handed over to the power of men. This is what the Fourth Gospel afterwards describes as the glory of being crucified! It was a hard lesson to learn, but Christianity is founded upon it.

2. It has been universally felt that majesty cannot stoop. The great-souled man of the Greek philosophers cannot endure insult and injury. If he is great-souled he must resent them with lofty indignation. It looks as if Aristotle could not appreciate Socrates. And later on Greek critics of Christianity scorned loftily and bitterly the adoration of One who was said to be the Son of God, but had been executed in public disgrace.

3. No wonder the disciples were puzzled and even were afraid to ask him about so horrible and obscure an idea! We cannot too often ask ourselves if we believe, as a modern preacher once dared to say, in the face of all history that the greatness of Jesus had been dwarfed by the shadow of a cross. Even today our hearts must be deeply humbled if we are to grasp the majesty of the crucified.

*O God, Holy Spirit, let thy glory flame not only from sun and star, but from pity and sacrifice, from the majesty of thy mercy in the person of our Lord Jesus Christ! Amen.*

**Sunday, 17th. Luke 9. 46-50.**

1. Luke gives us two more striking instances of the extreme difficulty which Jesus had in making even his most intimate disciples understand the new spirit now working in the world. Before their eyes that Holy Spirit was incarnate in Jesus their Master, but so strange was he to human history, to all the self-seeking and cruel ways of men, that he seemed utterly foreign to their minds. It would need a thorough renewal, a tremendous experience, to open their hearts that they might even begin to understand how they must think and feel and live if they were to be true subjects in his kingdom.

2. The first instance is this, that the vision of his royal power even over the realm of evil spirits and fell disease made them wonder what share they would have when he (as it were) openly assumed his crown. How would they rank in the day of his manifested glory? Who would be first among them? In their hearts they began to be rivals of one another. So Jesus gave them a most vivid rebuke. That little boy standing at his side, perhaps holding his hand, was he anything to them? If they could not love that child in the name or spirit of Jesus, they had no place with Jesus. Astounding revelation of a new order in the moral universe! The love of a child was the test of greatness in his kingdom.

3. "In my name," he said. John caught at the words and told him of a man who had been trying to use that name as a kind of spell to cast out demons. The disciples had been indignant because the man was not of their number, and had tried to stop his proceedings. And Jesus actually rebuked them instead of the man! Truly a new day had dawned, when patience must have its perfect work and charity become the first law of life!

*O Lord, how far, even after two thousand years, are we from thorough understanding of thy spirit! Grant to all who follow thee in name that we may be true to thyself and to thy holy and perfect love! Amen.*

**Monday, 18th. Luke 9. 51-56.**

1. The evangelist here gives yet another incident in which the direct contradiction between the spirit of Jesus and that of his disciples is set forth. It occurred when Jesus was on the way to Jerusalem with his face set to meet his doom, rather to finish his terrible task. His manner of walking is pictured by Mark (10. 32) as being such that his disciples were overawed. His heart was filled with love in that will to die which animated his whole bearing,—love for Israel, for his own disciples, for the world of God's lost children.

2. He determined to go through Samaria, but when certain villagers refused to give his party hospitality two of his closest followers, two who ought to have understood best what his spirit was, proposed a terrible vengeance upon those rude Samaritans. No doubt, as some early manuscripts suggest, they were thinking of the horrible story in 2 Kings 1 where the fierce Elijah is said to have destroyed a hundred men and their two captains to protect his own life. As some early authorities truly say, this was not the spirit of Jesus (see margin of the Revised

Version). He sternly rebuked them for their inhuman and ungodly suggestion. Not so could the Son of man do his work! Had he not early told them that he was going to Jerusalem to die? Did they think that he would kill men for a mere discourtesy when his mind was set upon giving his life as a ransom for many?

3. Once more let us ask whether our minds and hearts have truly grasped this new principle of sacrificial love which our Saviour has brought into the world, that the world and we ourselves might be saved from the spirit of hate, the sin of selfish anger!

*O Christ, pour into these hearts of ours the real power of real love! Grant that believing in thee we may surrender our personal lives daily in all our relations to that Holy Spirit of thine! Amen.*

**Tuesday, 19th. Luke 9. 57-62.**

1. We have here three incidents which again illustrate the difficulty which Jesus had in gathering worthy and whole-hearted disciples. It is a new kind of discipleship which his mission demands. When we think of the problems which are described in the preceding incidents, and then such cases as here described, we cannot but wonder how the gospel had any chance of taking its place in history.

2. The first man is of the enthusiastic kind, like those who receive the seed in shallow soil. Like Peter at a later hour, he is boasting of his devotion. He is emotional. "Lord, I will follow thee anywhere, everywhere!" Sadly he is warned that this may mean a homeless life. The Son of man is now a wanderer, without city or abiding place. Perhaps this man too did calculate more humbly and deeply, as the words and looks of the Master sank deeper into his soul.

3. The second case is that of the procrastinator, the soul that sees and desires and believes, but yet shrinks from the complete sacrifice. The saying, "Let me first bury my father!" suggests that he is hiding behind his family. His father was neither dead nor dying. He uses a proverbial saying for mere procrastination of a heavy task. The Master's stern words mean that this man must not be among the spiritually dead. He must leave all and follow now. Perhaps he did!

4. The third case is that of the unconcentrated mind. The man who tries to plough with his eyes looking over his shoulder cannot make a straight furrow. The disciple of the divided interests is not fit for his work. With the claims of Jesus it is all or nothing.

*O God, grant that we may learn while in the world and receiving its life to be yet not of the world! Grant that we may count the cost and be willing truly to follow the guidance of thy Spirit! Grant that our convictions and consecration may be deep and sincere! In the name of Christ, who gave all for us all. Amen.*

**Wednesday, 20th. Luke 10. 1-12.**

1. Jesus knows that he is going to Jerusalem for the last time. His general ministry is coming to an end. Therefore, that as much work as possible may be done in a short time, he sends before him no less than seventy men who have definitely allied themselves with his movement. Apparently he keeps the Twelve with him that he may continuously instruct them. The injunctions which he gives the Seventy are apparently intended not as a permanent code of procedure for all his representatives, but are adopted mainly for that special mission.

2. They are to travel light, as the period of service must be short and the work swift. They are to adopt every means to avoid distraction of their own minds and to impose the feeling of urgency upon the communities whom they visit. For their message is an astounding one: "The kingdom or the reign of God has come upon you!" It is not a distant event. They are heralds of the king!

3. Few features of his ministry more clearly reveal the royalty of Christ's consciousness than an event like this. He will not have a temporal, political movement. He is not organizing a rebellion against either Rome or Jerusalem. But he must give expression to his real sense of kingship. He is anointed of God to rule the lives of men.

*O Lord, send forth in our day a multitude of men and women all over the world to bear witness to thy divine authority! So convince all who profess thy faith that they may persuade and win men to the same confidence in thee! Amen.*

**Thursday, 21st. Luke 10. 13-20.**

1. It would be a grave mistake to suppose that Jesus desired that woe should descend upon the cities that had rejected his message. The word "Woe" should be understood as "Alas!" He is mourning over their fate. His heart is deeply moved as he contemplates the inevitable results which flow from the wrong decisions which men so often make when confronted with truth itself.

2. And there is far-seeing generosity in those utterances about Tyre and Sidon, utterances which must have astounded his disciples and deeply offended his Jewish critics. For he here recognizes that men must be necessarily judged according to their opportunities. Tyre and Sidon had fallen from their glory, but they had not heard the divine message through the voice and in the works of the Messiah, as Chorazin and Bethsaida and Capernaum had heard it. "At the judgment" is the hour when all decisions of men are brought to light, and their full

meaning bears upon the destiny which they have incurred. Tyre and Sidon, said Jesus, will be in a better moral standing than the cities which rejected the Christ and his chosen messengers.

3. For now God is revealed in the person of Jesus Christ so fully and clearly that a supreme moral guilt rests on those who reject him.

Even today the supreme test for all men is, "What think ye of Christ? How are ye definitely related to him and his gospel and his Spirit?"

*O thou who hast spoken in thy Son, we surrender ourselves to thee! Fill our hearts with faith and love which are born of his Spirit! Amen.*

**Friday, 22nd. Luke 10. 17-21.**

1. There were hours of supreme joy in the ministry of our Lord. It was not occupied only with perplexing problems and human weakness and hostility. There were hours when he saw abundant proof that the kingship of God was becoming manifest, when he saw human nature rising to its true height and revealing to his eyes its glorious destiny. For instance, he saw with sympathy the joy of his disciples at the success of their mission, and in that the prophecy of the complete collapse of evil, like a flash of lightning.

2. With ever watchful love Jesus warned his disciples against mere pride and self-satisfaction. This danger haunts all Christian ministers and workers in the church. How often has it been said that conceit is one of the vices of the ministry! The ready flattery which waits on them as they descend the pulpit steps, the deference that is shown them by loyal parishioners, constitute real spiritual dangers. Jesus humbles his disciples by urging them to consider first and last their own relations with God. "Be supremely happy in this, that he has taken you, even you, into his family! Let that swallow up all other joy and keep you in deep humility!"

3. And for this he breaks into a chant of joy before his Father, that the revelation of God is open to the humblest of the sons of men. Only simplicity can be sincere. Only that spirit can see the eternal verities.

*O Lord of love and truth, O Spirit of meekness, dwell in these hearts of ours, that pride may perish and that we may be as little children before thee! Amen.*

**Saturday, 23rd. Luke 10. 22-24.**

1. Both Matthew and Luke indicate that this was a great stage in the life of our Lord. We must always remember what too many forget, that Jesus was living in conscious relations with God as well as with men. There was a history in both, and there was a living and a constant connection between the one set of relations and the other. The life that he lived and the work that he carried on among men were dependent through and through on his increasing communion with his Father. His words and his works were under the inspiration and direction of God. His divine consciousness penetrated all his human life. His communion with heaven took effect in his communion with earth.

2. At this stage he had a fresh and glorious vision of his mission, its central meaning and its universal range. All things, all authority over human destiny, had been committed to his charge. What passed before his eyes as he gazed into the future, who can say? What he did disclose of this far-ranging prospect concerned his power to reveal God to his fellow men. That power was beyond the measurement of the human mind. No one but God knows the full mystery of the person of Jesus Christ his Son. Familiar as they were with his mind, intimately as they were learning to know his spirit, his disciples were yet unable to know him as only the Father could know his Son. And he alone could reveal his Father to us. Apart from him the world does not know its God, but through him the world does know God.

3. Happy, he said, infinitely happy must be those who receive that vision of God from him! The eager longings of the noblest prophets, the wisdom of all the sages, the glory of the greatest kings, what are they compared with the intimate knowledge of God which the humblest soul may have from Jesus Christ? That is the topmost crown of all human experience!

*O thou who of old didst lift thy disciples into the fellowship of thy Father, grant unto us both faith in thee and such humble love for thee that even we may have like knowledge of him! Through thy Spirit. Amen.*

**Sunday, 24th. Luke 10. 25-28.**

1. Whether the lawyer in this story was sincere or not, at any rate his question had to do with the central and most real problem of human nature. For we are not mere animals who cannot see the stars or think of tomorrow. We are made for an eternal life. We have in our structure the capacity for immortality. The illimitable heavens are within our purview, and an endless longing beats in our hearts. The whole race has always tried to live for the life to come.

Are we today duly and truly nourishing this appetite for "eternal life"? Or are we allowing the glitter of things present to blur our vision of things to come? Do the joys of the things that are seen stifle the appetite for things that are divine?

2. Jesus sent the lawyer's mind back to the law, that is, to the Old Testament revelation of God. For the four Gospels all make it quite clear that Jesus accepted the Scriptures of his race as containing the true an-

nouncement to the world of the will and purpose of God. His own mission was the fulfilment of Old Testament hopes, of divine promises which both quickened and confirmed those hopes. We cannot understand the Old Testament without Christ, or Christ without the Old Testament.

3. And how exacting and deep driving is the insistence of Jesus both here and elsewhere that the supreme law of human nature is to love God, and that this contains within it the love of man! People who think it easy to be a Christian, that it is quite simple to "live the Jesus way," are playing with the facts. Jesus demands perfect love: and the price he paid for it in his own experience was paid in full on Calvary.

*O Lord God of our life and our salvation, grant us to love thee with supreme and real and perfect love! And that we may manifest this love in our daily life, preserve us in thy fellowship! Through Jesus Christ our Lord. Amen.*

**Monday, 25th. Luke 10. 29-37.**

1. The lawyer's question, "Who is my neighbor?" was perfectly sincere and quite important. Hitherto the words, "My neighbor," had meant my fellow Jew or my fellow Samaritan or my fellow Roman. It was easy to see why a man should be commanded to be loyal to those of his own tribe or nation. But there was something about the tone of the Master's words which suggested a difficulty. Had he not taught that men should love their enemies? When he spoke of the love of God as the first law, had he not also called God the Father who cared even for sparrows and lilies? Had he not healed Samaritans and spoken charitably of Tyre and Sidon? What was his idea of neighborhood?

2. The Master's answer contained in the story of the Good Samaritan displayed his usual deep wisdom in avoiding a direct offence to the Jewish spirit while opening up a vista which it had avoided. If he had described a Jew as taking pity on a Samaritan he would have been greeted with growls of indignation: even this lawyer might have begun to argue the matter. But he pictured a Samaritan taking pity on a Jew in distress, even when his fellow Jews ignored his distress. No one could call that an impious, though it might be a rare, event. All the more irresistible was the command, "Go and do likewise!"

3. Before the full vision of the love of God the Father for man and the law of love for God, the ideas of race and nationality are swallowed up in the word humanity, and that word becomes the equivalent of pity. To see humanity mirrored in the mind of Christ is to be moved with a universal sympathy!

*O thou who hast made all races of one blood and redeemed all through the blood of one Saviour, unite us with his Spirit that our sympathy may go out to all human need! Amen.*

**Tuesday, 26th. Luke 10. 38-42.**

1. This incident has fascinated many minds. It has been made the basis for discussing the merits of the active life as over against the contemplative life, as if Jesus had emphasized the importance of the latter and the inferiority of the former. And many have been the efforts to prove that Mary's choice was one which Martha ought to have made, even if the whole company went without their meal; or, in more recent days, that Martha had less than justice done to her hospitable zeal when she was rebuked by the Master. Such disputes miss the real meaning of that domestic scene.

2. We must look at it in the light of our Lord's ministry at that crisis. For the supreme crisis was at hand. The time for the deeper instruction of his disciples was brief. They were guests at the home of these sisters not for recreation and feasting, but in the course of arduous and most vital work. Martha misunderstood the situation. She is not rebuked for providing a meal, but for getting worried about a big feast of many courses and wishing Mary to join her in their preparation. Jesus says, kindly:

"Martha, Martha, don't take all that trouble! One course is enough. You need not be so absorbed that you cannot sit with Mary and learn."

3. On the other hand his words do imply a commendation of Mary for choosing the really important dish (see Moffatt's translation), which was the truth about the kingdom of God. His words do not imply that Martha never sat down to think or that Mary never rose up to do housework. They apply only to that occasion and to Martha's lack of insight and Mary's wisdom then and there. The true lesson of the scene is that we should have souls sensitive to the demands of the hour, when to be active and when to be still. We must learn to be both in right measure.

*O thou who didst ever labor and ever pray, teach us to commune with thee alike in prayer and in work! Amen.*

**Wednesday, 27th. Luke 11. 1-4.**

1. We do not know the exact form which the Lord's prayer had as it fell from his lips. Evidently it began to be used at once, and several forms of it grew up as its use spread from group to group and from one land to another. That is why Luke gives us one form and Matthew another (Matthew 6. 9-13). And various modifications are found in early Christian literature. It is the form given by Matthew which has been universally adopted, and has become actually the most widely known piece of literature in the whole world. There is no other form of words repeated by hundreds of millions of

people in seven or eight hundred languages every day.

Let us brood over the immeasurable influence of the Lord's Prayer, how it is creating history for the soul of man!

2. It is uniting all human beings in the great conviction that the creator of the universe is worthy of the name father. Before that conviction implanted by Jesus Christ all fears must flee away and before it all human philosophies must bow down. It is inspiring all men with the hope that there is not only a heaven into which the faithful and prayerful pass, but a divine purpose that the worship and love and service of the Father's will shall yet be perfected even on earth.

3. This is not a magical form of words. It is a perfect expression of the spirit of prayer, a man's ideal attitude toward God. Deep humility and faith that daily bread and deliverance from sin are the Father's gift are the keys to the life of peace and joy and love.

*Almighty and merciful Father, who hast taught all men to pray, grant us the pure desires and the unbounded faith which our Lord has taught the world to seek in thy power and mercy! Amen.*

**Thursday, 28th. Luke 11. 5-10.**

1. Jesus describes prayer as a life of adventure. When carried out to its full meaning it requires the spirit of enterprise, of daring, of deep earnestness.

He begins with the simplest idea and the original form of prayer. It is to ask. That sounds elementary, until you realize that it is asking from God. The intelligent man knows how daring is that conception. To think that God can be concerned with me, that he can actually listen to me, so small, so weak and ignorant, so unworthy when I think of his infinite power and wisdom and his unutterable holiness! What is man that thou art mindful of him? How can I dare to ask that he should regard me?

2. But prayer is also a great search. It is like a merchant seeking goodly pearls. It is the soul of man passing beyond things seen and temporal to possess itself of things spiritual and eternal. It is the effort to discover the secret of personal contact with God. That is sublime! It challenges the highest and noblest powers of human nature.

3. And Jesus bids us think of prayer as a knocking at the door through which we may pass into the immediate presence of God. He assures us that the door will be opened, for it is the entrance to a home, the true home of the spirit of man, the home of our Father. No mere neighbor is he, sleepy and unwilling to be disturbed. He is waiting to open that door and receive us out of the darkness into the light and warmth of his presence!

*O Lord who regardest our cold hearts and feeble desires with pity, grant us the spirit of those whose hearts are full of desire for the supreme blessing, that even we may continue in the habit of prayer and in the assurance of thy love! In the name of thy love. Amen.*

**Friday, 29th. Luke 11. 11-13.**

1. It has always been easy for men to cry out spasmodically to some unknown spirit for help in an emergency. It has been and it remains difficult to get men to maintain a direct and living faith in God as he is related to all their needs. Especially has it been difficult to raise human desires to the highest conceivable values and to have these transmuted into appeals to the heart of God. Hence we have in the teachings of Jesus such arguments as the one before us in this passage.

2. Here the argument turns upon the words, "How much more." He who knew man thoroughly, whose own standards were as perfect as the will of God and whose character was their perfect fulfilment, yet recognized those good elements in human nature on which families and communities based their existence. Matthew puts the question, "Who of you being human" (7. 9), whereas Luke here has it, "Who of you being a father," will disappoint or cheat the call of a child for the necessaries of life? Jesus sees the working of sacred and pure impulses in the midst of the evils of human life.

3. And he passes to the irresistible conclusion that God being the Father-God will be infinitely more sure to pour out all good things upon those who ask him. Luke sums up all values in the one word, the Holy Spirit. For if God gives to his asking children that loftiest of all his boons, he will most certainly give all other good things!

*Everlasting and most loving Father, open these hearts to the whole meaning of thy fatherhood which thine own perfect Son has revealed to us! For thy name's sake. Amen.*

**Saturday, 30th. Luke 11. 14-20.**

1. We are trying in these daily meditations to look at the gospel story as often as possible in its meaning for our Lord himself. In this passage that effort is forced upon us by the nature of the scene described. Luke turns our attention from his instructions on prayer to his inevitable contest with leaders of his beloved people. He had been pouring his love upon the disciples, seeking to enlighten their minds with tender and affectionate and persuasive wisdom. He is now confronted by hostility of the most perverse kind.

2. The opponents whom Matthew (12. 22-30) calls Pharisees and Mark (3. 19-27) scribes from Jerusalem, astounded by his healing of the dumb man, had the audacity

to say that Jesus was driving out evil spirits by his alliance with the chief of all evil. This was sheer perversity, born of determined hatred of himself, whatever he said of truth and whatever he did of loving-kindness. He exposes this utterly unreasonable and wicked attitude in memorable words. How can Satan work against himself? Some of their people were accepted as exorcists,—were they in league with Satan?

3. How earnestly he warned them that if God was working through him, then they were resisting the presence of his kingdom! In his stern words there is always a divine yearning to see them recoil from their own perversity and submit to the order and beauty and purity of those who put their trust in him and saw in him the revelation of their Father-God.

*O God, whose mercy was manifest in thy Son Jesus Christ, grant us a pure and humble faith in him, that thy Spirit may fill our hearts with purity and our lives with good works! Amen.*

*Books give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. Channing.*

### Of Missionary Interest.

**"By My Spirit,"** by Jonathan Goforth. Marshall, Morgan & Scott, London. 189 pages. 3/6.

A rare book, detailing personal convictions and experiences of a well known Canadian Presbyterian missionary in China. The above title is given because of Dr. Goforth's firm belief in the Holy Spirit as the source of power in missionary preaching. "My conviction is that the divine power so manifest in the church at Pentecost was nothing more nor less than what should be in evidence in the church today."

After a couple of introductory chapters there are 10 chapters telling of spiritual results in different places in China,—repentance and confession of sin, evil spirits cast out, hindrances swept away, the Lord's presence and power realized, revival blessings, and so forth. These accounts are heart-moving. A closing chapter deals with "Indispensable Factors in Revival."

Dr. Goforth's narrative has all the earmarks of candor and veracity. We repeat, it is rarely that we get a book of its type nowadays, either at home or abroad.

**Christianity's Supreme Issues: A Study in Perspective,** by T. H. P. Sailer. Missionary Education Movement, New York. 57 pages. 25 cents.

A new plan for the coöperative study of the six supreme needs of humanity dealt with in the chapters of Bishop McConnell's "Human Needs and World Christianity," and also in the Jerusalem Council report.

Mr. Sailer shows how to organize study groups, and gives lists of further study sources for each division of the subject.

**Clough, Kingdom-Builder in South India,** by Herbert Waldo Hines. Judson Press, Philadelphia. 168 pages, with frontispiece and maps. $1.25.

John Everett Clough is immortally connected with the wonderful work of the Baptist Telugu mission.

His was the stirring life of a man who had the gift of leadership from his earliest years. This story gives three chapters to the westward trek of his father and family in a covered wagon to Illinois, then to Iowa, when young Clough was 8 years old; of pioneer life on the Western plains; of ambitious progress in several pursuits until finally he heard God's call to missionary

*Dr. John Everett Clough.*

work and was sent by the Baptist board to the Telugu field in 1864.

It is a thrilling record that is given of the great ingathering in that field in 1878. In 1882 the Ongole Church had 20,805 members,—the largest Baptist church in the world.

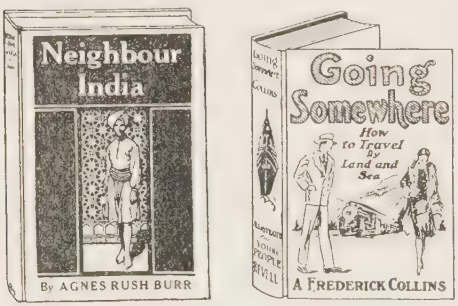
He died in 1910, leaving an example of consecration, ability, hard work, and spiritual success unsurpassed in the missionary annals of the church of Jesus Christ.

**Jewels the Giant Dropped,** by Edith Eberle and Grace McGavran. 138 pages, picture cover. 75 cents and $1.

**Jumping Beans,** by Robert M. McLean and Mabel Little Crawford. 151 pages, picture cover. 75 cents and $1.

These books, published by the Friendship Press of New York, belong to the course of missionary studies for junior boys and girls that base their lessons upon stories.

The first is on the Philippine Islands, the second on Mexicans in the United States. The first offers lessons for 12 sessions, the second for 10, and in each case there are suggestions for further reading and other useful features.




*New Revell books.*

**Neighbor India: Changing Days in an Age-Old Land,** by Agnes Rush Burr. Fleming H. Revell Co., New York. 200 pages, with frontispiece. $2.

The author is not a missionary. Indeed, she was anti-missionary until knowledge of Indian conditions and realization of the self-sacrificing work of missionaries completely changed her views. The book is a fine tribute to missionary effort.

A comprehensive view of that strange land is given. The narrative is vivid, and brimming with exact information. Both sides of the picture are shown, the dark and the bright. The tragedies of caste, superstition, child marriage, ignorance, and the rest are related in a restrained, pitying way, and on the other hand the reader is treated to bright pictures of the results of education in various directions, medical uplift, everyday welfare, above all the saving and liberating influence of the gospel.

The publishers need an editor who knows how to punctuate. The excess of commas in this book makes reading difficult and obstructs the meaning. It is a blot in an otherwise useful and attractive volume.

**World Missions As Seen from Jerusalem,** by Milton S. Stauffer. Missionary Education Movement, New York. 93 pages. 50 cents.

Studies for six sessions based on Basil Mathews' "Roads to the City of God," which book is based upon the large mass of material assembled for the Jerusalem Council and printed in eight separate volumes.

Mr. Stauffer gives full instructions about organizing study groups and using the material.

### For Leaders of Young People.

**Adolescent Worship, with Emphasis on the Senior Age,** by Gerrit Verkuyl. Fleming H. Revell Co., New York. 203 pages. $1.50.

The reader will be surprised at the large amount of material in this book. It takes a lot to fill 203 pages.

By senior age the author means senior high school age, on which he specializes as most representative of the young people's division. His plan is not to dictate or do the work by maturer leaders, but to suggest principles and methods whereby these youths may themselves master the art of preparing and conducting worship programs, both private and group.

Dr. Verkuyl is strong on analysis of every subject he takes up. The worshiping adolescent, "What is Christian Worship?" the program of worship, etc., each receives lengthy analysis,—there are only 11 chapters in the book. "Use of Scripture Materials in Worship" is a most valuable chapter. We observe that in every chapter there is frequent reference to Scripture for example or illustration.

His usual attitude is quite critical of things as they are.

Appended to every chapter are a number of thoughtful questions or subjects for Discussion and Research. These are not just questions on the chapter, but they reach out on new avenues leading from the contents of the chapter.

After pointing out the excellencies of the book we can only regret that—as in the case of nearly every religious education book now being published,—the proposals are too elaborate, too high-set, for young people to realize in practice. But any reader will gain numerous valuable suggestions.

**Outfitting the Teacher of Religion: A Textbook on the Principles and Practice of Religious Education,** by James H. Snowden. Macmillan Co., New York. 274 pages. $2.

This latest volume from Dr. Snowden's pen is on a vital subject, since religious educa-

*Dr. James H. Snowden.*

tion is the chief interest of the hour with most active church people. He calls it a textbook. It is a systematic, comprehensive work, adaptable to class use, but the individual reader will find it readable and full of good things.

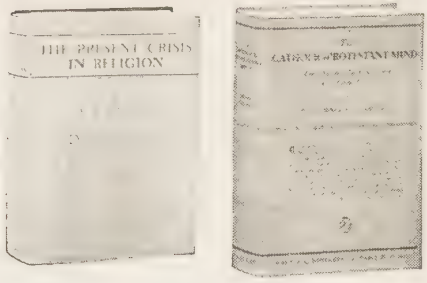
The author first discusses Principles in nine chapters, answering such questions as "Can Religion be Taught?" "What is Religion?" "What is Education?" "How the Mind Works." He is clearcut in asserting that the objective of religious education is to turn out instructed, intelligent, converted pupils who shall become virile and fruitful Christians.

Having thus laid a foundation Dr. Snowden next becomes personal, covering the usual ground in the teacher's preparation and work. One chapter is entitled "Playing Fair with the Pupil."

As a restatement of the subject this volume will prove useful by reason of the skill and originality of the author, his sound positions and scholarly grasp.

**Teaching Christianity,** by E. Morris Ferguson. Fleming H. Revell Co., New York. 168 pages. $1.50.

Dr. Ferguson is so full of his subject that teaching is about the only function of Christianity that he sees. Still, this temporary exuberance serves the purpose of stressing the need and importance of more and better teaching than the churches are doing. But he makes high doctrinaire demands which are impossible of realization in any school, not to say Bible schools where attendance of teachers and scholars is voluntary. No doubt his purpose is to apply the latest ideas in pedagogy to teaching Christianity.




*New Harper books.*

### Various Themes.

**Girl in Soviet Russia (A),** by Andrée Viollis. Thomas Y. Crowell Co., New York. 374 pages. $2.50.

The girl was a French newspaper young woman. Three months' experiences and observations in Russia in the fall of 1926 are narrated.

She says she was unhindered in her wanderings through that land, and talked freely with enemies as well as friends of the present régime. She was treated everywhere with courtesy, and was never aware of being under surveillance.

Mlle. Viollis attempts to draw no conclusions or make explanations, but simply reports what she saw. Even the translation manifests the verve of a sparkling and animated French girl, so it is most readable. It has, moreover, the stamp of straightforwardness and accuracy.

So little is known of true conditions in Russia the past ten years that this volume opens the door and gives glimpses of people and conditions that are full of human interest. Towns and villages, amusements and industrialization, outcast childhood and sex relationships, factory and farm life,—these and many more everyday topics are embraced in the young lady's observations.

### ALSO RECEIVED.

**Three Hundred Years of Printing the Bible, 1629-1929.** James Pott and Co., New York. 20 pages, illustrated. No charge.

A booklet, envelope size, compiled to commemorate the tercentenary of printing the Authorized Version of the Bible at Cambridge University, England. Cambridge began to print the Geneva Bible as early as 1588. Various editions of the Authorized Version followed after 1629, introducing corrections, marginal notes, better methods and mechanical inventions, down to the perfection of recent years.

A student of the English Bible should be interested in the information and illustrations this booklet contains.

**Christ "Made Perfect" by the Cross and by Experimental Knowledge through Cumulative Human Sufferings,** by J. T. Churchill. Marshall, Morgan and Scott, London. 16 pages. Twopence.

Scriptural elaboration of the theme based on the threefold use of "made perfect" in Hebrews,—2. 10; 5. 9; 7. 28. Also in Luke 13. 32.

## Editorial Correspondence.

My dear Sir,

I have read with interest a review of Prof. A. S. Eddington's new book "The Nature of the Physical World." The statement implies that Prof. Eddington is an Anglican.

It may interest your readers to know that he is a valued member of the Society of Friends, and is regularly to be found in his place at the Quaker meeting at Cambridge.

The chief intellectual feature annually of the London Yearly Meeting of the Society of Friends is the Swarthmore Lecture. This year Prof. Eddington delivered the lecture.

Sincerely Yours,

(Signed) Stanley R. Yarnall.

---

### AMONG NEW BOOKS.

**Bible from the Beginning (The)**, by P. Marion Sims. Macmillan Co., New York. 318 pages.

**Book of Job (The)**, by W. G. Jordan. Macmillan. 193 pages. $2.

**Book of Job, a Biblical Masterpiece (The)**, by Newton Wray. Hamilton Brothers, Boston, Mass. 218 pages. $2.

**Book of the Bible (The)**, by John W. Flight. Oxford University Press, New York. 151 pages. $1.

**Bridge between the Testaments (The)**, by Henry Kendall Booth. Charles Scribner's Sons, New York. 210 pages. $2.

**Catholic-Protestant Mind (The)**, by Conrad Henry Moehlman. Harper and Brothers, New York. 211 pages. $2.50.

**Charm String (The)**, by Albion Fellows Bacon. L. C. Page and Co., Boston. 204 pages. $2.

**Christian God (The)**, by Richard Roberts. Macmillan. 154 pages. $1.50.

**Christianizing a Nation**, by Charles E. Jefferson. Doubleday, Doran and Co., Garden City, New York. 200 pages. $2.

**Christian's Alternative to War (The)**, by Leyton Richards. Macmillan. 159 pages. $1.50.

**Church Comity**, by H. Paul Douglass. Doubleday, Doran and Co. 181 pages. $2.50.

**Coming Events**, by G. B. M. Clouser. Christian League, Philadelphia. 63 pages. 75 cents.

**Doran's Ministers Manual**, edited by G. B. F. Hallock. Doubleday. 620 pages. $2.

**Do the Churches Dare?** by Chauncey J. Hawkins. Macmillan. 174 pages. $1.50.

**Do We Need a New Religion?** by Paul Arthur Schilpp. Henry Holt and Co., New York. 325 pages. $2.50.

**Education and Religion**, by Charles Franklin Thwing. Macmillan. 264 pages. $2.

**Evangelism**, by Herman C. Weber. Macmillan. 208 pages. $2.

**Fifty-two Bible Stories for Children.** Oxford. 212 pages, illustrated.

**Fighting the Devil in Modern Babylon**, by John Roach Straton. Stratford Co., Boston. 287 pages. $2.50.

**Forty Years with General Electric**, by John T. Roderick. Fort Orange Press, Albany, N. Y. 218 pages, illustrated. $2.50.

**Gospel according to St. Matthew (The)**, by G. Campbell Morgan. Fleming H. Revell Co., New York. 321 pages. $3.50.

**In Search of God**, by John Walker Powell. Macmillan. 160 pages. $1.50.

**Intuition of God (The)**, by T. M. Watt. William Blackwood & Sons, Ltd., London. 135 pages. 5/-.

**Jesus of Nazareth**, told by Agnes Adams. Oxford. 96 pages, illustrated.

**Jesus of Nazareth**, by Joseph Klausner. Macmillan. 434 pages. $2.50.

**Jesus or Christianity**, by Kirby Page. Doubleday. 326 pages. $2.

**Land of the Little Colonel (The)**, by Annie Fellows Johnston. Page. 133 pages.

**Little Kin Chan**, by Bertha Harris Converse. Friendship Press, New York. 102 pages. $1.25.

**Long Ago Told**, by Harold Bell Wright. D. Appleton and Co., New York. 290 pages. $2.50.

**Love the Law of Life**, by Toyohiko Kagawa. John C. Winston Co., Philadelphia. 313 pages. $2.

**Men that Count**, by Clovis G. Chappell. Doubleday. 164 pages. $1.50.

**Mind of St. Paul (The)**, by A. Holmes. Macmillan. 263 pages. $2.

**Moffatt New Testament Commentary, Gospel of John**, by G. H. C. Macgregor. Doubleday. 378 pages. $3.50.

**Moffatt New Testament Commentary, Philippians**, by Hugh Michael. Doubleday. 230 pages. $3.50.

**More Primary Worship Programs**, by Mary Kirkpatrick Berg. Doubleday. 182 pages. $1.75.

**My Best Teachers**, by James Arthur Dupre. Meador Publishing Co., Boston. 324 pages. $3.50.

**New Chain Reference Bible (The)**, by Frank Charles Thompson. B. B. Kirkbridge Bible Co., Indianapolis, Ind.

**Pass on the Torch**, by Allen Eastman Cross. Pilgrim Press. 101 pages. $1.

**Preaching with Authority**, by Edwin DuBose Mouzon. Doubleday. 245 pages. $2.

**Primitive Church (The)**, by B. H. Streeter. Macmillan. 323 pages. $2.50.

**Real Jesus (The)**, by Charles Fiske and Burton S. Easton. Harper. 261 pages. $2.50.

**Reuben Archer Torrey**, by Robert Harkness. Bible Institute Colportage Association, Chicago. 127 pages. $1.

**Science and the Unseen World**, by Arthur Stanley Eddington. Macmillan. 90 pages. $1.25.

**Seventy-five Stories for the Worship Hour**, by Margaret White Eggleston. Doubleday. 155 pages. $1.50.

**Sham**, by Joseph Hocking. Revell. 272 pages. $2.

**Short Pageants for the Sunday School**, by Laura S. Copenhaver. Doubleday. 152 pages. $1.50.

**Signs of These Times**, by Willard L. Sperry. Doubleday. 179 pages. $2.

**Splinters**, by Roy L. Smith. Revell. 192 pages. $1.50.

**Turning Points of General Church History**, by Edward L. Cutts. Macmillan. 323 pages. $2.25.

**What Do We Mean by God?** by C. H. Valentine. Macmillan. 248 pages. $2.

**What is Christian Education?** by George A. Coe. Scribner's. 300 pages. $2.50.

**What is Right with Marriage?** by Robert C. and Frances Williams Binkley. Appleton. 262 pages. $1.50.

**Where is the Lord God of Elijah?** by Enos Kincheloe Cox. Bible Institute Colportage Association. 127 pages. 75 cents.

**Winning His Knighthood**, by H. Turing Bruce. L. C. Page. 256 pages. $2.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

# Record of Christian Work

A Magazine for the Parlor and Study

Volume 48 December, 1929 Number 12

*On earth peace, good will toward men!*

## Religious Thought and Activity: At Home and Abroad

**The first Protestant divine service in Angora,** capital of Turkey, was inaugurated last May in the chapel of the German embassy.

**Two hundred thousand Spanish New Testaments** have already been printed and are being distributed in the Million Testaments Campaign for Latin American Lands, and 300,000 more in Spanish and Portuguese have been ordered.

**The Protestant population of France** is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country.

The number of Protestant parishes is 1038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.

**The quarterly "Burma Baptist Bulletin"** for June is an unusually catchy issue. The gospel at work under the shadow of the old pagoda at Moulmein is exhibited by giving a page each to ten different activities,—evangelistic and mission work, schools, a hospital, an orphanage, and a leper asylum. In each case a brief description of the work, with the names of the missionaries engaged in it, is printed.

**"Jesus is Coming,"** the popular study of our Lord's return written by William E. Blackstone, has been published in 40 languages with a total output of at least 936,000 copies.

Rumania is the only country in Europe in which it has not been published. So Mr. Blackstone is praying that God in some way will provide the $3000 necessary for an edition in Rumanian. Missionaries over there have asked for it.

**America is no place for hero-worshipers,** says the "New Yorker." The church people of Springfield, Mass., will tell you that. There, Lindbergh was recently elevated to a place among saints and angels by being included in a stained-glass window in one of the churches. Duly notified of this event in a letter of no mean length, he replied, with a kind of saintly brevity:

"Thank you for your letter of February 7th. (Signed) Charles A. Lindbergh."

**Dr. George W. Henson,** a Methodist minister of Philadelphia, was recently called by telephone from a flying field in Roanoke, Virginia, by an officer of the United States Air Forces, who after giving his name and rank went on to say that flying at an altitude of 4000 feet his radio receiver had caught the sermon that Dr. Henson was preaching in Arch Street Church, Philadelphia. The signals came over so clearly that he got the entire message and now took the first opportunity to thank the preacher for his message.

**Eternal Calendar** is the designation applied by the Supreme Council of National Industries in Russia to a new "rational" calendar which they have recommended for use.

It proposes a non-stop four-day working

week, followed by a fifth day of rest. (This is less than a day and a half in seven.) For the present these five days are to be called Monday, Tuesday, Wednesday, Thursday, Friday.

Six five-day weeks are to make a month.

Twelve 30-day months along with five public holidays will complete the year.

Leap year will include an extra day called Industrialization.

We shall see!

**The American Tract Society** has presented the freshman class at West Point Military Academy with 417 beautiful Bibles, each stamped in gold with the name of the cadet.

These Bibles are used in the English Department, and are studied under the direction of Lieut. Col. Wheat, formerly chaplain of the Academy. For 55 years the Society has presented Bibles to the graduating class, but during the last three years it has made a double presentation of Bibles to the freshman and sophomore classes, for study of the Bible as English, and also to the graduating class.

This presentation is made possible by a New York friend of the Society in memory of her father and mother.

**A National Commission on Crime Prevention** through Moral and Religious Education is to be organized by the Church League, an interdenominational organization with headquarters at 156 Fifth Avenue, New York City. The purpose of this commission will be to supplement the work of President Hoover's Commission on Law Observance and Enforcement.

The plan is to discover on the basis of all ascertainable facts how effective is the present moral and religious education in keeping those who receive it out of criminal careers, and also to suggest practical ways in which appropriate moral and religious education can be extended to one half of the youth of America from 5 to 18 years of age who are not now receiving such training from any source, Protestant, Roman Catholic or Jewish.

**A sign of the times** is the financial recovery of the churches. No longer do we hear the cry of declining gifts and mounting deficits. More money actually came into the hands of the Presbyterian boards last year, for instance, than ever before in their history. In part this was due to bequests paid in, but it is cheering to note also that there was a definite turn in the tide of congregational offerings. With the single exception of the Board of Pensions every cause showed a substantial increase in gifts from living givers as compared with the year previous, as follows:

| | Increase |
|---|---|
| National Missions ..... | $177,268.79 |
| Foreign Missions ..... | 153,117.67 |
| Christian Education ..... | 84,479.39 |

The Board of Pensions showed a decrease of $79,105.62.

**As Dr. David McConaughey** worked his way through Asia on his stewardship embassage—we had a paragraph on his trip in a recent issue,—experience taught him to develop a course of five addresses which have been published in a dozen or more languages. Their title is "Mother Earth," and the separate chapters are:

The Earth, God's School for Raising His Human Family;

Getting Possession of Our Share of Things;

Using Things As Not Abusing Them;

Conserving Our Resources;

Giving Like God.

This served as a textbook in a series of clinics, and was always followed by questions and discussion. Then came the pragmatic test of stewardship by entering into a personal covenant with God to give self and substance to him for the extension of his kingdom throughout the earth.

Dr. McConaughey thinks his tour has borne fine results, which are being conserved by committees in the different lands he visited.

**"A life-size baby doll** for baby welfare purposes has come to us from our Lynbrook (Long Island) church," writes Mrs. B. B. Hathaway, of Tshumbiri, Belgian Congo. "It is the sole topic of conversation these days, and it is considered one of the greatest wonders yet seen. 'How is it made?' 'Why did they make it like Edwin (with light hair)?' 'How did it come all the way?' 'Are its eyes the real eyes of a person?' These and many more are the queries that come to me. No Roman general fresh from a victory ever had a more devoted and admiring escort than did that doll when the

girls were allowed the privilege of wheeling it in Edwin's carriage."

"My young cook boy preached me a sermon as he looked in amazement at it. 'You white folks have the wisdom to make a doll so that we natives think it is a child, but you cannot put a spirit into it! That is God's work.'"

**A critical situation has arisen in Peru.** The following translation in part of a Peruvian government decree which has been published in various papers in South America calls for urgent prayer for the Master's work in that country. This will affect all Protestant work being done in Peru. Romanism is the state religion.

Article 1. In the educational establishments which are in operation in the Republic, both official and private, doctrines which in any sense are opposed to the religion of the state may not be taught.

Article 2. The private educational institutions in which this decree is infringed will be closed. The government may, in such cases, confiscate in accordance with the law the respective buildings and educational material.

Article 3. Moral and religious education shall be given in all the colleges and schools of the Republic, both official and private, subject to the plans, program, and decrees which the government may make, and in accordance with the text books approved by the ministry of Education.

Article 4. The children of parents who belong to different religious persuasions may be excused from religious instruction, prescribed in the foregoing articles, provided that the dispensation be obtained from the ministry of Education by the respective parents or guardians.

**At a recent national conference** in New York City there was serious discussion of the use of motion pictures for religious purposes. This conference, attended by some 200 religious and civic leaders from 21 states, was called by the Motion Picture Producers and Distributors of America in response to suggestions from such leaders that such a meeting be held that they might interchange experiences in their coöperative effort to improve the standard of motion pictures on the one hand, and develop public taste for the best in motion pictures on the other. This conference included ministers, teachers, psychologists, and women leaders, and the topic of the direct use of the motion picture as an aid to Christian education came up repeatedly.

*Eternal Father, who by the birth of thy beloved Son Jesus Christ didst give thyself to mankind: grant that being born in our hearts he may save us from all our sins and restore within us the image and likeness of our Creator: to whom be everlasting praise and glory, world without end!*

*—C. Bentley Jutson.*

The time seemed ripe for definite action, and the conference voted for the creation of a committee on the use of motion pictures in religious education, which would report a plan of procedure back to the next session of the conference and then carry out the proposed program after the conference authorized it and the producers concurred.

The plan briefly is as follows:

1. To survey the country to determine what use is now being made of available films in churches for religious education;

2. The preparation, probably, of a booklet covering the results of this survey, listing the films which have proved most valuable, outlining methods of successful use of certain pictures for religious education, and finally suggesting next steps;

3. Coöperation with the industry in working out a plan to make available in the various states the desirable films for religious education, and to assure churches of efficient distribution service;

4. To plan for the production of new pictures that will meet the religious educational needs of churches and Sunday schools in a specific way, and to stimulate the use of these pictures throughout the country.

**Absolution for mothers** who send their children to non-Catholic schools to be brought up in a secular way was denied by Cardinal O'Connell of Boston in an address delivered in September before 1500 nuns at the twentieth annual Teachers' Institute of the parochial schools of the archdiocese of Boston in the hall of the Boston College High School. In the

course of his address the cardinal is reported in "Zion's Herald" to have said:

"In these days I cannot understand why a so-called Catholic mother with wealth and plenty of money can take her children away from a Catholic school where her children are getting the finest possible example of Christian perfection, where they live in the daily atmosphere of religion, and where they are being trained along the right ways of Christian practice,—I say I cannot understand how a mother can take her children away from such a school and send them to a secular school where the atmosphere is anything but religious. . . . . She is not a Catholic at heart. She may give pretence of being a Catholic. She may even be a leader of some Catholic organization. But I repeat again, if for merely social reasons she sends her children to a private secular school she is not deserving of absolution. Confessors in this diocese are not to give absolution to such women who for mere social reasons deprive their children of their highest birthright, their Catholic faith and hope of eternal salvation. I want it to be known that absolution is not to be given to a woman who sends her children to secular schools for no reason except that she wants them to be brought up in a secular way."

The foregoing threat is characteristic of Roman Catholicism, whose opposition to secular education is too well known to need any elaboration, says "Zion's Herald."

**Purdah patients in an Indian hospital**—purdah being the curtain or screen used to seclude women of rank in India,—induce complications that cannot be realized by one not familiar with the special arrangements that have to be made for them. A visitor describes what she saw at the Women's Christian Medical College at Ludhiana, Punjab.

Each patient occupied a private ward, she says, which was supplied with a lattice door leading to the central courtyard and a back entrance showing on to the street. Over each bed was the punkah, pulled by a child attendant, who sometimes for variety lay on her back and held the cord between her toes. Crouching around were various members of the family,—the grandmother minding the smaller children, and the husband reclining at ease in a long chair, keeping lazy guard over the observance of the strict regulations imposed by social custom on his wife, regulations which must in no wise be relaxed in the unfamiliar setting of a Christian hospital. He came and went freely by the street door, but might never pass through the swinging lattice into the court, for as no other man might ever look upon the woman whom he had married, so must he never see the face of another Mohammedan's wife.

The demands of the Hindu patient are even more exacting, for she may touch no food unless prepared in a special kitchen by women of her own caste, and the hospital arrangements must needs adapt themselves to these requirements also. The exigencies of a surgical operation, however, often necessitate that the patient should for a time take nourishment from the hand of a Western doctor or a non-caste nurse, and the violation of social tradition incurred by this emergency calls for most drastic action on the part of the family. Before the woman may resume her position in her own household and reënter the family kitchen she must submit to rituals of purification which demand that she bathe in sacred waters and partake of the five products of the cow.

## "For Such An Age As This."

George William Brown,

*General Secretary of the American Bible Society.*

Universal Bible Sunday, which occurs this year on December 8, will have as its theme "For Such An Age As This."

The question often arises whether the Bible written so many centuries ago is adapted to an age so problematic and eventful as the 20th century. The American Bible Society is convinced that the Scriptures of the Old and New Testaments have a message appropriate to this age of speed, of bigness, and of baffling changes. Amid all the movement of this complex day there are abiding and constant life factors to which the Bible ministers effectively.

The observance of Universal Bible Sunday aims to bring annually to the attention of church-going America the important

*Ready for last Christmas at the United States Hospital for Lepers at Carville, La. The American Mission to Lepers built this church with gifts from individuals in every state. "The tree was loaded and shining, with a gift for each of our family of three hundred," wrote the chaplain.*

place the Bible occupies in the life and heart of Christians. Through its challenging passages social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths in referring to Universal Bible Sunday declared:

"The Bible is the only book that lies at all times upon my desk in the executive offices, and it is my light and guide as I try to do the difficult work that confronts me as governor of this great state."

Shortly after assuming office President Hoover said of the Bible:

"As a nation we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it, permitting it to give its gracious assistance in facing the duties of "Such An Age As This."

### A Trophy of Grace in Argentina.

Some years ago one of our young men gave a Spanish "Selected Portions from the Word of God" to a woman who has a boot shop and who was converted through reading it.

One day a notorious anarchist whom the police had attempted to deport more than once for his newspaper articles, but who had been ill for some time and was in a low state, happened to come to do a carpentering job in her shop. She got an opportunity and was able to tell him that what he needed was the gospel. In consequence, he began to read the Testament, and even went to a meeting sometimes in her district.

More than a year later he lent a quantity of tools to another carpenter who lives in our district of La Mosca. When he went to claim them the man declared they were his own and absolutely refused to return them. Our ex-anarchist was on the way home to fetch his revolver to settle the matter in the lawless fashion so usual in this country when he passed the open air meeting outside our tent. He was attracted by the message and came in with the crowd to the tent meeting. As a result of what he heard he went home, and to his wife's astonishment took a big hammer and smashed up his revolver! A few days later, he confessed Christ as his Saviour after a quiet talk in the tent.

For weeks he never missed a meeting, and then started attending the meetings in his own district. (He was converted in December, 1927.)

When the question of tent work for this season came up this man happened to overhear us discussing the advisability of looking for a site in his district, and came forward with an offer of his orchard, which faces on the main road at a corner where the trams pass, and close to the terminus of the omnibusses. Such an offer could not be refused, and I wish you could have seen the ex-anarchist and his family cutting down splendid fruit trees to make way for the tent. His wife remarked:

"If a soul is saved for each tree removed it will be well worth while!"

Do you wonder that the campaign at Villa Internacional, commenced on October 21 under such conditions, has been most encouraging, and still continues?

The poor old tent was nearly done for by a storm after the first week. When we asked the factory for an estimate for a new one they offered a beauty which they happened to have on hand, which had been hired out a few times, but was in splendid condition. Two of our Argentine brethren went to see it and were so pleased that one of them paid for it on the spot to secure it at the bargain price of about $225 U. S. gold. Three weeks later a bad storm tore the old tent to slivers, but the jubilation of some of the neighbors, who used to throw stones and oppose generally, was short-lived when they saw the old tent taken down and a brand-new one immediately put up in its place, so that no interruption of the meetings was caused.

The ex-anarchist has now offered to donate a plot of his land where the tent stands for the erection of a Gospel Hall! We have indeed abundant cause for praise.—E. C. R.

### A New Italian Bible.

A new translation of the Bible published by the Libreria Editrice Fiorentino of Firenze, Italy, is reviewed in the Roman Catholic weekly "Commonweal." We have not seen a copy of the book, but the review is informing.

"The credit for this publication," says the reviewer, "goes to the famous Opera Cardinal Ferrari, which is now in Italy a tremendous force for Catholic Action. There is hardly any social activity that the company has not taken under its wings. It operates schools, shops, hotels, asylums for all human miseries. It sponsors pilgrimages, educational tours, summer resorts, athletic events. It has introduced a new and effective method of missions. And finally, it is engaged in a vast movement of propaganda through the printed word by means of two daily papers, many weeklies, magazines and circulating libraries.

"The most ambitious effort of the Cardinal Ferrari in the publishing line is, of course, the production of the new Italian Bible. It is 'new' because the version has been made ex novo, and also because no Italian Bible had been published so far in this particular form—under Catholic auspices. The only complete Catholic Bible in Italian which has had a somewhat wide distribution is that translated and annotated by Monsignor A. Martini, archbishop of Florence, in the last quarter of the 18th century. But no edition was available except in many volumes and with great abundance of notes, some of them not quite in keeping with modern views. Besides, the language of the Martini version, though quite 'pure,' sounds a little stilted to modern ears. I must add that many editions of the Latin Vulgate have been available in Italy (any educated Italian would be able to use them), and that partial vernacular translations have been quite numerous, those of the New Testament in particular."

The new version was made by six priests and one layman under the general direction of the Rev. Giovanni Castoldi, following a policy outlined in the short Preface:

"This version is from the Latin text of the Vulgate, except in those passages where the Vulgate fails to correspond to the Hebrew or Greek original. In such cases the original has been followed in the body of the translation, and the text translated from the Vulgate has been given in a footnote."

The reviewer feels confident that Bible scholars will find the result not only beautiful for its language and style, but important in the exegetical sense. "There is in it a remarkable unity in spite of its multiple authorship and the consideration which has been given the separate literary categories of the original books. I mean that the classical poetry of the Psalms, for instance, and the simple narrative of the Synoptics are properly rendered with a different language tonality. Not all other versions have paid attention to this (which seems to me the case with our current Douay-Rheims text), though the necessity for it, of course, is a question of literary taste.

"The experts will in time appraise the new Bible's exegetical value. I think it exhibits a tendency toward a liberality of interpretation,—I mean that it seems to take advantage of all the latitude allowed by strict orthodoxy. This is especially evident in the footnotes, which in the main are of an interpretative character rather than a pious comment, to which latter purpose are

generally directed Dr. Challoner's notes in our current English editions. The needs of the present day are perhaps better served by the Italian Bible's method."

## BY WAY OF SUGGESTION.

**The Message of Art concerning Christ** was the subject of seven weeknight services in Highland Park (Illinois) Presbyterian Church. After praise and prayer an interpretation of the message of Christ as revealed by great painters in the following pictures was given:

Christ and the Rich Young Ruler (Hofman)—Mark 10. 17-22;
Christ Teaching from a Boat (Hofman)—Matthew 13. 1-9;
The Good Shepherd (Plockhorst)—John 10. 1-18;
The Last Supper (Da Vinci)—Matthew 26. 17-30;
Christ Before Pilate (Munkacsy)—Matthew 27. 11-14, 19-26;
The Descent from the Cross (Rubens)—Mark 15. 22-27, 42-47;
The Light of the World (Hunt)—Revelation 3. 14-20.

A reproduction of each masterpiece was exhibited in its turn.

**One hundred per cent Sunday school homes** are the objective of a campaign in the Methodist church, South. The Methodist General Sunday School Board cooperated in this practical plan by issuing desirable and durable wall cards, to be given to the heads of all homes represented 100 per cent in the church and Sunday school.

These wall cards are attractively printed and decorated, and made of durable material suitable for long display in the home. They read as follows:

> This is a 100 per cent Sunday school home. Every member of this home believes in the Sunday school. Every member of this home belongs to the Sunday school.
>
> ..... Pastor
> ..... Superintendent

It is believed that with these wall cards constantly before the children they will be less inclined to be unsteady in attendance and laggard in effort. A large, growing Sunday school means a growing, winning, effective church.

> *It isn't far to Bethlehem town!*
> *It's anywhere that Christ comes down*
> *And finds in people's friendly face*
> *A welcome and abiding place.*
> *The road to Bethlehem runs right through*
> *The homes of folks like me and you!*
>
> *—Madeleine Sweeny Miller.*

**Christmas Gifts for Sunday School Scholars.**

Since the International lessons are in Matthew for six months beginning January, Sunday school teachers will find vest pocket editions of this Gospel appropriate and inexpensive gifts for their classes on the Christmas tree. They can be purchased from a cent apiece upward, plus postage, from the American Bible Society. The Bible Institute Colportage Association (843 North Wells Street, Chicago) has an emphasized Matthew at five cents postpaid. Perhaps the Bible houses also have inexpensive editions.

## A DREAM COME TRUE.

KOREA'S FIRST TUBERCULOSIS SANATORIUM.

The greying close of a winter's afternoon was pressing down on the city of Pyeng Yang as a young boy hurried home from school through the narrow Korean thoroughfares. Clouds of smoke hung in the streets, for the Korean housewives were busy making fires for supper and to warm the floors for the evening. But it wasn't of supper this boy was thinking most as he hurried along the way. He was seeing his beloved Esther waiting for him, ready to go on reading to him "The Last Days of Pompeii" where they had left off the evening before. As he thought of Esther his heart was saddened, for he knew that she too was facing her last days, that it was only a matter of time until the dread disease tuberculosis would conquer her frail body. Esther, whose full name was Dr. Esther Kim Pak, had received her medical education in the United States and was the first Korean of either sex licensed to practise Western medicine in Korea.

The boy rebelled in his heart not only at losing his friend, but at the waste of a highly

trained woman whose years of service had been so few and whose desire to serve so great that she had gone on working when nature demanded rest, with the resultant penalty. He knew, too, that in the stuffy little rooms under the thatched roofs of the mud-walled cottages about him were other Koreans, boys and girls, men and women, suffering from the same disease and spreading it to their relatives and friends because of their ignorance. He longed for a place where he could gather them away from the smoke and the dust and the stuffiness, somewhere where the air was fresh and pure and the sunshine not shut out, a place where they could be taught how to get well, how to stay well, and how to prevent spreading the dread disease. In his boy's heart was fixed the resolve to make the realization to this dream his life work.

In October 1928 the first tuberculosis sanatorium in Korea was dedicated and opened, a dream come true with its dreamer, Sherwood Hall, M. D., as superintendent. But between the dreaming of the dream and its realization is a story of a struggle and achievement worth recording.

Young Hall came to Mount Hermon School to get an American education. After graduating in 1915 he went to college and medical school. Upon the completion of his internship Dr. Hall spent a year in a Long Island sanatorium specializing in the treatment of tuberculosis with the purpose of going immediately to the mission field on its completion. But that was the year when things were looking blackest, financially, for the Methodist Board of Foreign Missions, and facing such a deficit as it did missionaries were being called home, so there was no chance of new ones being sent out unless they raised all their funds themselves. The outlook was most discouraging. The dreamer himself was prepared to carry out his dream, but the church had not the money to send him.

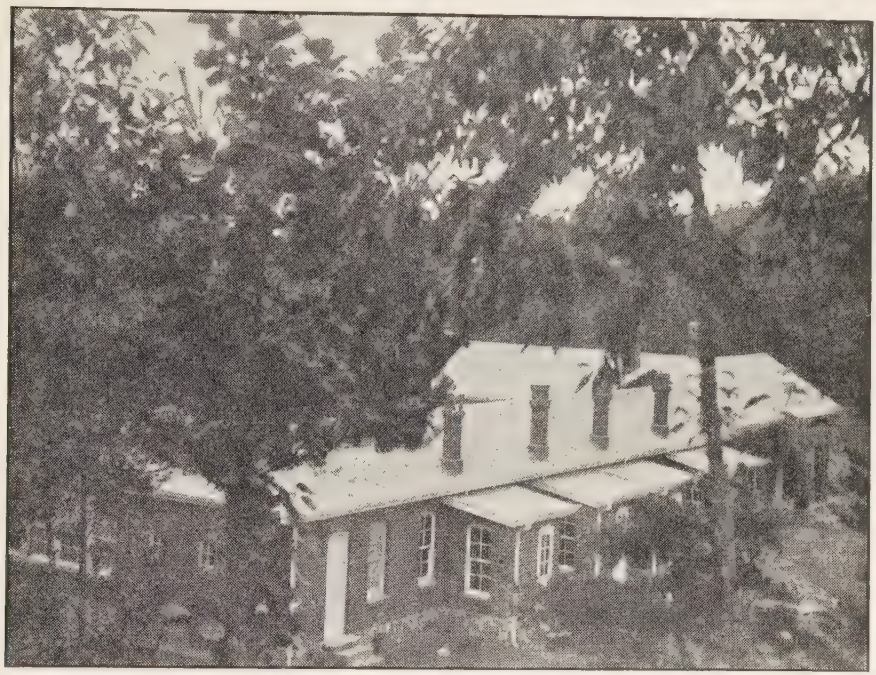
The sanatorium wanted him to stay on at an increased salary, and it was something to be considered, for there were college debts still to be paid and the work was interesting and valuable. But it was a God-given dream and could not be denied or postponed. Then Mrs. W. H. Woolverton responded to an appeal for aid, and gave funds to cover salary, travel expenses and a special course of study in London for both Dr. Sherwood Hall and his wife, also a physician. They set sail in August 1925, under appointment to Haiju, Korea.

Before Dr. Hall left New York he had learned of a bequest for a new hospital in Korea which was being held until a plan, satisfying the executor as fulfilling the terms of the will, should be proposed. Arrived in Korea Dr. Hall talked the matter over with the authorities concerned, and wrote Mr. Bennett, executor of the will, of his plans for a tuberculosis sanatorium near Haiju. These were enthusiastically approved by Mr. Bennett, and so his aunt's gift, known as the Mary Verburg bequest, became available for this purpose in June 1927. A desirable site was soon secured, a clearing in front of a pine grove on the southern slope of an adjacent mountain. A Christian Chinese contractor was found who offered to erect the building at cost in memory of his wife, who had died of tuberculosis. So the building was finished and dedicated under auspicious circumstances in October a year ago.

Last January the governor-general of Korea sent Dr. Hall a congratulatory letter accompanied by a check for Yen 300 for the Sanatorium. Later came a still greater honor, when at a special ceremony in the Haiju Government Building Dr. Hall received at the hands of Governor Pak from H. I. M. the Emperor of Japan a certificate of merit and a gift of Yen 100 for the Sanatorium. This was indeed a great honor for such a young institution and for the man who struggled to bring it into being.

The Sanatorium is strictly up to date, equipped with special features for diagnosing and treating tuberculosis, such as X-ray, Alpine sun lamps, pneumothorax apparatus, and a sun room with special windows for admitting ultra-violet rays. In constructing the building an effort was made to conform as much as possible to the customs of the Koreans while at the same time incorporating such sanitary arrangements as are best suited for the treatment of tuberculosis.

To those who have had the responsibility of organizing this work it seems that throughout God's guiding hand has been visible, that it must be in accordance with his will because of the many doors which



*Korea's First Tuberculosis Sanatorium at Haiju. Rear view, showing Korean kitchens.*

have been opened which to all appearances were hopelessly closed, and because of the friends who have been found in times of need to come forward with willing help.

A personal letter to the editor follows.

LETTER TO THE EDITOR.

Friends have asked me to write to you concerning Korea's first tuberculosis sanatorium, which is a non-sectarian institution having the doctors of nearly every Protestant denomination doing work in Korea on its consulting staff, and which is a distinctly Christian enterprise.

Among our patients we have the students and workers of the various missions. Many of these were facing death from tuberculosis, but thanks to sanatorium treatment are now out winning souls for Christ. The church has already invested time and money in training these workers and students, and it means a great deal to have them saved to the work of the church. And that is what Korea's first and only tuberculosis sanatorium is doing. And besides, up to date not one of the non-Christians who has entered the sanatorium has gone out of its doors without finding Christ. We have a sanatorium evangelist and a Biblewoman who give a regular Bible course, patterned along the line of that given at Mount Hermon School, to the patients during their stay with us. Last Easter we had a beautiful baptismal service as the result of the Bible course and evangelistic work done.

This is a pioneer work for Korea, and its needs are not well known yet, and so we are appealing to you. If you could somehow someway kindly present this work and its needs to your readers in the **Record of Christian Work** I am sure your readers would be blessed, and this work with its crying needs would be greatly helped, and many a patient thus saved from tuberculosis would rise up and call you blessed. Our greatest need is for more room, as we are daily obliged to turn away deserving patients for lack of space. Often the patients come to us from a great distance. We even have patients from as far north as Siberia. Recently we were obliged to turn away a patient who had come from Northern Manchuria: which was hard to do, knowing the sacrifice and expense involved in coming such a distance.

I am a Mount Hermon graduate, and this

work so to speak is a child of the Northfield Schools. Mount Hermon Church and Missionary Society are back of me, and gave some of the first money toward this pioneer enterprise.

We earnestly hope and pray that you too will put this work on your heart, and remember it in your prayers, and secure the help and prayers of the readers of the **Record of Christian Work** and your host of friends.

I wish to say before closing what a great help, blessing and inspiration the **Record of Christian Work** has been in our home, and how it has inspired us to greater efforts for the Master, as has also the Northfield Calendar. This is a lonely outpost where I am the only white man, and my wife the only white married woman, and our baby the only white baby. So, you see, reading matter like the **Record** is doubly appreciated, I can assure you.

Your ever grateful medical missionaries,
(Signed)
Marian B. and Sherwood Hall.

Further information may be obtained from Dr. Sherwood Hall, Haiju, Korea, or from the M. E. Board of Foreign Missions, 150 Fifth Avenue, New York City.

---

## MISSIONARY BUSINESS IN CHINA.

### A Recent Evangelistic Trip.

What is the business of the missionary? No longer need he spend his time over administrative matters. The joy and privilege of making known Christ and him crucified and risen are now his happy experience. Let me give you in a few words a brief account of a recent evangelistic trip which I had the great joy of taking!

Parts of the North and South Creek districts were included in this itinerary. Lantern and slides, posters, tracts, booklets and Gospels all were part of our baggage.

The first part of the way was by river and canal. It was a pouring wet day. The devil certainly tried to damp our enthusiasm. Praise God, we overcame him by prayer! A picnic supper and a camp bed gave us the refreshment needed to carry on. From Ling-ch'i we had 10 miles to walk to the country town of Djiae-tasmang. Evangelist "Peace" was waiting along the road to give us a welcome. It was a real pleasure to notice how friendly everybody appeared. We discussed and decided upon our plans, and sought the Lord's blessing upon his work.

On Sunday evening a Christian came from a large village four miles distant to ask us to visit his place. It had been upon our hearts to do so: now we felt the Lord had definitely called us. En route we took every opportunity of witnessing, pasting posters at every possible place and making our mission known. These are days of propaganda, so I was prepared to swamp every place with God's Word. The sight of a foreigner with a paste-pot sticking posters soon brings an inquisitive crowd. The poster is used as a text, the foreigner opens his mouth to speak amidst various exclamations, congratulatory and otherwise. How one thanks God for such a glorious message of love to proclaim far and wide!

The message is given, the seed is sown, tracts are eagerly received, gospel portions are rapidly sold, and we pass on to another similar crowd. A meal is given us freely by an interested man, our paste-pot is replenished, and we continue the broadcasting of the message of the cross. Rest houses, trees, large bamboos, all become suitable positions to display our printed sermons. A halt at a house for a friendly chat brings a refreshing cup of tea, without milk or sugar.

Ere we reach "home" a man overtakes us, and regaining his breath asks us to take 10 eggs as a present. He had hurried nearly three miles in order to make this present. We were at his village preaching at noon, and he wanted to show his gratitude for the visit. He has only recently been converted, and is tremendously keen to see others saved.

After dark the lantern was used to show the gospel story. Plenty of texts and Scripture choruses are shown upon the sheet in the hope that the Word of God will arrest some sinner seeking peace. A further meeting was held after the lantern, to which a large number remained. Two or three men showed more than usual interest in the message.

Our next halt was at a pottery village

named "Basin Kiln." There is no place for worship, though two or three men attend the services at a church seven miles distant. There was no inn to stay there, so a school teacher offered us the use of a part of a temple, now used as a day school. We made ourselves comfortable in the actors' dressing room, a long open space behind the play stage. Our lantern service was also held there. The stage made an excellent platform for the lantern, whilst all around some 300 people stood and saw the pictures and listened to the gospel message. At the close of the meeting a number of men came up to the stage and asked us further about the "doctrine." One man about 50 years old asked us to teach him the short prayer I had mentioned in my address. He repeated it several times, and left us saying he would pray every day. Many are impressed for a time, but soon the devil snatches away the good seed.

Chu-ch'i, our next place, has been an encouraging center for the last few years. Quite a good group of Christians meet every week, and all are keen on leading others. A number accompanied me through the village, pasting posters and calling the people to the services. The lantern sheet was suspended from the eaves of a house whilst 300 hundred or more folk stood in the large courtyard, quiet and interested. When all had dispersed the small group of Christians asked for a service. Though it was 10

聖經如種

*A sower went forth to sow—in China.*

p. m., we had a blessed hour studying Philippians 3. We all felt Christ our pattern was in our midst.

A pouring rain greeted us as we prepared for the next move. The walk of eight miles was rough and slippery, but the Lord gave us his presence all along, so that we were happy and rejoicing in him. The hill village of Dangyie has a small chapel, but alas, the few Christians have little thought for the souls of others! The news of evangelistic meetings spread, so the old village temple was crowded for the lantern service. The quiet attention of the people was most marked, especially when a picture of the crucifixion was shown upon the sheet. Here also a group of men remained for further knowledge of the gospel.

Our last center was at a village on a large plain. The little house used for services was too small, so we had to search for a larger place. None could be found, so it was decided to have the meetings in a dry rice field in the center of the village. Bamboo poles put into the ground supported the sheet, whilst tables made a good stand for the lantern and preacher. It was interesting watching the groups of people wending their way toward us. Each group had a paper lantern, as it was a pitch-dark night. The evangelist estimated at least 500 men and women were standing around. I am certain some will respond to the messages given.

During this one trip at least 2000 people were reached and hundreds of posters pasted in prominent places. Who can estimate the numbers who will read these silent messages? God gives the increase. Oh that it may be abundant! The mis-

sionary has a great business. It is his work to stimulate the Christians, to evangelize, to go with them, to be as it were an advertisement to attract the crowds, and in every way possible stir up the churches to realize their responsibilities.

Continue to pray for more unity amongst the paid staff! Will you also pray for mutual love and understanding between the older and younger Chinese workers? Pray that the movement to set aside all organization or denominational methods may be guided, lest confusion and lightness in spiritual things result! May God be glorified and Jesus Christ be praised! Thank you for your prayers and interest!

Yours in our Saviour's name,
(Signed) Frank and Lily Barling.

---

## CURRENT THOUGHT.

**If you begin** making Sunday a fun-day you will end by making it a sin-day!—E. H. Pace.

**To have found a continent** as big as Europe without Russia, three times as populous as the United States, torn by constant internecine strife, without peace or settled government, and then to have transformed it within three generations into a well-governed, peaceful, democratic commonwealth of Indian nations, is an achievement without parallel in the history of mankind.—Rustom Rustomje, Bombay.

**The moral phases of Prohibition** may not be ignored. Originally this movement had a purely moral basis. The social and economic elements entered later. The moral base remains, although often under-emphasized because of the immediate appeal made by other features of this question. However, the decrease in drink-caused crime, the substitution of wholesome amusements and sports for drunken rowdyism and riotous prodigality, the practical disappearance of the once familiar drunken nuisances who infested our streets and public places, all have a relation to public morals. Then, too, the propriety of a great nation, at least nominally Christian, legalizing an admittedly evil custom which, according to the courts, was the greatest source of crime, pauperism and misery, is difficult to defend. Neither was there dignity in the spectacle of our communities seeking revenue from licences for such beverages. The moral side of the question must always underlie the principles upon which prohibition rests. They should be recognized in every educational program on this theme.—E. H. Cherrington in "Education and Prohibition."

### All the Lord Has Left.

"When I was sixteen I joined the church," said an elderly lawyer recently. "Several months later, one blustery January day, Deacon Crandall stopped me on the road. There had been a number of fine catches of fish through the ice, and Joe and I were ready for an early start next morning."

"I've been over to Jake Streever's," the deacon said. "The folks are all sick, and my wife and Miss Adams wanted to send over some things. There wa'n't no fire in the house to speak of, Robert, and there ain't a stick of wood in the shed, so I'm going to draw 'em a load of four-foot and enough stove wood to last 'em over night. Why can't you play the Good Samaritan and saw it up in the morning?"

"Joe and I plan to go fishing tomorrow," I replied. "I guess you'll have to look up somebody else."

"I see," the deacon said mildly. "I didn't know that. I thought it would be a good chance for you. The way it comes to me is that you and me and the rest of us are all the Lord Jesus has left to tell what a good, self-denying Saviour he was. If there wa'n't no Christians living up to their high calling, Robert, there wouldn't be a whisper for the Lord—not a whisper,—this side of heaven. I thought mebbe you'd prize the chance and be glad to take it."

I gave up my fishing trip and sawed the wood, and I learned that day what real service was, and since then whenever I've been tempted to shirk my Christian obligations Deacon Crandall's homely aphorism has rebuked me:

"We're all the Lord Jesus has left!"

—"Youth's Companion."

### What Labor Needs Most.

Rev. John McDowell, D. D.

In 1921 while preparing a statement on the Church and Industry to be presented to

the General Assembly of the Presbyterian Church in the U. S. A., I received a visit from Samuel Gompers, then president of the American Federation of Labor. Mr. Gompers was an old and esteemed friend, and in his friendly and forceful way he said:

"I want you to put into the statement you are going to present to your church a demand for the eight-hour day, the closed shop, and the present standard of wages."

"Mr. President," I replied, "you must remember that I am writing this statement from the standpoint of the Christian church, not that of the American Federation of Labor or of the Manufacturers' Association. My textbook is the New Testament, and my final authority Jesus Christ. I want everything found in this statement to be found also in my textbook. I have been a student of it for more than 40 years but have never yet found a text which reads: 'Verily, verily, I am come that ye might have the eight-hour day, or the closed shop, or a definite rate of wages.' Jesus said nothing about these things, not because he was disinterested in the wellbeing and welfare of men, especially men who labor, but because he had something better to say, something more universal, elemental, unchangeable."

"What did he say?" Mr. Gompers asked immediately with genuine earnestness.

"This," I replied: "'I am come that ye might have life, and that ye might have it more abundantly.' Jesus insisted that the hours, wages and conditions of labor should be such as to give every man, woman and child, regardless of creed, color or condition, not merely a living, but abundant life,—abundant physical, material, mental, moral and spiritual life."

Mr. Gompers rose, stretched his hand across the table, and grasping mine, said with a good deal of feeling:

"You stay by Jesus! He offers what labor needs."

Regarded from the Christian point of view, the labor question is much more than a question of money, or hours, or organization, or creature comforts. It is a question of providing for every industrial worker an abundant life, which, in the last analysis, means a full and complete expression of personality.

### MADONNA.

*When Mary held her baby close,*
*And bent her head above him,*
*Did she dream of the lonely years,*
*Swept with a thousand doubts and fears,*
*With bitterness and want and tears?*
*Or did she only love him?*

*—Margaret Sangster.*

## If I Had Lived in Bethlehem!

Loyal Morris Thompson.

If I had lived in Bethlehem
When Mary passed that way
Would I have made a place within,
Or bid her go away?

If I had lived in Bethlehem
Would I have heard the song
Of glory in the highest,
Sung by the angel throng?

If I had lived in Bethlehem
Ere Wisemen from afar
Journeyed over desert sands,
Would I have seen his star?

I never lived in Bethlehem,
Not in its humblest part,—
But would I give a little child
A place within my heart?

—"Epworth Herald."

# What Happened in Palestine? And Why?

What happened in Palestine last August and September, and what were the causes, immediate and more remote?

So far as the incidents that occurred from day to day are concerned the facts are probably not known except to government authorities. A friend who was in Jerusalem at the time wrote:

"All papers were at once suppressed, and news was hard to get. Curfew was established at 6.30. We were discouraged from going out by day."

If that was the situation in Jerusalem what must have been the confusion and ignorance of facts throughout the outside affected areas? As in the Great War, exaggerated rumors and lying propaganda were rife. All that can be said is that there was an outburst of Arab fury against the Jews with brutal murder and spoliation.

The immediate cause of the outbreak was said by an American who was in Jerusalem at the time to have been thieving from an Arab's vegetable garden by a young Jew. The Arab shot the thief. This was as a match to already inflamed passions and fears. One account says that the first extended clash in Jerusalem occurred on Tisha b'Ab, August 16, the Jewish fast day commemorative of the destruction of Solomon's Temple. A large group of Jews met at the Wailing Wall to lament the lost glories of Israel. A thousand Arabs invaded the area, attacking and seriously injuring the beadle in charge of the prayers and destroying sacred objects. The disorders spread rapidly throughout Jerusalem and into the country to the utmost confines of British mandated territory.

It would seem that the government was caught napping. The leading officials were away on furlough or vacation. It looks as if the Arabs timed the outbreak with sinister shrewdness. The acting officials proved incompetent to meet the emergency, in spite of due warnings in the Jewish press and constant incitement in the Arab papers. Prompt and vigorous action would have checked the rowdies and marauders. The Arab mobs struck suddenly here and there. There were no adequate police or military forces to restore or maintain order. It took days and weeks for Great Britain to rush troops to Palestine, which soon under a British general cowed the agitators.

At the time of the outbreak nearly every prominent Zionist was also absent, attending the Congress at Zürich.

Each side complains that the government shows partiality to the other: which may imply that the government is neutral in a most difficult situation.

### Are Religious Differences A Provocation?

The frequent references to the Wailing Wall might seem to make religious differences the issue between the Arabs and Jews, but this is generally denied. The Turk interfered little with the Jews' religion. He is a devout religionist himself, a man of much praying, and there never was objection in the days of Turkish overlordship to the Jewish exercises at the Wailing Wall. Religion was certainly not a commanding cause of the outbreak.

Any disquiet or jealousy was due to the ancient prophecies of Israel's restoration to the land. For centuries Jews have come from the ends of the earth to lament Israel's condition at the Wailing Wall and to pray for Messiah. Hebrew ritual is rich in hopes of the future, says one, and has for ages sought restoration "next year in Jerusalem."

To offset these pious aspirations the Turks built up the Golden Gate in the eastern wall of the Temple court. "When the Messiah comes," says the Turkish tradition, "he will enter the city by this gate. Turkish power will then go for ever, and the Jew will be the man in possession." Hence, we are told, so far as stone and lime could prevent this contingency he has taken precautions. It was the same thought that caused the Ottoman government to decree from time to time the exclusion of the Jew from Palestine and to prohibit his purchasing land.

### Racial Considerations.

Racial considerations as such are not a factor in the problem. Jews and Arabs are all Semitic. The natives of Palestine are mixed descendants of the Assyrian and other nationals settled in Palestine upon the destruction of the northern kingdom of Israel, with other admixtures since then.

These various Semites are divided into tribal political divisions, and antagonisms find entrance there.

The Arab population of Palestine still outnumbers the Jews by four to one, the figures as of last March being:

| | | |
|---|---|---|
| Muslims | 557,649 | 70% |
| Jews | 149,555 | 19% |
| Christians | 78,463 | 10% |
| Others | 8,850 | 1% |

### The Basic Cause of All Trouble.

It is pretty generally agreed that the bad temper and sporadic attacks of the last few years are due to the Balfour Declaration of November 2, 1917.

The wording of this momentous British declaration, adopted about the time of the capture of Jerusalem by General Allenby, is:

> His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

Now what does that declaration mean?

If the word "national" had not been used the declaration would have been taken as a promise to open up Palestine to the Jews, especially persecuted and poverty-stricken Jews such as those in Poland and Russia, so that they might enter upon a new life of freedom and opportunity. Such was the aim of the earlier Hebrew colonization, and the existing colonies, the first of which was founded in 1874, showed that the intention was not visionary.

A word about Zionism. The spiritual ideal of Jewish nationalism is as old as the Dispersion and the prophecies of restoration under Messiah, but the practical adoption of that ideal (in part) dates from 1896. The first Zionist Congress held at Basle in 1897 affirmed that the object of Zionism was to establish for the Jewish people a publicly and legally assured home in Palestine: which meant that the demand was a right, not a favor that might be terminated. Here was a people that had survived from ancient times without territory or sovereignty or other attributes of nationhood. Assimilation or absorption by other races has always been checked by antisemitism, which keeps the Jew apart, an alien, different. Zionism attacked this problem of the homelessness of Israel, viewing it as a national rather than an individual problem.

Perhaps 30 years ago when fulfilment seemed so far away the objective of a home or a national territory was not clearly conceived. Anyhow, after the Great War political Zionists soon marred the peace. A home did not satisfy them. They advocated and demanded an independent Jewish nation in the ancient homeland. In October 1920 Justice Louis D. Brandeis defined the movement's objective as follows:

"To populate Palestine within a comparatively short time with a preponderating body of manly, self-supporting Jews, who will develop into a homogeneous people with high Jewish ideals, will develop and apply there the Jewish spiritual and intellectual ideals, and will ultimately become a self-governing commonwealth."

Justice Brandeis has been sustained in this view by those who administer the World Zionist organization.

There is the key to present difficulties! For Arabs were quick to protest in self-defence. They far outnumbered the Jews, and they had no idea of letting aliens come in and dislodge them from their native land.

Christians in Palestine were also almost unanimous in opposition to a "national home." Some leading Hebrews of America and England did not favor it. Many prominent Englishmen thought it a political mistake. But the restoration of Israel has now become a national issue with serious international reverberations. The Jews are organized for Zionism in all nations.

Causes of friction immediately arose where none had existed before. A spirit of fear and distrust has questioned every action. Thus, last year the Jews set up screens at the Wailing Wall on the Day of Atonement to separate the women from the men, in accordance with the procedure followed in the synagogue. The Arabs resented this move, fearing that the Jews would erect permanent screens and gradually secure permanent footing on property that is legally theirs. They protested to the government, which removed

the screens. This year the use of screens was forbidden in advance by the high commissioner, and only certain specified objects used in the devotional ceremonies were allowed to be brought to the Wailing Wall.

The arrogance of political Zionists has proved irritating to the Arabs. We have read of their processions, their bluster and taunts. No wonder those inflammatory Arabs with a grievance caught fire and responded in kind! Agitators on both sides, and especially those with communistic connections, have done their utmost to embroil Palestine in disorder.

Early in the World War promises of national independence were made to the Arab peoples in order to bring about their armed revolt against the Turk. But a secret agreement between Great Britain and France, the Sykes-Picot pact, created spheres of influence for these nations within the territory promised to the Arabs. This pact, and the further commitment of the Balfour Declaration, negatived and repudiated the promises to the Arabs. The peace council at Paris settled the confusion by compromise. They held that Palestine and Syria were not ready for independent nationhood, so they mandated Syria to France and Palestine to England. This arrangement was approved by the United States Senate and by the other victor nations. By the way, it was for a time widely agitated that the United States should take a mandate for the Near East.

Obviously this breach of promise created a nasty political situation whose end is not yet.

Several difficulties arose upon the immigration of Jews with financial backing for agricultural and industrial activities, and with cultural aspirations as in public schools and the Hebrew University and the revival of the Hebrew language. Let us survey some of these matters!

### The Land Problem.

Under Turkish rule the land was neglected and large areas were idle. Jewish colonies were then able to purchase land without exciting suspicion and envy. But all this is changed since the Balfour Declaration. As numerous colonies have bought land it has meant displacing the poor and shiftless native peasants. But where can these peasants go, or what can they do? Some have found employment with the new owners, but they have a grouch all the same.

Besides, not a little real estate crookedness has added to the trouble. Arab realtors have bought out the peasants at low figures, often under the scare of lies that the peasants would be driven out by the Jews. Again, titles were not registered under the Turks because taxes would have been above what any one could pay. So the village sheik or effendi acted as middleman, paying a certain tax to the Turkish government and taking a percentage from the peasant for protection. In some cases these sheiks are said to have sold land to Jews, always at good prices of course, and the people were dispossessed without getting much satisfaction.

The Jews regard the Arabs as usurpers in the ancient homeland. The Arabs regard the Jews as alien intruders.

The prosperity of the colonies, due to the untiring spirit-motivated industry of the Jewish immigrants, has brought prosperity to their Arab neighbors, but also the resentment which human nature feels at another's success.

It is said that the policy of the Jewish National Fund which buys land for the colonies is to hold it by the Fund in perpetuity,—never to be sold again. Palestine is not the first country where the old inhabitants have been squeezed out by land purchase!

Up-to-date evidence of this feeling is furnished by the "Commonweal" of October 30. An American-Syrian journalist who was in Palestine at the time of the outrages writes of a roadside incident near the colony of Balfouriat.

On the main highway skirting the town was a gang of Arab workmen breaking stones, he says. They stopped to question one as to general conditions in that section.

"The Jews have taken possession of the land and driven us out. We have naught to do but break stones," he complained.

"But why did you sell your land to the Jews? Couldn't you have retained it and worked it in the same manner as they are now doing so profitably?"

There was a look of deep anguish in the man's eyes as he grasped the meaning of the question. This was his explanation:

"It was not we who sold to the Jews. It

*A group of Zionists at Ekron. The Zionistic movement is primarily concerned with the agricultural and economic development of Jewish life in Palestine. The colony at Ekron is among the oldest immigrant communities. (By courtesy of "Home and Foreign Fields.")*

was the landowners. The whole of the Marj plain was owned by Sursuq of Beirut, who was tempted by the high price offered, and sold, and drove us out of employment. For countless generations we had been tenants working the land for the benefit of the masters. We could not or did not think of saving. What could we earn to invest in the price of land when the whole plain was held as a single unit and would not be parceled out in small lots? Under these conditions, and inasmuch as we had been in occupation of it so long, we felt ourselves secure. When the sale was consummated to the Jews we were reduced to the necessity of breaking stones on the roadway."

"I gathered that feeling ran as high against the landowners as against the Jews," says this journalist. "The concern of the Arabs is to earn a living in the manner obtaining in their country from time immemorial. I came across the same situation in northern Syria and in Houran and the Druse Mountain. It is due to this condition of insecurity that the immense Syrian plains present the appearance of desert wastes, especially after harvest time. Not a single tree or shrub is to be seen for miles. The peasants would not waste their efforts planting trees which took time to give fruit and which they felt they had to plant for the benefit of others."

### Economic Developments.

Along with political and land resentments are economic grievances.

These arise in numerous ways. The Arabs regard the government assistance of the Jews as inimical to their own interests. Jewish bankers and concessionaires get ahead of the natives. It can be readily believed that Jewish aggressiveness in industry and other directions has not proved any more popular in Palestine than in—the United States, for instance!

But increasing land prices, higher wages, public utilities, hospitalization and other benefits of a higher civilization than they knew are appraised by some Arab leaders only as warnings of increasing Jewish influence and their grip upon his heritage.

One more possible cause of friction remains to be mentioned here.

Dr. W. M. Christie of Mount Carmel, writing in the "British Weekly," sets forth another angle of political agitation, leading to what he considers to be "the whole secret of the situation." He says:

"The first feeling was created against the Jew after the second advance in 1918.

Young Arabs, almost invariably of Lebanon origin and educated in the schools of a European sect, represented to the Jew that they ought to throw Palestine into the hands of the French and get better terms than the Balfour Declaration would give them. The bait was not taken, and then the Arabs were told they were to be expelled and the Jew was to take their place. This irritation has been kept up practically ever since. Another move was made last year. There was an attempt to create an atmosphere in favor of Italy's getting the mandate handed over by Britain. Now either the French or the Italian scheme would mean that Palestine should become an appendage to the newly-formed papal state. That is the whole secret of the situation."

### Undying Antagonisms.

Back of the Balfour Declaration and all other causes of friction, however, lies one valid reason that is not mentioned in the papers, but that is familiar to Bible students. It is the undying antagonism between Ishmael and Isaac, between Esau and Jacob.

In each case the purposes of God elected the younger son. The older was not given the inheritance and the blessing covenanted to Abraham. The centuries of hatred and strife are the sequel.

Ishmael was to be a wild ass of a man, as the expression is, his hand against every man and every man's hand against him (Genesis 16. 12),—a pregnant description of the turbulent, independent, combative character of the Arab tribes who proudly trace their ancestry back to Ishmael.

Two nations were represented by the twins Esau and Jacob, but the elder should serve the younger (Genesis 25. 23). Esau's fury burst upon Jacob when he stole the patriarchal blessing (Genesis 27). He married a daughter of Ishmael (Genesis 28. 8, 9).

In later Hebrew history Edom comprised the descendants of Esau: and we know from several historical and prophetic references the hatred of Edom against Israel.

### Is There Any Solution?

How will it all end?

Great Britain promptly declared through responsible ministers of the crown that she will retain the mandate. A commission has been sent to Palestine to review the situation and advise accordingly. Britain has been rudely awakened, and we shall no doubt see a firmer policy in Palestine hereafter. England is an old colonizer, and will not allow religious intrigue or tribal ambition to thwart justice and orderly government.

Dr. Christie of Mount Carmel has proposed that when peace is restored an effort should be made to nationalize the genuine sites in which people of varied faiths have an equal historical interest. He believes the thinking Jew would gladly see Isaiah's prophecy fulfilled and the Temple court become "a house of prayer for all nations."

But the Bible student cannot close his eyes to the numerous unfulfilled prophecies about the land and the Chosen People. Their hopes are incarnated in their persistent anguish at the Wailing Wall. There will be turmoil and trouble until a culmination is reached at Armageddon and the return of Jesus Messiah.

A Zionist leader who commanded the defence of Talpioth against the Muslim attack, when asked what effect he thought the massacre would have on the future of Zionism, replied:

"The more modern Jewish tombs there are in Palestine, the deeper the roots of Zionism are in its soil!"

Some say that the only solution of immediate difficulties is an explicit denial by Zionism of any political ambition to set up a Jewish state in Palestine involving the dispossession or setting aside of the native population. But will this be done?

An examination of statistics of population gives further food for thought. Here is a quotation from the Jewish magazine "Menorah Journal":

"The Report of the Joint Palestine Survey Commission (the Blue Book) gives the following population statistics for Palestine: 1919 57,900 Jews and 643,100 non-Jews; 1923, 91,200 Jews and 689,100 non-Jews; 1927, 148,100 Jews and 752,400 non-Jews. The total increase for about nine years, including immigration, was 90,200 Jews and 109,300 non-Jews. The natural rate of increase is about 24 per thousand for Jews and 30 per thousand for Arabs and other non-Jews. That is to say, the Arabs by their natural increase have swallowed up the whole Jewish advance by both immigration and natural increase, with a fair margin

of gain for the whole period. These, surely, are vital statistics for Zionism. They indicate that the objective of the mandate for Palestine is actually further away than it was a decade ago.

"At the present moment it would require 600,000 Jewish immigrants to balance the Arab population. Under prevailing conditions the immigration of that number of Jews into Palestine in one year is unthinkable. An attempt to achieve such an immigration over five years would mean that the total would have to be raised to 700,000 in order to cover the natural increase of the Arabs in it is today even more Arab than it was under the Turkish régime. And no Jewish minority, however strong, can equal the Arab majority in Palestine.

"Nor will the rights of a majority be checked by 'grandfather' or 'minority rights' clauses. The mandated condition of Palestine must continue until there is a Jewish majority in the country so that the terms of the mandate may be fulfilled. The failure to establish such a majority 'within a comparatively short time' may result in changing the terms of the mandate, or in its abandonment."

*The Jewish school at Tel-Aviv. (By courtesy of "Home and Foreign Fields.")*

a five-year period. Spread the immigration over a decade, and the figures leap upward again.

"The creation of the homeland is, then, a mathematical chase in the rear of the natural Arab increase. Obviously, if the Jews do not seriously overtake the Arabs within the coming decade all hope of achieving the aim of Zionism and of the mandate under normal conditions will have disappeared.

"This failure to meet the population problem, as Dr. Weizmann recognizes, is responsible for the attitude of the Palestine government toward the Wailing Wall incidents, Jewish tariff and school demands, and the like. The administration cannot conceal from itself the fact that though Palestine is more Jewish than it has been for centuries

Rev. Donald Grey Barnhouse of Philadelphia was in Jerusalem in August and had an interview with the Grand Mufti, who is also president of the Supreme Moslem Council of Palestine. He is reported in an interview as quoting this dignitary:

"When the troubles come,—not if they come,—I have no fear of the outcome, as we outnumber the Jews four to one. Zionism will not last. It is neither just nor natural. Not just, because the Arabs have been in Palestine for thirteen and a half centuries. Not natural, because Palestine is the keystone of the whole Moslem world. From Egypt and Arabia through to Iraq all is Arabic, one nation, one religion, one blood, and one system of manners and customs."

"The country belongs to its conquerors," said an Arab official recently. "The Jews

first took possession of it by right of conquest. The Arabs can lay no better claim to it. The country now needs coöperation for its full development, and it is regrettable that the spirit of strife should be so rampant as to retard the progress of Palestine materially."

Pray for the peace of Jerusalem! They shall prosper that love thee!

POSTSCRIPT.

After the above was put in print a copy of a new book has come to hand, "What Happened in Palestine?" by Maurice Samuel.*

Mr. Samuel is an American Hebrew. He spent part of his boyhood in England, and likes that country. For years he has been promoting Zionism as a writer and speaker. Feeling that he must himself live up to his convictions he moved to Palestine with his family, and was settled in Tel Aviv. He was there during the August outbreak, and in addition to personal knowledge he gathered firsthand and documentary evidence in all the affected areas of Palestine. Then he came back to America, and his story was rushed into print.

The book is well done. It reveals the feelings and convictions of an ardent Zionist. The Jewish case is set down with restraint. It bears the marks of honesty and accuracy. Government Bulletins, Arab and Jewish papers are quoted verbatim.

Several findings emerge which are worth attention.

The Arabs of Palestine, he says, do not constitute a nationality.

Evidence is given to prove the preconcerted character of the Arab attacks, which presently exceeded the bounds set by the leaders and became a general uprising against the British policy in Palestine and Transjordan.

Mr. Samuel minimizes political antagonism, and identifies religious provocation as the spearhead of Arab propaganda. Rumors were sedulously spread that the Jews had burnt the Mosque of Omar, and other equally crude lies.

The most serious thing in the book is the explicit indictment of the Palestine government. While the author credits a few Britishers with ability and humanity, he states that the preponderance of power has lain with a group of British underlings who are opposed to the terms of the mandate. Officials and acting officials are named who in the recent crisis showed incompetence amounting to malevolence against the Jews and tolerance (therefore incitement) of the Arabs; who overlooked the high criminal record of the Arabs, on the one hand, even of the Grand Mufti and other leaders who were convicted and sentenced to prison terms after the last uprising, and on the other hand underestimated the peaceful, industrious character of the Jews; who, moreover, issued lying Bulletins.

We should say that Mr. Samuel errs in exaggerating the incompetence of the acting officials into demonstrations of the intentions of the British government.

Finally, he points out that this Arab attempt ended in moral failure. The Jews will not retire.

This may have been the brutalest experience the land has seen since the destruction of Jerusalem, but when has murder broken the Jewish spirit? British public opinion will resent this blot on the flag, will see that even-handed justice is done in accordance with promises and their own best interest, and Arab turbulence will hereafter be securely curbed.

*What Happened in Palestine? by Maurice Samuel. Stratford Co., Boston, Mass. 222 pages. $2.

# Walk about Zion!

## The Ancient Walls of the City of David and Solomon Are Being Restored.

Harold J. Shepstone, England.

"Build thou the walls of Jerusalem!" said the psalmist, and these famous walls are actually in the hands of the builders. Shortly after the declaration of peace an influential body known as the Pro-Jerusalem Society was founded, whose aim is "to preserve the ancient monuments, encourage technical education, plant trees, and in general beautify the ancient and historic city of Jerusalem." It is an officially recognized

*Repairing the ravages of time. General repairs have been going on for some time. Missing stones have been supplied, broken stones have been repaired and pointed up, and a pathway provided.*

body, and receives a grant of $10,000 a year from the Palestine government. The whole of this sum, and also any other money that may be contributed by interested persons, is spent upon the actual work of preservation.

It has devoted a great deal of attention to the walls of Jerusalem, and it is now possible to walk around on them. What a world of romance these ancient walls record! They carry the mind back to the early days of Hebrew national history, for it was David and Solomon who first enclosed Jerusalem by walls. Nehemiah subsequently enlarged and extended them, and there they stood in all their glory at the time of Christ.

When Titus, the Roman general, destroyed Jerusalem in the year 70 he pulled down its old walls and laid the city in ruin. Then an entirely Roman city arose on the sacred sites, only to be destroyed once more by the Persians. The present walls were built by Suleiman the Magnificent in 1536-42. This is attested by the numerous inscriptions found on the gates. According to local tradition it was the work of two brothers, who commenced at the Jaffa Gate in opposite directions and never saw each other again for seven years, finally meeting at the St. Stephen's Gate in the eastern wall, where they placed their marks, the lions. This hardly seems credible, but the East is as full of romantic stories as the "Arabian Nights."

The circuit of the walls, which vary in height from 38 to 40 feet, is about three miles in length, enclosing about 200 acres: one sixth of its extent being devoted to the Temple area, which contains 35 acres. The walls are graced with 34 towers and eight gates, one of which is permanently closed. The only gates of importance are the Jaffa Gate, the Damascus Gate and St. Stephen's Gate.

The question the layman naturally asks is, Do the present walls mark the boundary of the city of Christ's day? We know that the remains of the former walls were left as they had been thrown down, and that the same stones were built more or less on the same foundations. Here and there slight deviations were made, but generally speaking the present wall stands in the line of its immediate predecessors. No regard was paid to the respective marks of former

*These walls are 40 feet high, and an entire circuit of the ancient Holy City can now be made along the pathway on top of them.*

builders, as is shown in the dressing of the stones. Hence we see the Byzantine above the Crusaders, and the stones of Christian masons resting on those of pagan Rome. It is only where foundation courses exist that we can see the different building epochs represented by their respective positions in the structure. And these are infallible proofs of their antiquity, just as much as the intermixture of stones shows the work of the latest builders.

We know from excavations made by the Palestine Exploration Fund the course of the first wall built by David and Solomon, but one cannot be certain as to the course of the second wall which marked the boundary of the city in Christ's day. For instance, the Church of the Holy Sepulcher, which is said to mark the site of Christ's burial, lies within the present walls. Now Christ was buried "without the city wall," and many scholars place this portion of the north wall to the south of the church. The failure to determine the exact course of the second wall along this point leaves the problem of the site of the Holy Sepulcher an unsettled one. Evidently the Jerusalem of Biblical days was a small city, about 200 acres in area. Yet it contained Solomon's magnificent Temple, the king's palace, other large buildings, and the dwellings of its inhabitants.

Until just about a century ago there were no buildings beyond the city walls, and at sun-down, as also at noon during the Mohammedan prayers on Friday, the gates were all closed, and it was almost all a man's life was worth to arrive after the gates were closed. We know how Christ likens the entrance into the kingdom to a man passing through the straight but narrow gates of a city. He had often seen the people at sunset hurrying to the gates and passing through their narrow entrances with their twists and turns into the city.

When the Jews began to return to the city of their forefathers, and Jerusalem could not hold them, people ventured to build outside, first with a good deal of apprehension and considerable danger, but later in larger numbers and with considerable fearlessness. Here it is interesting to note that the line of improvement has followed closely the descriptions of the rebuilding of Jerusalem given in Jeremiah 31. 38 to end, and in Zechariah 14. Then one of the gates was left open all night, and

presently a second, and so on until all were never closed. In fact, they now have no doors to close.

Then came the building of carriage roads to Jaffa, Bethlehem, Hebron, Jericho, Nablus, and Ain Karim (the reputed birthplace of St. John), when it was soon discovered that the existing gateways were far too narrow for the increasing traffic. Two of them were accordingly taken down, and a portion of the wall cut away, giving sufficient space for a carriage to pass straight in instead of having to turn.

During the Turkish régime nothing was done in the way of preserving the walls. As a result they fell into a dilapidated condition, more particularly with regard to the top stones, many of which were carried away. Besides, each land-owner within the walls blocked the walls at both extremes of his property.

Through the efforts of the Pro-Jerusalem Society the missing stones have been restored, the rubbish and growth which covered certain portions of the walls have been removed, the obstructions that prevented a continuous path have been taken down, and here and there in dangerous parts iron rails and banisters have been provided. Today, anyone on paying the fee of half a dollar can walk from the Citadel to the Mosque enclosure, either way. Climbing the wall by the Citadel near the Jaffa Gate you can take the Eastern walk to the Mosque or Temple enclosure, while if you walk the other way to the West you pass about by the Jaffa Gate, Damascus Gate, Herod's and St. Stephen's Gates to the other extremity of the Mosque enclosure. Thus are the walls of the Holy City being preserved and protected for posterity.—Article and pictures by courtesy of the "Scientific American."

# The Crucial Question:

## A Missionary Address by

## Rev. J. D. Jones, D. D., England.

*What think ye of Christ? Whose son is he? Matthew 22. 42.*

"What think ye of Christ? Whose son is he?" asked Jesus of the Pharisees. They had been trying to puzzle him with their questions all day. Now he turns the tables on them and becomes himself the questioner. "What think ye of Christ?" he asked, or, as the phrase might be translated, "What are your opinions about the Messiah? Whose son is he?"

The Pharisees thought that was an easy question to answer, and so without any hesitation they replied:

"The son of David."

But Jesus quickly showed them their answer was not adequate. The Scriptures suggested Messiah was more than the son of David, for David himself spoke of him as the Lord. These Pharisees were cherishing ideas of Messiah which were altogether too poor and unworthy.

You may think that in choosing such a text as this I am miles away from the topic of foreign missions. On the contrary, the question "What think ye of Christ?" takes us to the heart of things. It is the crucial and critical question. On the answer we give to it will depend whether we believe in missions or not. Poor and inadequate views of the person of Christ are fatal to missionary enthusiasm. People a few years back—and perhaps some people still,—used to decry theology and Christian doctrine. Doctrine? What did doctrine matter so long as a man lived the life? What did it matter what a man believed so long as he acted right? People talked like that, ministers talked like that, and thought that it argued breadth of mind, whereas as a matter of fact it was simply silly. Christian practice springs out of Christian doctrine, and what a man does depends on what he believes. The question of the person of Christ is a matter of doctrine, but our entire practice in this matter of world evangelism depends upon the particular view we hold.

I venture to lay down this as being axiomatic: only a great Christology can sustain the missionary enterprise. An impoverished Christology will mean its failure and decay. "What think ye of Christ?" is therefore the critical question, and we must have great and exalted views of Christ if

we are to prosecute the work of missions with any vigor or zest.

Let me remind you at this point of the conversations our Lord had with his disciples about the various opinions the people cherished concerning him! "What do they think about me?" he asked the Twelve one day, and they replied promptly, for they had often heard the people discuss him:

"Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets."

The people rated Jesus pretty highly, for they put him on a level with the greatest of their prophets. But Jesus was not satisfied with the popular opinion. He saw no chance for his kingdom so long as people only thought of him as one of the prophets. If he was only one amongst others, why should people labor and suffer to carry his name to the ends of the earth? So he turned to the Twelve and made the question personal:

"And what do you think of me?"

Peter like a flash answered: "Thou art the Christ, the Son of the living God!"

And with that answer Jesus was satisfied. "Flesh and blood hath not revealed it unto thee," he said, "but My Father which is in heaven." For he knew, once he had a group of men who thought of him not as one amongst a dozen others, but as a person supreme, unique, divine, he had in them men who would labor and suffer to make his kingdom a worldwide kingdom. That is the only motive mighty enough to send men preaching Christ to the ends of the earth, this faith that he is the Son of the living God.

And that is the question with which I should like our people to confront themselves. Have we a Christology as exalted as that? Do we stand in our conceptions of Christ where the apostles and the New Testament church stood? What think ye of Christ? Whose son is he?

Now there is no doubt at all that the fathers of the modern missionary enterprise held that great and exalted conception of Christ. To them he was not simply one of the prophets,—he was the divine Son. He was not the great simply,—he was the supreme. Not even the supreme,—he was the only. He was not the best of men,—he was the gift of God. He was God himself, incarnate, wrestling with the sin that held men captive and delivering them from it by bearing its shame and pain himself. He was the one and only redeemer. With that view of Christ necessity was laid upon them as upon Paul, and it was woe to them if they did not preach the gospel. But much water has flowed under the bridge since then, and there have been vast and far-reaching changes of thought in the course of the intervening years. But what about this central and absolutely crucial question of the person and work of Christ? Do we stand where they did on that point? Do we still think of him as the divine Son, the one and only redeemer, or have we lowered our conceptions of him and come to regard him as one of the prophets?

I know that there are certain humanitarian and civilizing aspects to missionary work, especially as this work is carried on in Africa and the islands of the seas amongst what may be termed the child races of our world. And these humanitarian and civilizing results of missions make their appeal and cause many to feel that missions are worthwhile. But the real challenge to missionary work, to the whole idea of foreign missions, comes in the case of great lands like India and China, which already possess a civilization of their own, and religions of their own as well, which have elements of greatness and nobility about them. What about missions to these lands? It is a good thing, no doubt, to introduce Christianity into Africa, for it delivers the native from fear, and to the islands of the seas, for it abolishes cannibalism and makes life decent. But what about China and India? Are we under any obligation to carry our Christianity there?

Now that all depends on what you think of Christ. If we whittle away our conceptions of Christ until he becomes merely one of the prophets, if we cease to believe he is necessary to the redemption of every human soul, we shall certainly not think it binding upon us to send our gospel to China.

### Lowered Conceptions of Jesus.

Now, without wishing to fling about indiscriminate charges, I think it is true to say that the tendency of the past fifty years has been to lower men's conception of Christ. Scholars have been busy in explaining away all the supernatural elements in Christ and

seeking to reduce him to the level of ordinary humanity. Once that is done, of course, he ceases to have any cosmic significance. He ceases to be a necessity to the world. And while in these Christian lands there are men who minimize the significance of Jesus and deny that he is the absolute and final revelation of God, representatives of non-Christian civilizations tell us quite emphatically that they don't want either our civilization or religion,—that they prefer their own. Here, for example, is the Aga Khan, a great representative of India, a man who though he lives in England wields immense religious influence in India, apropos of the unrest in India saying that India has a civilization and a religion of its own of which it is proud, and if we want quietness in India we must not try to impose our civilization and religion upon them. We must accept them as they are, with their Indian civilization and the Indian religions, as equal partners. And here is China seething with turbulence, working itself up into a perfect fury against all foreign interference, especially in trade and in religion. The students of China want China to remain China,—Chinese in civilization and Chinese in religion. They tell us in effect that they neither want us nor our Christian faith.

Now what are we to say and do in face of all this? Are we to go on pressing our religion on lands and peoples that do not want it? Are we to continue to send missionaries to countries that would fain be rid of their presence? There would be no sense in so doing if our religion was only one amongst half a dozen religions,—all of them meeting the religious need equally well. There would be no sense in it if Jesus was only a teacher, though he may in our opinion be the supreme one. If Confucius and Buddha serve the turn, and these Eastern peoples prefer them, there is no reason in the world for pressing Jesus upon them. Indeed, we shall not wish to press Jesus upon them. We shall let well alone. If Jesus is not of absolute and universal significance we shall be quite content to let the Indian and Chinese civilizations and religions remain undisturbed. The impulse to missionary effort will have clean gone.

Now, there is no need for me to protest in this pulpit that I am no advocate of a narrow orthodoxy. I believe in being open-eyed and frank. I believe in being hospitable to new truth or new aspects of truth. But I want also to say this, and say it with all the emphasis I command, that that view of Christ which has been the faith of the church all down the centuries, that he is the incarnate Son and the only Saviour from sin, is necessary to the continuance of the missionary enterprise, if not to the existence of the church itself. It is impossible to minimize Christ without in the very act imperiling missions.

What view, for example, do they take of his person? Is the New Testament representation of him the true one? Was he divine? In him did the word really become flesh? Is he the authentic revelation of the Father because he was the Father's only begotten Son? Or is the picture we get of him in these Gospels exaggerated and idealized? Is it a portrait taken from the life, or is it a work of the imagination? And was Jesus really not divine at all, but just a sweet and wise and gracious person who uttered his own great guesses about God? We must make up our minds upon a question like that. For if Jesus was only a man, and his speech was only the speech of a spiritually sensitive man, it is no more authoritative about God than that of Isaiah or Jeremiah or Buddha or Plato, except perhaps in degree, and there is no reason in the world for sending news about him to other lands who have their own teachers, whom they revere. But if Jesus was God incarnate, if in him God revealed himself and declared his mind to men, there is every reason why we should carry his gospel to every land under heaven. For in that case Jesus becomes the one authentic word of God to the world. Men everywhere want to know God. They feel that to know God is eternal life. Other teachers guess and speculate, but in Jesus we hear God's voice. Whether men hear it or whether they forbear, we must publish this news. India and China must be allowed to share in it. To withhold this knowledge is to sin against the souls of men.

Again, what are we to think of Christ's cross? Is the apostolic account of that strange and wonderful death true? Was it a sacrifice for sin? Did Christ by dying on it win redemption for an enslaved world? Did the Son of God of his own free will bear our sins in his body on the tree? Or was that death just another martyrdom, an-

other example of the kind of tragic end to which brave and good men come who are loyal to the truth? Is Christ's death to be put on the same level as the death of Socrates or the death of one or other of the Hebrew prophets, though perhaps more moving and pathetic in its circumstances? We must make our minds up on a question like that. For if the cross was nothing more than a martyrdom there is really no more reason why we should preach Christ crucified in India or China than why we should preach Socrates poisoned. The one has just as much significance for India and China as the other. They become heroic stories of loyalty, and nothing more. But if on that cross the eternal Son of God carried the burden of human sin, if in sheer love he redeemed us by the sacrifice of himself, if by that death he broke the power of sin and won forgiveness for a world, there is every reason why we should preach that gospel to every creature. For it concerns everybody. It vitally concerns everybody. For everywhere men feel the ache and shame of sin. And in every land, in all sorts of strange ways, men are seeking deliverance from it. We have no more right to withhold it, we have infinitely less right to withhold it—less by the measure in which the perishing body is less than the immortal soul,—than we should have to keep to ourselves a cure for cancer, let us say. Those suffering from that dread disease would have a heavy cause of complaint against the man who allowed them to continue to suffer and to die when he had the secret of health and life in his possession. And the stricken and burdened souls of other lands will have their deep and bitter complaint against us if, knowing that Christ crucified is the power of God to save, we do not tell them of him.

### The Only Saviour.

Again, there is that final question, Is Christ the only Saviour?

That Christ does save I assume. And by that word "save" in this connection I mean not simply that Christ cancels the guilt of sin, but that he really redeems from its power. I say that I take it for granted. I have the right to take it for granted, for the evidences of it are before our eyes. We have seen the miracle wrought. We have seen men loosed from their sins, released from the bondage of evil habit, redeemed from vice and sin into goodness and holiness. Many of us have the witness to Christ's power in this respect within ourselves. But is he the only Saviour? Is his the only name given amongst men whereby they must be saved? Or are there others, who can do for men what Jesus without doubt or controversy can do? We have to confront a question like that and make up our minds about it.

Of course, if there are other saviours, if Buddha and Confucius and Mahomet can save just as really, the whole argument for missions is gone. But do they save? Do they bring men peace of heart? Do they lift them above the power of evil habit? Do they give them the victory over fear, and especially the fear of death? Do they really sanctify and redeem the life? Isn't the evidence that comes to us from the mission field conclusive upon this point, for that evidence not only shows that Christ is just as effective a saviour in India or China as he is here in England, but that he saves when Hinduism and Buddhism and Confucianism have utterly failed. The facts prove not only that the Christian ideal is the loftiest ideal, but that in Christ there is a dynamic which all other religions lack, which helps a man to practise that ideal. There is in Christ power to bring man off more than conqueror.

Now, if that be so, does not the obligation rest upon us to send the news about this mighty redeeming Lord to every land beneath the sun, even to those lands that tell us they don't want our gospel? People may need a thing though they may not want it. The child rebels against the medicine that is to help it to get well even though it urgently needs it. These enslaved and sin-bound folk in far-off lands, they need our Christ though they seem to say they do not want him. The ancient world did not want to hear about Christ and him crucified. They stoned and scourged and imprisoned Paul because he went about preaching him. But Paul persisted with his preaching nevertheless. He saw a world in need of his Christ, and it was woe to him if he did not preach his gospel. And it will be woe to us too if, confronting a world that resounds with the groaning of the prisoners because such multitudes are in Satan's bondage held, we do not tell men of him who came to give

liberty to the captive and the opening of prisons to them that are bound.

So I come back in this closing paragraph to the point from which I started. The crucial question for missions is this: "What think ye of Christ? Whose son is he?" It is only a great and exalted view of Christ that will carry the missionary enterprise. Any belittlement of him will in the long run cut the nerve of missionary effort, and the "long run" won't be so long a run either. It is with Christ a case of "Aut Cæsar aut nullus." He is either the redeeming Son of God, in which case he is necessary to every man's salvation, or he is just a good man and a wise teacher, in which case there is no need that we should bother.

Well, which is he? That is the radical question you have got to face. For my own part I believe with mind and heart that Jesus is the Son of God. I believe it because of the witness of holy men who saw him in the days of his flesh. I believe it because of the miracles of grace he has wrought all down the centuries. But principally I believe it because he has done God's work in me and upon me. He has given me release from my sins and filled me with the peace of God. And from the evidence that reaches me from other lands I know he can save people of every race and condition, that he can save them when their own teachers have wholly failed. In other words, I believe Jesus to be the one and only divine redeemer, the one sure revelation of God, the one saviour from the guilt and power of sin. Nothing has happened to make it any more difficult for me than it was for Peter to say:

"In none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved."

Do you believe as much as that? If you do, are you not compelled to send the news about Christ "to every creature"? Here is our world with its millions groping in the darkness after God, bound in their sins and burdened by their fears, and we know him who can reveal to them the God they hunger for, who can give them forgiveness for their sins and release from their fears. Can we, dare we, keep back that Christ from them?

Ian Maclaren asked a layman, a rich man, who gave up his spare time to preaching the gospel, he asked him why he did it, and the man answered:

"I cannot eat my morsel alone!"

Dare you, in face of that hungering world?

## Fulfilling All Righteousness.

### Rev. G. Campbell Morgan, D. D.

*Thus it becometh us to fulfil all righteousness! Matthew 3. 15.*

These words are at once arresting because they are the first recorded words of our Lord after he had come to man's estate.

We have on record one other saying earlier than this in the life of Jesus, the words that fell from his lips when a boy of twelve years of age, undoubtedly having then but recently passed through what the Hebrew people call the communion, having become a son of the law and and going up to the Temple to sit with other lads at the feet of the rabbis, submitting to them his questions and answers to their questions. When his mother found him we have those first recorded words, "Did you not know that I must be in the things of my Father?" That was the boy.

We have no other record of any word that passed our Lord's lips until we reach these words of my text recorded by Matthew. They were uttered in connection with that hour when he dedicated himself to his Messianic mission. Theologically that is an epoch-making and epoch-marking hour in the history of our Lord, and unquestionably in the history of humanity under divine government.

They fell incidentally from his lips, resulting from an attitude taken up by his forerunner, the attitude of reluctance to include Jesus among the others. John was conducting a great ministry, a ministry of preparation. The keynote of his preaching was this: "Repent ye, for the kingdom of heaven is at hand!" What he said was: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not

worthy to bear. He shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garners; but he will burn up the chaff with unquenchable fire."

Then Jesus came and placed himself among the rest, and asked John to baptize him. John hesitated. Indeed he protested, and he did so in remarkable words. He said:

"I have need to be baptized of thee, and comest thou to me?"

Why did John hesitate? The easiest answer (not always a correct one,) would be that it was quite natural, for had he not just said someone was coming mightier than he? Had he not confessed he baptized with water, and the one to come baptized with the Holy Ghost? Is it not natural he should hesitate?

But you must remember that when John refused or hesitated he did not know Jesus was the Messiah. John said he did not know who the Messiah was, but he had received a sign from heaven, it was he upon whom the Spirit should descend. And the Spirit did not descend on Jesus until after he had been baptized.

I often wonder how far John was familiar with Jesus. They were about the same age, only the difference of a few months. I wonder how far they had known each other in boyhood; certainly for ten years, perhaps longer. But John had been away from the haunts of men in the wilderness. John, you remember, was in the priesthood.

I wonder how far he knew Jesus in his boyhood days. Whether he was familiar with the beauty of the boyhood of Jesus we cannot tell, but be that as it may, we are still face to face with our problem, why did he hesitate?

He hesitated because he felt Jesus had no place in his ministry, in baptism. His call was to repentance, and he knew this man had no need for repentance. Whether by early familiarity or by keen intuition of his prophetic soul as he looked into the eyes of the Nazarene who stood there coming down for baptism, he said in effect:

"But there is no place for thee in my ministry! I am calling men to repent, to seek the remission of sins. Thou hast nothing of which to repent. I have far more need of it than thou hast. I have need to be baptized of thee, and comest thou to me?"

The words of our Lord are arresting because, as I have said, they are the first words of our Lord uttered upon this occasion, and because incidentally they were uttered not as a statement prepared for public proclamation, but something born of local circumstances created by the statement of John, but nevertheless revealing. For after all is said and done on the level of human experience it is not what you say when you have prepared to make a declaration that reveals yourself, it is the thing you say incidentally that reveals you always.

When John said, "I have need to be baptized of thee"; and then you hear these words out of a clear mind, a full heart, a unified personality, "Thus it becometh us to fulfil all righteousness," those are words revealing his own outlook upon his mission in the world in that great hour of his dedication, followed by his specific anointing of the Holy Spirit and crowned by the attesting voice of God that broke the silence, saying:

"This is my beloved son, in whom I am well pleased!"

All the preparation of the past behind him, being as Luke tells us about 30 years of age, leaving behind privacy for publicity, leaving the carpenter shop to tread the pathway of the public teacher, moving to a mission, he said, "Thus it becometh us to fulfil all righteousness," and in a moment I see his outlook upon his own mission. I discover in those words what in his mind was the ultimate purpose of being in the world. What was it? Righteousness. That is the goal toward which his face was set.

I find here his revelation not merely of the underlying passion and conception of the ultimate in the mission, but his sense of what that mission was: to fulfil all righteousness.

And in that little word over which we may pass so easily, the first word, I see a revelation of his understanding of how his work is to be performed and his purpose realized, just one word, "Thus."

To put that another way for a moment.

First, the method, "Thus"; second, the mission, "to fulfil"; third, completed by realizing the passion of his heart, "righteousness." "Thus"—the sinless seeking comradeship with the sinner. That is the way to what? To the fulfilment, the realization of righteousness.

Let us begin at the goal, righteousness; secondly, the mission as he understood it, to fulfil; and the method as incidentally he revealed it, "Thus."

### What Is Righteousness?

According to our Lord himself, if we are to accept his word in this hour of his high dedication, that for which he had specifically come is all expressed in the word righteousness. Should not we have been inclined to say mercy would have described his mission? No, righteousness! You will agree with me I am not undervaluing mercy, but mercy in order to what? Righteousness.

It is unwise for any man to attempt to diagnose his own times. We are living in the midst of them. Yet we must understand our age if we are to carry out our mission and work. One of the weaknesses of today is that we are forgetting the ethical intent and purpose of redeeming grace.

The ultimate meaning of our Lord is here in this one word righteousness. What is righteousness? It is an abstract noun standing for what? Suppose I take off the last syllable you have left "righteous"! The quality of being righteous is righteousness. As a matter of fact, in the Hebrew you will not find the word, but you will find rightwise, an old English word. It means to do things in right ways, and to think in right ways. Take off another syllable and you have "right" left. And the moment you have got there you recognize that when you speak of right you must have a standard.

There is nothing in human life in which it is necessary to find some standard more than in this matter of the moralities, in this matter of what is right and wrong. What I mean is this. In New York state there are things absolutely wrong, but I am told when I get to Oklahoma they are right. Are they? That is the standard of legislation on the bases of circumstances, conditions, etc. You and I know that cannot be true. "When in Rome do as the Romans do" is a fine phrase or idea if you are dealing with the little conventionalities of life. Lift that into the realm of moralities, and you know what blasphemy it is! When you are in Rome you must do right, and right in Rome is right in New York, London, San Francisco, Madrid, right anywhere. So I must get a standard. And again I insist upon it, there is no department of life in which this is more important than here. When you get into the realm of right you must have some test without variableness or shadow cast by turning.

What is right? Right radically is to be found in God. Everything is to be tested by him. And without attempting anything in the nature of metaphysical disquisition I want to say I do not mean anything is right because God does it, but I do mean God always does that which is right. I submit to you without further argument that is the test. What is right? The answer is, everything right is to be found in God, and nowhere else.

Now let us get within the range of our practical life! What is right in men? How is a man to know? What is a righteous man? When is a man right? What is righteousness with regard to personality, with regard to society, and consequently with regard to things, anything, everything, what is righteousness?

In the individual righteousness is adjustment to God. Given the man, woman, youth, maiden, boy, girl, if the life is adjusted to God that life is righteous. That is the test. Given a human being thinking God's thoughts in agreement, feeling with the emotion of the divine, hating what God hates, loving what God loves, their will pressed forevermore to the good, acceptable, perfect will of God, that is a righteous life. For all the trouble with humanity is that it is not adjusted to God. All the misery and disaster of the world is right there: men are not right with God. And the trouble is that man is not concerned at that point. Even Christian people are less concerned about being right with God than with their neighbor, consequently they never get right with their neighbor. Righteousness means adjustment to God.

Tagore, writing from the standpoint of

his own convictions, says this: "We cannot put God in a list with our summer house, our motor car, our balance in the bank." What he says is that you must not speak of God in the same way as of your summer house, your motor car, your balance at the bank. Why not? What are they? They are things, things!

And yet the trouble with men today is that they are adjusting their lives to things and not to God. If you are putting God there in the list as one among other things, it is an almost blasphemous thing to do, and yet there are people doing that. That is wickedness, that is failure, that is unrighteousness.

Now righteousness in the individual is the whole life adjusted to God. "Seek first the kingdom of God!" It is everywhere in the Bible, it breaks and flashes out in the Old and New Testament. Righteousness, that is what Christ came to the world for.

What does that mean, then, socially? I am using the word in its simplest sense, because God is concerned not merely with a mob of individuals, he is concerned with a human order. When you read of the kingdom of heaven or of God—they mean the same thing,—and when you are concerned with the kingdom of God you are getting beneath these to the underlying superlatives of the mind and purpose of God. That is what we want to be doing. Social righteousness is the articulation with each other of men who are adjusted to God. That articulation will not come by acts of Parliament or Congress, by conferences or missions or World Courts. It will come quickly, suddenly, when men are adjusted to God and articulated with each other. Men and women right with God are right with each other always.

What about things? Well, in the world of righteousness with men adjusted to God and really articulated with each other things will take their proper place, and instead of men being mastered by things things will be mastered by men. For instance, instead of a man being the slave of his gold his gold will be the servant of the man. Instead of a man adjusting his life to a summer house the summer house will be more beautiful than ever, and the flowers will blossom with greater beauty. Everything of beauty will have a chance it never had before. He will drive his motor car differently if he is right with God. Righteousness may not mean the separation of ourselves from things, but it means that mastery and use of things that never abuses and allows them to react upon our personalities for their blasting.

Understand that this is the passion of Christ! Righteousness is found in God. It is the adjustment of man to God, and the articulation of man with man, the relegation of things to their true place in the service of humanity.

What is righteousness resultantly? Peace and joy. The kingdom of God is righteousness and peace and joy in the Holy Ghost.

Now I go back to the banks of the Jordan, and see our blessed Lord standing there dedicating himself to his mission. So through the gloom, the gleam and glory, that is his passion, that is what he has come to do, to bring in righteousness, to bring men into right relationship with God in order that they may enter into right relationship with each other, that they may live in God's world using but never abusing it, in order that they may find peace, in order that all tears may be wiped away, and they may know joy in its fulness. Certainly "Thus it becometh us to fulfil all righteousness"! That is the goal.

"To fulfil all righteousness." That is his recommendation of the possibility of the realization of the ideal. Whatever your opinion of God in human affairs may be, Christ would never have talked of forlorn hope. He knew humanity in its depravity, in its sin, but he never committed the blasphemy people do when they talk about human nature being unutterably bad and hopeless. The Lord saw by grace humanity capable of being lifted, and that is the ultimate meaning of the cross. However far man has gone and however low he has sunk, there is the possibility of righteousness.

Notice his term also reveals his sense that it was only coöperative! He did not come to originate it, he did not come to begin it, he came to fulfil it. He came realizing the possibility to coöperate with God. Listen: "My Father worketh hitherto, and I work." Coöperation with God in the work of fulfilling righteousness.

THE WAY OF THE CROSS.

Finally, how? "Thus."

John hesitated not because he knew Jesus was the Messiah, because he had not received the sign. He may on the ground of his own thinking have wondered, but he did not know, and yet he hesitated. Why? He looked into the eyes of Jesus and felt that this man was different from all the others who had come to his baptism. His voice had been raised, and his message delivered calling men to repentance for the remission of sins. Here is someone who needs no repentance, no remission of sins, and this someone asks John to baptize him. John said:

"I cannot consent to number you among the transgressors! You have no need for repentance, no need for this baptism for the remission of sins."

Christ said: "Suffer it now, for thus . . . . !"

Thus, by the thing John could not understand, by the sinless taking the place of the sinful, by one who has no need of repentance repenting, by one who has no sins that need remission seeking for remission of sins not his own but others, thus the element of the cross flashes in the "Thus" of Jesus at the beginning of his public ministry. It is only symbolic. Follow him through his ministry, and in Luke 12. 49 one day our Lord broke out into these words: "I am come to send fire on the earth (that is what John said he would do, you remember), and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished!" His anticipation of the ultimate baptism: only by that way can he scatter the fire.

At the Jordan symbolically he consented to that ultimate passion baptism. "Thus, John, by giving up one's own inherent rights, by stooping, bending until identified with the life of the sinner and with all that sin means, thus by being numbered with the transgressors it becometh us to fulfil all righteousness."

Now for me there is a sense in which that word is a lonely word, for the Lord a word which he alone could utter, for he trod the winepress alone. And yet it is suggestive that he used the plural pronoun, "Thus it becometh us." As though he said to John that not by denunciation of sin, not by fierce invective against the sinner,—all of which has its place,—not by these things will righteousness ever come. Those who are going to coöperate with me must come this way. He was calling John to the principle of sacrifice. I wonder if John understood him? I think he did.

After Christ had thus spoken to him, and John baptized him and had seen the Spirit and heard the voice, he knew he was the Messiah. Jesus went out of sight and was away for 40 days in the wilderness, tempted. When he came back, and when John saw him what did John say? "Behold the one who holds the fan and fans the fire"? No! He had heard something else. "Behold the Lamb of God who taketh away the sin of the world!" That is the way righteousness is to come.

I repeat there is a sense in which he is alone, but there is a sense in which we who bear his name are called into fellowship with him. The principle runs back to the Old Testament. You remember the story of Moses one day in communion with God, and in my own feeling you never see Moses greater than that day. He is talking to God about the sinning crowd down there, and he says in effect, "O Jehovah, for my sake have mercy upon them, and if not, then blot me out of thy book!" Never was Moses greater than that.

If you go on a little way you will get to the epistle to the Romans, chapter 10, "I could wish that I would be accursed from Christ for my brethren's sake!" The way he went alone, he calls us to join him therein in the fellowship of his sufferings.

# Some Characteristics of Jesus as a Teacher.

Dean Luther A. Weigle, D. D., Yale Divinity School.

At the close of the Sermon on the Mount you will find set down the comment of the evangelist: "And it came to pass when Jesus had ended these sayings the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."

Those words give us the impression that Jesus produced on folk who heard him, that here was a teacher of quite unique power and authority, one different from the ordinary run of teachers. To account for that whole difference one would have to take account of the unique personality of Jesus, of the fact that he was the Son of God and that he had God's own truth to teach, God's own character to reveal. Without attempting to appraise that personality of his I have thought, as you are thinking of your effort to carry the gospel of the Lord Jesus to other folk, we might do well to gain a picture of some of the human conditions under which he himself undertook to teach. I would hold before you a picture of some of those characteristics of our Master which we in turn may seek to embody in our lives and in our teaching.

Let me call attention first of all, then, to the fact that Jesus always spoke in such fashion that folk could understand him.

He never taught abstractly, never in terms of general principle merely. He was always ready with some concrete case, some example, some figure of speech or story which made the truth clear to the commonest of those who heard him.

Take the Sermon on the Mount, and recall how when he is seeking to teach God's care for his children he multiplies the examples: the birds of the air, the lilies of the field, the grass that today is and tomorrow is cast into the oven, even the hairs of our head are numbered! He calls himself the good shepherd, the bread of life, the water of life. He likens the growth of his kingdom to the growth of a mustard seed. He likens his service to the yoke that makes the burden easy.

Some of his figures of speech are so forceful, so pungent, that they amount to arguments. Do men gather grapes of thorns or figs of thistles? Do they that are well have need of a physician, or they that are sick? Do you bring a light in the room to put it under the bed, under a bushel basket, or on a candlestick?

He did not stop with examples and figures of speech: he told stories. He must have told many of them. There are some 30 or more in the gospel record. I heard a man say some years ago he thought Jesus much like Abraham Lincoln, and it struck me as an odd saying until I saw what he meant. He meant that Jesus had much that same homely habit and power that Lincoln had of meeting hard situations by telling a story, —a story that just would meet it and drive home the point that ought to be made.

Think how many of the greatest things that Jesus taught he taught story-fashion! The fatherhood of God by the story of the Prodigal Son; the brotherhood of man by the story of the Good Samaritan; the folly of worldliness by the story of the Rich Fool; the difference between lack of faith and the acceptance of himself and his doctrine by the story of the two men, one of whom built his house upon the rock and the other upon the sand.

The important fact is not simply that Jesus told stories: it is the kind of things he told stories about. Cast them over in your mind,—plain common, everyday things! Stories about a sower and his seed and the weeds that grew up and choked the grain; about fishermen and their nets; about a shepherd and his sheep and his goats. Stories of wedding feasts, of an unjust judge, of an absent landlord and a cheating land agent, of a woman and her yeast, a woman and a piece of money she lost—how common that is!—and the broom she took to find it. A story even about a man in bed at midnight, and his next door neighbor comes knocking at the door and wants to borrow a loaf of bread, and he gets angry because he wakes up the children. Plain, common, everyday stories, and yet Jesus used those ordinary things as means for the conveying of the most profound of spiritual truths.

SCHOOL OF THE


If we were going to use language of present-day psychology we would say, I suppose, that it looks as though Jesus understood the principle of apperception. He understood, that is, that no teacher and no preacher can ever take an idea out of his own head and hand it over to a pupil or to the members of his audience as though it were a sort of brick he could take out of his mental structure and build it into the mental structure of those to whom he is speaking. You cannot do that. The only thing you can do is give expression in the best way you can through words and action to the ideas you have, in the hope that thereby you will stimulate folk to form sound and true ideas for themselves. But they have to make their own ideas, and they have to make them out of the stuff that is already there within their experience. They have no other stuff, you see, to make them out of. That is what Jesus was doing constantly. He was using the stuff that was already there in the minds of these folk who heard him.

The common people heard him gladly. Why? Because he was a Christian leader, a labor agitator, a radical bent upon gaining for the masses the victory over the classes? Not at all! Not that! They heard him gladly because they could understand him. He talked their language, his teaching moved upon the level of their experience, in answer to their need.

We found out within the last generation something we had not known before about the Greek of the New Testament. There are some words there, several hundred of them, that are peculiar to the New Testament so far as the range of Greek literature is concerned. They appear in no other book, and for a long time scholars had puzzled about those words and wondered whether there was a sort of special sacred vocabulary. As a matter of fact, those words are quite the contrary. They are words that belong to the colloquial Greek of the first century, the kind of words people used when they spoke familiarly to one another: and the reason why they had not got into books was that nobody ever does write books in quite the same language he uses when he speaks familiarly. Isn't it some indication of the way that Jesus' disciples caught his spirit that when they came to write this record of his life these homely words crept into that record?

### Ability to Make People Think.

But again, Jesus' power as a teacher lay in part in his ability to stir folk to think. It isn't the amount of thinking that the preacher or teacher does that counts for most: it is the amount of thinking he succeeds in getting other folk to do. The best teacher is the one who best succeeds in getting his pupils to think for themselves. Now Jesus was a master at that.

I think that is one reason why he told stories as much as he did. The story is a powerful thought-provoking instrument, partly because it is so concrete. It holds a picture before your mind's eye, and you see that picture and can't help but think. You have your feelings stirred, your imagination roused, but it is also because of what we might call the indirectness or objectivity of these stories.

One of the best examples we have in the Bible of that use of the story comes not from the New Testament, but from the Old. It is the account of how Nathan went to David to rouse David to a sense of his sin after David had got Uriah killed in order that he might have Uriah's wife for his own. I have always imagined that if Nathan had gone straight at the subject King David would have been ready with some answer. He had doubtless so eased his conscience that it seemed perfectly proper for the king to take the wife of any of his subjects he wanted to.

But you remember how Nathan came! Instead of going straight at the subject he began with a story.

"O king, have you heard there were two men in this city, one rich and the other poor? The rich man had many flocks and herds, but the poor man had just one ewe lamb. And the other day guests came to the rich man's house, and he sent his servants out with orders not to take any of his own, but to catch the poor man's lamb, and they killed it and served it for dinner."

And we read: "David's anger was greatly kindled against the man, and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die!"

Then Nathan said: "Thou art that man!"

You see, David thought that moral situa-

tion through and had come to the right conclusion because he did not know who was involved, who was going to be hit by it.

Well, now, Jesus often used stories in that same fashion. There is that lawyer who comes and wants to know what to do to inherit eternal life. Jesus asks him a question in return. He often did that: he was a great questioner.

"How readest thou?"

The lawyer answered in terms he had learned from childhood up: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."

Jesus said: "Thou hast answered rightly! Do that, and thou shalt live!"

Then we read that this lawyer, wanting to excuse himself, asks who is his neighbor. Did you ever notice that Jesus gives him no direct answer? He simply looks off into space, just as Abraham Lincoln might have done, and tells a story, the story of a man beset by robbers on a lonely road, and left naked and half dead, and how a priest and a Levite came, saw him, but passed by. And then he was helped by a traditional enemy of his race, a Samaritan. Then Jesus turned and asked a question:

"Which of them do you think was his neighbor?"

It is only after that lawyer has thought that situation through for himself that Jesus drives home the direct obligation:

"Go thou and do likewise!"

Oh, there was a wonderful freedom about Jesus' method! Freedom in the way that he seems to have set the situation, and then just left folk to do their own thinking. He did not hesitate to set the situation in a concrete sense if that seemed to be the way to do it. He did not hesitate to use what in these days we might call the dramatic method of teaching if that was the way to stir folk to thinking.

There is one subject about which he seems to have used that method a good deal. It was the subject so constantly bothering his followers as to who would be greatest in the kingdom. One day when they were quarreling about that he takes a little child that came running by and uses this child as an object lesson of the spirit of his kingdom.

Shortly before his death James and John, two of his star pupils, sent their mother around, and she came and asked if her two boys could not have the two top places in the kingdom. When the rest hear about it they get so angry at James and John that I have always imagined—and I think the Gospel of Luke gives ground for it,—it was still rankling in their minds when they climbed the stairs to the upper room to eat what was to be their last supper. There wasn't one in the whole group who was willing even to seem to be the servant that night. And we read that Jesus girded himself with a towel and took a basin of water and washed their feet.

There must have been some thinking going on while he was doing that. You remember he drove it home afterward:

"If I who am your master have been among you as the servant tonight, how much more ought ye be servants one to another!"

### Clear-Cut Conclusions.

I must hasten on to say a third thing about Jesus lest I convey a wrong impression, which is that Jesus always led his hearers out to clear and cleancut and essential conclusions.

He does not leave us in doubt as to the principles for which he means to stand, and he leaves us in no doubt as to his own conviction that these principles are rooted in the structure of reality itself, part of the character and will of God whom he came to reveal.

Now I want you to put that characteristic of Jesus alongside these other two, because the trouble with most of us human teachers is that the more perfectly we succeed with these first two things I have mentioned the more apt we are to fail with the third. The more perfectly we succeed in taking our pupil's point of view, talking in terms of his experience and stimulating him to do his own thinking, the more apt we are to get tied up in what we call group discussions that just discuss and never get anywhere. I have seen teachers who seemed indeed to be afraid to say anything that was upon their own minds lest in some way or other they might influence the minds in front of them. That is a great mistake.

The longer I teach the more I feel that good teaching gets reduced in the end to two fundamental qualities, fellowship and leadership. The real teacher is one who is in fellowship with his pupils, but who is capable of leading that pupil out into the wider ranges of insight than would be possible for him alone. Now Jesus, I say, had that quality not only of fellowship, but of leadership, and he led his pupils out to clear and cleancut conclusions. He seems, indeed, deliberately to have cast his teaching in extreme form in order that it might have the greatest clearness in the fewest words.

Even if I am right and you are wrong, still it is my duty to approach you and to seek reconciliation. Even if somebody comes up and smacks me on the cheek without any reason for it, it is my duty to turn to him the other. Now that is pretty extreme teaching, but I think Jesus deliberately stated his principles in terms of the extreme case because he wanted to make those principles clear.

### Teaching by Living.

But again, Jesus' way of teaching was not just by word, but by the whole of life itself, by all that he was and did.

Jesus came to reveal to us the character and disposition of God. He came to bring the good news that God is our Father, abounding in love and redemptive power, always available. But Jesus taught that gospel not just by what he said about God, but by all that he himself was. He was the gospel, for in him the character and disposition of God dwelt among us.

If we try by the farthest stretch of imagination to conceive what God would be like if God were to take on flesh and be as one among men, we cannot get away from what Jesus Christ was. God would be like Christ. Discussions concerning the deity of Christ often proceed from what seems to me to be a curiously inverted point of view. Folk ask the question "Was Jesus divine?" as though we first knew what God is like and then could undertake to compare Jesus with him. The fact is just the opposite. It is Jesus whom we know, and our question is, "Is God like that?" And the Christian answer is Yes, basing this answer upon Christ himself and upon the experience of twenty centuries of discipleship.

Yes, Jesus taught by all that he was as well as by what he said, and that means of course that there was a wonderful freedom about him and about his teaching. It was unsystematic as judged by any of the current standards of teaching. He does not seem to have organized any set curriculum, or to have engaged in any of the devices of the pedagogue. He just lived, lived with folk and let the truth radiate out from him as naturally as light streams out from the sun.

Look at Luke 14 for an example of the informality and naturalness of Jesus' teaching method!

It is the story of what happened one sabbath day when he was invited home for dinner by a Pharisee. As he comes to the door he notices a poor sick man. He sees how they nudge one another, and he asks:

"Which of you would have an ox or an ass in trouble and would not help him out on the sabbath day?"

Then he heals the man.

As they go into the dining room he notices how they all are pushing toward the head of the table, and he speaks to them:

"Don't you think it would be wiser when you come into the dining room to sit down nearer the foot? For if you take the seat of honor there may be a guest of honor, and you will be compelled in shame to take a lower place."

He looks about and notes the rich apparel of all the guests, and he turns to his host and says:

"Has it ever occurred to you to give a dinner to the lame, the poor, and the blind? These your rich friends can ask you back again to dinner, but the poor cannot, and you might have recompence in the resurrection of the just."

A pious fellow sitting there, glad of a chance to turn the conversation, lifted his hands up. "Oh, blessed, blessed, when we all eat supper in the resurrection of the just!"

A pious observation! Jesus turns to him and tells a story of a group who had been invited to great supper. They had all accepted, all felt sure of getting there, and yet for one reason or another every last one of them lost out and did not get to the supper.

Which was his way of driving home to that pious fraud:

"My friend, you are too sure about your seat at the supper of the resurrection of the just!"

The thing to which I call your attention is that every single thing Jesus said that day was rooted in what we call in these days a life situation, rooted in the actual happenings and sayings of the folk who were there. He did not set out with a formulated body of material that he had made up his mind he would have to teach that day. He simply started out to live with folk and to speak as occasion arose.

### Faith in Men.

I like to think, when I dwell on Jesus as a teacher, of the faith he had in his pupils.

Believe me, teaching needs faith! Robert Louis Stevenson said once that the difficult thing about the teacher's work—this applies to the work of any preacher or missionary too,—the difficult thing is that you keep on chopping, and chopping, and chopping, and you never see the chips fly. I am sure every teacher of any experience has had moments of discouragement when he feels as if nobody ever had quite such a set of blockheads. When those moments come it is a great thing to think of all the reasons for discouragement that Jesus had, and yet of the faith that he had in these men whom he let live with him and be trained by him.

An old story come down from the medieval ages that puts it well. It is medieval in some of its conceptions, but it is still true. The story is this:

When the Lord Jesus went back to the right hand of the Father the angel Gabriel met him and asked him:

"Master, who is doing your work down in the world?"

Jesus said: "Peter, James, John and the rest are doing it."

"Do you think they can?"

"Oh, yes, they can!"

"But what if they fail?"

"They won't fail!"

"But what if they do? What then is your plan?"

And Jesus shook his head. "I have no other plan," he said.

Now that is the actual truth, isn't it? He has no other plan for the redemption of this old world of ours save that Peter, James, John, you and I and other folk like us should stand for him, live in his way, and teach as he taught. I like to think that he has faith in us even as we put our faith in him. We won't fail, by his grace!

## Quiet Service.

### H. T. Lefevre.

I cannot speak to crowds,—
  I can to one,
And tell him what for me
  The Lord hath done.

I like to think that he
  Whose love I tell
Spoke to one needy heart
  By Jacob's Well.

Andrew his brother sought
  For Christ to win.
He preached. Three thousand souls
  Were gathered in.

When Philip's feet were led
  To one strange tryst
He showed one seeking soul
  The seeking Christ.

If 'mid the ones and twos
  My work shall be,
Gladly will I fulfil
  This ministry!

Some many talents have,—
  I have but one:
Yet I with them may share
  The king's "Well done!"

—In "Spiritual Life."

# Studies in the Parables of Jesus.

## 2. The Sower and the Soil, and the Mustard Seed (Concluded).

Rev. Prof. James Moffatt, D. D., New York.

### The Hopefulness of the Kingdom.

In the collection of parables he tells another nature parable to show the more hopeful, encouraging side of the kingdom of God, and that is the parable of the Mustard Seed. It was spoken about the same time probably. Here is the parable to correct what might have been the depressing effect of the previous story:

"The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13. 31, 32).

The kingdom of heaven may have scanty proportions of success, but never forget it is a work of God that is bound to go on, to grow and to ripen! Jesus was always candid. He will not conceal from the disciples the difficulty of the mission, only again drawing upon nature he speaks of the irresistible divine growth of this movement he has started.

Let me warn you against the mistake of allegorizing the parables! This parable about the mustard seed at the early stage gave way to extraordinary allegorizing.

The mustard seed in the East was used, for example, as a medical remedy against certain poisons, for it had a pungent taste. The early church fathers who read this parable said it means that Jesus speaks about the kingdom as a healing medicine. That is not so at all. Some said the mustard seed symbolized the spark of courage, fiery courage. The one point Jesus meant is the growth of the small seed from an unpromising beginning to a great conclusion.

Now this parable is preserved by Luke in an interesting connection. Luke gives us connections for the parables which are quite different from Matthew and Mark, and in Luke's Gospel it comes at the end of a healing ministry. Jesus in Luke 13 is healing a woman on the sabbath day, and the Jews are angry at him, and criticize him. Jesus replies:

"Are we not to cure a woman on the sabbath when we can take an ox or an ass to drink? Why not cure a woman?"

The crowd is delighted in a sense over his answer, and then Jesus says:

"To what is the kingdom of God like except a grain of mustard seed?"

According to Luke Jesus spoke this parable in the delight of the reception given to his words. He sighted in the crowd real delight. Here is the beginning! This seed dropped into the life will produce an impression, and it will go on to increase. There is no reason why Jesus should not have repeated his parables, but in any case it is interesting that the point here lies in the desire to emphasize the hopefulness of religion. And notice, when Jesus speaks about that hopefulness he is thinking of the side of God in it! It is a parable about the kingdom of God upon earth, but there is no reference to the disciples, there is no reference to the activity of the preachers of the word, because Jesus wants to emphasize the divine impetus and promise of the new kingdom. It is God's side and not man's which Jesus stresses, and he did that for a most clear and obvious purpose. The disciples being human were often anxious to emphasize their contributions to the products of the kingdom. At the transfiguration, when Peter did not know what to say he said, "It is a good thing for you we are here! We can put up a few tents for you." He rebuked them often for their stress on their own importance. "It was not you who chose me: it was I who chose you!"

### The Responsibility of God.

The responsibility of God is the great source of hope for the kingdom. And Jesus stresses that here. God, he says, is like a farmer. He knows what he is doing. You trust him! The first lesson you have to learn in taking part in the work of the kingdom is to trust the divine responsibility.

The kingdom of heaven is like a mere grain of mustard seed. A man drops it into his garden, and it becomes a great tree. Now the point Jesus makes is that the growth is so disproportionate, it is the fact that the tree rises from a tiny speck: and

that is the encouragement Jesus gives to the disciples. They are beginning a small work, but they have to believe this work was not begun by them but by God, and to judge it not by appearances. The size of a thing is never, or very rarely, a true guide to its significance.

In the Apostles' creed we read: "I believe in God the Father almighty, . . . . I believe in the holy catholic church." You do not believe in the church because you can see it. That would not be an act of faith. You believe in the church because you can't see it! Jesus wants them to believe in the kingdom of God though they could not see much at the time to encourage them. They must believe it is to grow until it is a large organization in which the birds shall sit in the branches.

It is a parallel to the two great parables of the Old Testament in Ezekiel 17 and Daniel 4. The two great pagan empires are compared to trees, but the point is here: Jesus is contemplating the extension of his kingdom beyond Judea. I have never been able to feel that the horizon of Jesus was so limited as some modern writers imagine. He had a far wider sense of the mission range of his kingdom than is sometimes allowed, and this parable brings it out. I do not say the disciples understood the extension of the kingdom at the time. The full significance of this word can only be understood after the resurrection, and in the later history.

The great prophetic words of Jesus were spoken, but the disciples did not understand, but they learned them, and in the light of history their meaning became clear, and what Jesus pointed out is this: This movement is going to spread until it includes the people of other nations and becomes an enormous and worldwide organization.

And he is warning his disciples against judging by appearances, against what the prophet called in the Old Testament despising the day of small things. Looking back to the first century the most important thing in the world is Christianity, but when we examine history the thing that impresses us is the utter unconsciousness of Jesus and his movement displayed by the world. Hardly anyone was interested! It was thought by the current of Jewish life that it was one of those sectarian movements springing up in the East, and it would soon be gone. No one imagined it would grow to what it became. Jesus encouraging the faith of his disciples said they must not rest on what was visible and audible, they must believe in this movement as a movement of God.

He warns the Jews that if they destroy him they are making the same mistake they made toward the Maccabean leaders. When that movement was started to save Judaism the authorities said there was no use in it to build up Judaism, away with it! The Maccabean movement succeeded, and when they had succeeded one pious psalmist came to the Temple with a new psalm on his lips. He said, "The stone that the builders rejected has become the headstone of the corner. This is the doing of the Lord, and it is marvelous in our eyes!" The Maccabean movement was the stone the builders thought of no use, but God reversed that opinion and used that to build the Jewish church. Christianity was the stone the builders rejected, but in the eyes of God it was different, and it became the headstone of the corner.

That is what Jesus wanted his disciples to hold to,—never to judge their movement by outside success or size. They were to believe that this movement had been dropped into the earth by God, and that he is responsible for it. While in other parables Jesus is careful to stress the method of human cooperation, thoughtfulness, prudence, loyalty, influence, in these two parables he is speaking to the leaders of his religion, the so-called coming leaders, and giving them this introductory counsel.

We are apt in our religious work to become self-conscious, to consider our plans essential, our purposes vital, and to forget that the supreme responsibility lies with God. The strongest, most hopeful people in the Christian cause are those who say to themselves, "I can't do this work myself, it is in God's hands!" And with a sense of God's responsibility they become not irresponsible, but free in mind. And that is what is needed today for the advancement of the cause. That is the thought of the parable of the mustard seed!

(Series to be continued.)

# The Kingship of Jesus.

Rev. J. Stuart Holden, D. D., London.

*And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. Luke 23. 38.*

Time has invested every detail recorded of the life of Christ, and in particular of his death, with deep significance. We look back upon the trivial things, as they seem, in the record of Christ's redeeming work and we see that now they carry a meaning infinitely greater than those who recorded them could ever have conceived. Not least in all this record is that when he was crucified a superscription was written and nailed to his cross in three languages, in letters of Greek, and Latin, and Hebrew.

Of course, this superscription may have been just the expression of Pilate's ironical contempt of the Jews who brought Christ before him. Or at best it may have been Pilate's own confession of the powerless faith which was within. Convinced as he was of the altogether miraculous character of Jesus Christ, he was yet unable to break with his traditional Roman hauteur and make the supreme sacrifice which faith and conscience demanded, but he wrote up over the cross of Christ this superscription as a compromise with his own conviction. Or it may have been that it was written in this triple language so that all the strangers who thronged Jerusalem at that time might be able to read it and to know something of the reason of this tragedy.

This is the mere history of it. But now as we look at this detail in the light of all that Christ has done, in the light of all that Christ has become, we see that it expresses his kingship over the whole world. The cross is his throne. He said to himself, "I, if I be lifted up from the earth, will draw all men unto me," and the world now sees the Greek and Latin and Hebrew peoples united in Christ for common witness to his deity, to his reign, and to his power. And each of these languages has become a vehicle for the proclamation of his truth to the end of the ages.

But I take it—and it is in this wise that I want to speak of them,—that these words in Greek and Latin and Hebrew have a personal significance to us, and speak of Christ's dominion over the whole man, and not merely over the whole world in a general sense. In him who was crucified for us all the frailties and all the possibilities of human nature meet, and it is appropriate, therefore, that in the three great languages in which the history of the world is written his power should be set forth, and that he should be proclaimed as the Saviour of the whole man, spirit, soul, and body, the One in whom all the instincts of our nature and all the possibilities of our being may be realized to the full.

Greek, as you know, was and is still the language of culture, of thought, of philosophy. Its literature is the history of the world's mental and intellectual development. Athens, the capital of Greece, was the incarnation of that nation's sense of art. And in that language Jesus Christ is proclaimed the king.

Latin was the language of dominion, of power, of conquest. Its literature is the history of human energy and achievement. Those of you who have read Livy and Cicero and Cæsar know well that Rome, the capital of the empire, was the incarnation of the nation's strength of will and purpose. And in this language of conquest and power Jesus Christ is also proclaimed as the king.

Hebrew, on the other hand, was and is the language of the heart, the language of emotion, the language of religion. Its literature—the Old Testament Scriptures and the Rabbinical Fathers,—is the history of divine intimations and of human fluctuations, of the word of God to men and the weakness of man in regard to the claims of God. It is in the Hebrew literature that we find the song of the pilgrim, the sob of the exile, and the sigh of the burdened. Even its record of statesmanship and warfare is permeated with a sense of God, with a sense of divine overruling and heavenly control. Jerusalem, the capital city, was the incarnation of the nation's religious life. Hence it is fitting that Christ should be proclaimed the king in letters of Hebrew.

Now each of these may well stand in turn, the Greek for the mind of man, the Latin for the will of man, and the Hebrew for the

heart of man: and you will see what I am trying to be at when I say that Jesus Christ is thus proclaimed the saviour of the whole man. He alone can effectively control our thought life, which is the spring of word, of action, and ultimately of destiny. He alone is the saviour of our will, able to control all the fitfulness, all the rebelliousness, all the weakness which has its seat there, and to make us strong to carry out the purpose of God and thus fulfil the reason of our being. And above all that Jesus is the saviour of the heart. He alone can generate the passion of love and affection,—always responsive to the great love which loves us and redeemed us,—which makes life one grand glad energy in the doing of God's holy will.

### Incompleteness and Failure.

Now each of these three, the Greek, the Latin, and the Hebrew, stands for incompleteness and failure.

Greece, for all her cult of beauty, failed to make herself the fountain of the world's life. Today she has herself little place in modern life and affairs. The old Greek with his ideals of culture and beauty and philosophy exercises little influence upon the world's common life. His empire is a thing of the past. So mere mental development for which the Greek language stands is entirely inadequate to the eternal needs of the soul. Questions beget questions, discussions beget discussions, and there is not one of us—and I am speaking to those of you whose minds are opening and who have already begun to tread the pathway of widening comprehension and broadening life,—but knows that our minds need control. Just as a watch needs to be synchronized to standard time before it is of any value as a timekeeper, so our minds and thought, our mental intuitions and energies, all the development of our intellectual being, need to be related to eternally fixed, unchangeable truth. Otherwise it will lead us astray, just as the will-o'-the-wisp leads the traveler into the marshy bogland to his death.

Now this is one of the tragedies of modern life in many places and in many individuals. They think they can live by the mind alone, that they can create for themselves a philosophy of life from which God is excluded and in which Jesus Christ has no control, and that they can live thereby. I want to say to you that just as Greece failed, as Greece stands today for the utter failure of philosophy as a scheme of life, so your mind and mine are entirely inadequate to the task of worthy living,—living such as is seemly on the part of those who are called the children of God. We must have our minds controlled by the mind of Christ.

As Rome failed to make herself the mistress of the world, the proud boast of her purpose coming to nothing, so mere material ideals under the force of human will are altogether insufficient for the need of the soul.

We may give ourselves to conquest in this direction and in that. We may set out to overcome difficulty and resolutely to climb upon the steps of our own victory into a place of ultimate fellowship with God. But we shall entirely fail. For the real field of life, its real problems and conflicts, are not in the material realm at all. They are in the spiritual realm: and spiritual foes can only be met by spiritual force.

I speak now to those who have already had some experience of life in this respect. The strongest will breaks down in the hour when we most need it, and proves unreliable in the crisis when we most depend upon it. Who amongst us can order his own will? Today, under the influence of this place you will to be holy, you will to be true, you will to follow Christ, but a week hence when you are surrounded by an altogether new set of influences your resolve is gone, your will is overborne. Mere stubbornness of purpose has proved entirely ineffective again and again in the experience of every one who has taken life at all seriously. So, as your mind needs the control of Christ's mind, so your will needs the control of God's will, expressed eternally in Jesus Christ and in his ethic and invitation, "Follow thou me!"

Then, also, as the Hebrew nation failed to realize and reveal God to the world,—for this is the whole history of Israel, that God chose that people, blessed and educated it that it might become the world's teacher, reflecting and revealing his ways to men,—so that for which the Hebrew nation stands fails also. Mere sentiment, emotion, vagrant and illusive desire and passion fail utterly

in the stress of life. For the heart of man is like a ship in this respect that it must anchor to something outside itself and infinitely greater than itself. Otherwise its instability and undependableness can only bring disaster. The old seer of Israel has left it on record in the Book of Proverbs that "He who trusteth in his own heart is a fool."

Let me repeat it even at the risk of being wearisome that as the mind needs control, and the will likewise, so the heart with all its tendencies, with all its readily extemporized emotion according to circumstance, with all its ready response to influences from without, needs the saving control of Jesus Christ!

How Jesus Christ Meets Our Needs.

Now how does Jesus Christ meet these needs of mind and will and heart? For let me say right here, if Christ does not meet our need in these realms, if he is not a living power in the lives of those who trust him, then his whole claim to be the world's redeemer breaks down. If the life of Jesus Christ cannot be applied to this small world of my being then the whole of his gospel is disproven and discredited. So let me try to apply myself to this question: How does Christ meet these needs in the individual life which seeks to follow and serve him?

The answer is twofold.

Firstly, Christ himself is the perfect manifestation of life in its ideal fulness. His mind revealed the mind of God. His will expressed the will of God. His passion of love and hate, of indignation and sympathy, declared the character of God in contact with human need and the human problem. In this respect alone the inscription in Greek and Latin and Hebrew is justified. For he over whom it was written is himself the ideal life, is himself the ideal expression of a controlled mind, is himself the ideal expression of a controlled will, is himself the ideal expression of a controlled heart.

And yet, that does not altogether help me. It only seems to put Christ still further away from me. It only sets the ideal still further beyond my power. It only brings me to a deeper sense of my own inability and unfitness to be called his disciple. He must deal with me in an infinitely more intimate way than that if he is to be my Saviour. And he does! For at the cross each of these three elements of life finds its saviour in him. There all the sin of my mind, all the sin of my will, all the sin of my heart has been dealt with, and from the cross there is proclaimed the eternal evangel of life, the evangel of more abundant life for the mind, the evangel of more abundant life for the will, the evangel of more abundant life for the heart, the evangel of more abundant life for the whole being. He that hath the Son of God hath life in all its fullest meanings.

Let me be particular!

Christ was himself the sovereign of the mind in his solution of all our intellectual queries and difficulties. All the final problems of sin, of conscience, of the future, and of judgment, all the final problems of conduct and its issues are solved forever in Jesus Christ. What philosophy only guesses at, what philosophy can only mark by a rampant interrogation point, Jesus Christ solves. He declares as open secrets things which have been sealed for ages from the wisdom of men, and reveals to little children who receive him the answer to all their perplexities. To the Greek Christ has got one message, "I am the truth!" Not "I speak the truth," not "I am an aspect of truth," not "I am a mediator of the truth," but "I myself am the truth!" It has been well said that Christ by his words taught the gospel, that Christ by his life and death made the gospel, but that it is Christ himself who is the gospel. And I say to you young people with all the inquisitiveness of youth, with all the irritation of mind which the impact of your bright young spirits upon modern problems sets up, that this Saviour whose title is in letters of Greek is the only one who can so entirely control your mind as to leave you in no doubt about the final and essential things, and who can make the intellect which he has given you an instrument of righteousness and a choice agent in the service of God.

Then, in the second place, he is lord of the will. He is lord of the will because he alone can effect its surrender and bring about its consecration to the divine will. And this he does not merely by inducing the acceptance of such a life as he taught in himself as the best and truest type of life for men, but by evolving within us a pas-

sion for righteousness and for the doing of God's will. And thus he saves us from irresoluteness of purpose and rebelliousness of mind. Thus he saves us from the "I won't" when confronted by divine commands and the "I shan't" when challenged by divine appeals. And he saves us in this realm of our being by enabling us to realize his indwelling spirit as sufficient dynamic for every obedience, and by persuading us that the will of God which we have so much dreaded is just the love of God expressed in common terms for my life.

A few years ago Great Britain was at war with the Dutch in South Africa. Many of you remember those dark days, which are only exceeded in terribleness by the recent war. In that South African republic there was a bitter and perhaps not altogether unjustified hatred of the British. Men sold their lives dearly for their homes, and were content to lose everything for the ideal of a free state. In the providence of God it was given to Great Britain to deal wisely and generously with South Africa. With what result? All that energy which was then concentrated in hatred and fury upon the British was turned about and became one of the greatest assurances of our ultimate success in the Great War. South African troops fought side by side with the men against whom they fought years before. Do you see what happened? The will of that country came under the control of a new ideal, and its power and energy were directed to an entirely different and opposite purpose to that which then animated them. Now that is conversion. That is a picture of what Jesus Christ does. He takes a will which is now impelling you to worldliness and frivolity, which is driving you toward things which are entirely destructive, and he brings that will into harmony with the divine will, not by compulsion, not by force, not by coercion, but by inspiring an overwhelming sense of God's love, of his wonderful redemption, and of the entire rightness of giving the utmost to the highest and the holiest.

And, lastly, he is the king of the heart, because he alone is the fulfilment of its every quest. Away back in the old Hebrew Scriptures, in the sacrifices on the altar, in the messages of the prophet and the songs of the psalmist we find a longing for an ideal sacrifice, for an ideal prophet, for an ideal king. And that same longing is hidden somewhere in the heart of each one of us. Jesus Christ himself comes to meet our longings, the incarnate love of God. He reveals the terrors of the shattered law, but he reveals also the triumph of the father's sheltering love. And by revealing the heart of God he captures one's mind. To the Greek he says, "I am the truth." To the Roman will he declares, "I am the way." To the Hebrew heart, with its longing after the unattainable, with its emotion of goodness and its spiritual desire, he proclaims "I am the life."

In letters of Greek and Latin and Hebrew he appeals to us all today on the ground of these our common needs, and I want to ask you in closing what he is to you, how much you know of him, and how real is your professed faith. For be assured that your faith is not what you hold, but what holds you! Your faith is not what you believe, but what you are. And we do not know Christ at all unless in some degree we have come to know him as lord of the mind, the will, and the heart. What then is he to you today? How far has your life been reconstructed and made harmonious with his life?

That is what it means to be a Christian. Ere we separate this morning—I speak especially to you young people to whom my message has been addressed in particular,—I want you to lift up your eyes and see him afresh over whom this superscription was rightly written. I want you to see him with the mark of nails in hands and feet. I want you to see him with the brow crowned with thorns. And then I want you to take the crown of your life—the crown of your mind, the crown of your will, and the crown of your heart,—and lay it upon his brow today, that its glory may forever hide somewhat of the shame of those scars by which you were redeemed! "Bring forth the royal diadem," —your best, your choicest, your all,—and crown him lord of all!

# Ring in Health!

## Miss Elizabeth Cole, New York.

In the olden days anyone could be a bell-ringer. Sometimes a citizen had to pay for the privilege, and if a man abused the honor he had to pay a fine. In All Saints' Church at Hastings these words were written:

"This is a belfry that is free
For all those that civil be,
And if you please to chime or ring
It is a very pleasant thing."

All through history from the 16th century, which was the golden age of bells, chimes have called out to people their cheerful messages—usually telling a story. For example, when the old year was departing the bells would be tolled in sadness for the dying year, then when 12 o'clock struck the merry peals shouted forth their welcome to the new year.

Truly the bell has always been a happy symbol, and bell-ringing suggests picturesque tales of all times.

It seems fitting that on the gay little Christmas seal for 1929 a bell-ringer should be portrayed. He is tugging at the heavy bell, ringing in health, a joy in living, for the new year.

Each year the seal is decorative and brings its message of health at the Christmas season to remind people that sickness can be prevented. So well known have these stamps become indeed that it is interesting to realize they originated in a small way only 22 years ago. In 1907 the first seals were sold in this country to help build a tuberculosis pavilion in the state of Delaware. Miss Emily P. Bissell had read about a postal clerk in Denmark whose idea of decorating Christmas mail with the stamps to secure money for a children's hospital in Copenhagen appealed to her. Through her efforts the sum of $3000 was raised that first year. From that small beginning the seal sales have grown and flourished every year until today this cheerful method of raising money is an annual event without which the Christmas season would not be complete.

Thanks to this tiny Christmas seal state after state has been organized to attack tuberculosis with a scientific program. Together, led by the national body, they have brought into existence nearly all of the present-day community machinery that combats this disease. Money raised by the Christmas seal is not sufficient to build and conduct hospitals, clinics, open air schools and other necessary measures, so the tuberculosis association's program consists largely of preventive work and of arousing public opinion to the need for institutions that can be maintained by official agencies, state, county, municipal, or federal. The Christmas seal campaign is an intensive educational campaign which has helped to bring about the passing and enforcement of health laws; the placing of tuberculosis specialists and nurses in many communities; the circulating of printed matter on disease prevention in schools, homes, and factories. An active

public interest in tuberculosis control has been instigated among civic, political, commercial, social and religious groups.

The funds raised from the annual seal sales have always been used in the communities where the seals were purchased. Only five per cent is contributed to the National Tuberculosis Association, which acts as a clearing house, or in other words as the hub in the big wheel of coördinated health work. In this way a feeling of personal and proprietary interest is created in those who support the sales.

And this support is stupendous. Advertising agencies, motion picture theaters, editors, publishers, women's clubs, business men's clubs, parent-teacher associations, labor unions and lodges have given such generous coöperation to the national and local tuberculosis associations that without their help the programs could never be so successfully carried through.

Indeed, that loyal help given by rich and poor, children and grown-ups, individuals and groups, is of more permanent benefit than the money itself. For it means that all people have been made aware of the fact that sickness prevention is possible, that health is purchasable. The educational value of the seal is inestimable.

This year again the seal carries its message of health throughout the country. Every one in December has a chance to be a bell-ringer as in the olden days. "Ring in a year of health with the merry Christmas seal" is the story that goes out into the world on millions of letters and packages this joyous Christmas season!

---

**Rev. Charles W. Abel of Kwato, New Guinea** (Papua), is now in this country, engaging in meetings in the East. Friends who wish to get in touch with him may address him in care of the New Guinea Evangelization Society, 156 Fifth Avenue, New York City.

**Dr. G. Campbell Morgan** has accepted the pastorate of the Tabernacle Presbyterian Church at Chestnut and 37th Streets, Philadelphia, near the University of Pennsylvania. He commences work there on December 15. He has undertaken to preach Sundays, and conduct a Friday Night Bible School. His Mondays to Fridays will be free for outside work.

He will reside in the manse. His address is 3700 Chestnut Street.

**Dr. Daniel A. Poling** has resigned the pastorate of the Marble Collegiate Dutch Reformed Church on Fifth Avenue at 29th Street, New York City, effective January 1, in order to give more of his time and strength to the young people's movement throughout the world.

His duties as president of the World's Christian Endeavor Union and associated agencies as successor to Dr. Francis E. Clark have laid increasing duties upon him with the continuing growth of the Christian Endeavor movement. He is also leader of the National Youth Radio Conference, and speaks to millions of young people each Sunday over the coast-to-coast hook-up of the National Broadcasting Company on the Blue Network. His other relationships include editor-in-chief of the "Christian Herald," president of the General Synod of the Reformed Church in America, and director of the J. C. Penney Foundation, a philanthropic institution.

*Rev. Charles W. Abel of Papua, now in America.*

Tentative plans already provide for his schedule through 1930, including a trip to England and Germany in January in connection with plans for the World's Christian Endeavor Convention to be held in Berlin, Germany, in August 1930. On his return, he will occupy the pulpit of the Marble Collegiate Church at intervals until after next Easter. His resignation does not contemplate any change in his denominational relationship.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. **Contributing Subscriptions** are $2 a year but any sum, small or large, will be welcome.

| | | |
|---|---|---|
| 21388..$ 5 00 | 21389..$45 80 | 21390..$20 00 |
| 21391.. 2 00 | 21392.. 10 00 | 21394.. 2 00 |
| 21395.. 2 50 | 21396.. 2 00 | 21397.. 5 00 |
| 21399.. 3 00 | 21401.. 1 00 | 21402.. 5 00 |
| 21403.. 2 00 | 21404.. 3 00 | 21406.. 2 00 |
| 21408.. 1 50 | 21409.. 5 00 | 21410.. 5 00 |

Bible Institute Colportage Association, Chicago.

21393.....$ 1 80 21398.....$10 00

Mrs. Dan Crawford, Congo Belge, Africa.

21405.....$20 00

# Some Social Teachings of the Bible.

## December 1, 1929.

### The Christian Home in a Modern World.

**Luke 2. 40-52. Study also Deuteronomy 6. 3-9; Matthew 19. 3-9; Luke 24. 28-32; Ephesians 6. 1-9; 2 Timothy 1. 3-5; 3. 14, 15.**

Let us remember, as we study our Lord's childhood in an oldtime Jewish home, that alone among the children of men he lived through childhood without sin!

Christianity is the only religion that makes anything of the childhood of its founder, or of childhood at all.

Modern surface conditions within and without the home have of course changed, but human nature does not change. Family life has always been—and is today—an outstanding feature of Jewry.

Our Lord was fortunate in his mother. Mary had not forgotten the solemn and supernatural secrets of his birth. Think of the influence of such a mother on such a son! Think of the influence possible to every wise Christian mother!

*Boyhood, 40.*

Twelve years are in this verse. Luke alone lifts the curtain a little from off our Lord's boyhood at Nazareth, and shows a normal growing, studious, religious boy.

The fact that he was able to ask and answer questions as in the next paragraph is evidence of parental care. He studied the Hebrew Bible during these silent early years,—like any well trained Jewish boy. Evidently he learned to read the Hebrew Bible, for he often asked, "Have ye not read . . . .?" Also, he was in the habit of attending synagogue on the sabbath (4. 16).

*First Passover, 41-51.*

At the age of three a Jewish boy was given a fringed garment (Numbers 15. 38-41). At the age of five he began to learn portions of the Law at home. At the age of 12 he began to learn a trade and became "a son of the commandment," and must observe the ordinances in person. A Bible dictionary will describe the ceremonies, and all that they meant. A solemn event it was in the life of a boy, and specially so in Jesus' case; hence the deep impression it made upon Mary's memory, who told Luke about it.

Here, then, begins our Lord's life of blameless personal obedience to the Law.

Why did he tarry behind in Jerusalem? Why did he spend the time in the Temple? The only reason given is to be found in his own words,—his first recorded utterance,—"Knew ye not that I must be in my Father's house?" Already he feels the constraint of his deity, the relation he bears to God, the mission on which he has come. Emphasize the word "ye" to get the proper meaning of his question,—"Knew YE not?" After the training they had given him, the Temple was the natural place to find him. Every child ought to feel at home in the church.

Listening and asking questions are the normal way for a child to learn.

Observe the distinction he makes between "Thy father and I" (48) and "My Father's house" (49)! His consciousness of being God's Son leads him to correct the relationship assumed in the Nazareth home and in the eyes of the Law.

The flash of the divine passes, and Jesus returns home and continues to be "subject" to his parents at an age when most boys begin to throw off parental control.

A boy or girl of 12 is more mature in the Near East than with us, yet our young people of 12 are mature enough to realize God as Father through faith in Jesus Christ, and to resolve to do his will and work, just as Jesus did.

*Youth and manhood, 52.*

This second period covers 18 years, from A. D. 8 to 26, aged 12 to 30. Lord Jesus developed to manhood under the Law at Nazareth. The period was marked by obscurity, toil, comparative poverty, waiting for God's time to manifest him and send him forth on his lifework. If Joseph died early, Jesus would be the chief support of his widowed mother and the family.

People liked this perfect boy and man. So did God.

If Christianity is made real and attractive in the family circle it will stay with the children all through life. Parents, is this your constant aim? The Christian home is the more permanent home.

*Golden Memory Text—Honor thy father and mother! Ephesians 6. 2.*

---

## December 8, 1929.

### Helping Neighbors in Need.

**Matthew 25. 31-46. Study also Luke 10. 25-37; James 1. 27; 2. 14-17.**

The lesson committee doubtless intends the Scripture portion to be expounded in relation to the lesson subject rather than in its explicit meaning and application. Still, we are here to study the Bible, and should first of all get the proper meaning of any passage.

*The Son of man sitting as king, Matthew 25. 31-46.*

The scene is set upon the earth after the return of the Son of man in glory. He takes his throne as king. This is the only place where Jesus refers to himself as king. Before him are gathered all living NATIONS. They are separated to the right or left in view of the treatment they have accorded our Lord's "brethren" (40). These brethren are regarded by some dispensational scholars to be the Jewish remnant who shall have preached the gospel of the kingdom to all nations during the tribulation. Our Lord also called believers "brethren," as in Matthew 12. 49, 50; 28. 10; Hebrews 2. 11, 12. Christian believers will have been caught away to be forever with the Lord ere he returns to earth.

The principle of separation is found in everyday deeds of kindness and hospitality, such as make one a kind Samaritan, or the lack of such deeds. But these verses must not be understood to teach that mere charity, charitable acts such as here designated, win the king's approval and eternal life. Such a view does violence to other Scripture passages which teach that faith must underlie right conduct.

In both cases the people were unconscious of the significance of their conduct. The question really was, How did they treat Christ?

The reward of the righteous on the right included the blessing of the Father, the kingdom inheritance, and life eternal (46). The penalty of those on the left included cursing, banishment into everlasting fire, and everlasting punishment (46). Our Lord himself used the one Greek word translated "eternal" and "everlasting."

*Social applications.*

The passage may be used homiletically to discuss treatment of "strangers" (35) as well as neighbors.

The ideal set forth is living one's life, performing every little deed in the day's round, AS UNTO CHRIST. This is a key for Christianizing the social order: Let the Christian man and woman do good as ministering to Christ himself!

Our social order has seen wonderful ameliorations in the lot of the hungry and thirsty, the stranger and the naked, the sick and the prisoner. Who initiated homes and hospitals and orphanages and all the other philanthropic agencies? Who but men and women filled with the love of Christ and with the desire to serve him? But how much remains to be done! Formerly the "hungry" meant the unemployed and the poverty-stricken in our town: now it means the famishing multitudes in the Near East and China. Every one of these items takes on a national and international scope. There is unlimited demand for Christian service and love.

Christianity is the only power on earth that can be relied on, year in and year out, to correct abuses in social conditions, to institute reforms, and to extend a helping hand to the needy, regardless of restrictions. God help each one to do his part!

*Golden Memory Text—Thou shalt love thy neighbor as thyself! Leviticus 19. 18.*

---

## December 15, 1929.

## The Christian Spirit in Industry.

**Deuteronomy 24. 14, 15; Ephesians 6. 5-9; 1 Timothy 6. 17-19. Study also Exodus 1. 8-14; 20. 17; Amos 5. 6-15; Zechariah 8. 16, 17; Matthew 20. 1-16; Mark 12. 1-9; Luke 3. 14.**

The differences regarding industry between Bible and modern lands and times force us to seek the unchanging principles embodied in the Bible in this matter of human labor.

There are several factors to consider: the employer, the employee, the conditions of work, the division of the returns or rewards of labor and capital, etc. There is much to be said on both sides of any question. Both employer and employee have obligations as well as human and economic rights.

Mutual good will and contentment are matters of the heart and spirit. Hence they lie in the field of religion, and cannot be secured by economic bargain alone. Injustice and unfairness on either side beget resentment, antagonism, the effort to get even.

The Golden Rule, which is the Golden Text for today,—it fell from the lips of our Lord!—has been given trial in many lines of business and industry in America with good success and all-around satisfaction. Have your scholars memorize it, and pledge them to practise it in all relations of life!

*The Mosaic spirit in industry, Deuteronomy 24. 14, 15.*

Hired servants in Israel in Mosaic times were likely to be poor and needy. Hence the Mosaic law stretched over them its sheltering arm and insured a square deal. It forbade oppression, defrauding: which may be understood to imply a fair wage. It forbade any distinction between native and immigrant labor. It ordered payment of wages every day. It related the case to the Lord God, and stigmatized any failure on the employer's part as sin, guilt. In other words, there was a religious aspect in the relations of employer and laborer.

We wonder how far orthodox Jews respect this law today.

Where men nowadays work by the day they are usually paid on the conclusion of the job, but modern conditions in industry find weekly or monthly payments more convenient. The system of credit at the stores enables them to live between paydays. But the point is, the payment of

wages when due, without holding them back and embarrassing the employee financially.

*The Christian spirit in industry, Ephesians 6. 5-9.*

Servants in Paul's day were usually bond-slaves. Paul is addressing Christian servants and masters. The outstanding feature of the passage is the repeated ways in which he relates both to God and Christ. Take pencil and paper and write out the several expressions,—"as unto Christ," etc.

The reciprocal duties and obligations of Christian servants and masters should, then, be carried out on the highest Christian plane, with mutual respect and consideration, with singleness of heart, with honest effort, with good will, with promise of reward. Obedience is the keyword for servants. Forbearing threatening is the attitude for masters.

It requires but little imagination to visualize the difference that such a spirit would make in the relations of pagan and Christian servants and masters.

*A charge to the rich, 1 Timothy 6. 17-19.*

Paul never ranted against wealth or against rich men. In this passage he gives advice as a Christian pastor.

Rich men should avoid the two temptations of being arrogant and of trusting in riches. They should recognize the living God as the source of good. They should be generous-hearted and open-handed, realizing that such a spirit would have reactions in the world to come. Thus Paul would have Christian men use their wealth in the light of eternity.

*Golden Memory Text—As ye would that men should do to you, do ye also to them likewise! Luke 6. 31.*

---

## December 22, 1929.

## The Child in a Christian World.

**Luke 2. 8-20. Study also Matthew 18. 1-6; Mark 9. 36, 37, 42; 10. 13-16.**

Messiah has come! But where? How? Verses 1-7 tell the story. God has set the whole world in motion in fulfilment of a 700-year-old prophecy of Micah.

This is the event whose anniversary we celebrate at Christmas. The babe of Bethlehem is the world's baby, the most widely known and best loved babe that was ever born. He is God's Christmas gift to the world, the greatest gift he has ever given, the God-man.

Let us make this Christmas a truly Christian celebration, consecrating it to its true purpose, to Christ himself!

The approach to the lesson may be made from several angles.

For the young the effort should be to make the historical facts real, vivid: names, places, etc. Introduce your scholars to Jesus of Bethlehem as a real, live baby! Take them into the stable! Let them gather around the manger!

For older classes who are familiar with the facts, the effort should be to interpret the facts: what the incarnation means, the humanity of Lord Jesus, the significance of "Saviour, Christ, Lord," . . . .

Though the narrative reads so simply and is so familiar it is shot through with mystery. "Who does not admit how profound is the divine truth of our religion? It is (the living God) who was manifest in the flesh" (1 Timothy 3. 16, Moffatt).

*Sung by angels, 8-14.*

Though this birth was unnoticed and this babe's true person unrecognized by earth, all heaven knew, and was bursting with enthusiasm and worship.

How shall the glad news be put across to mankind,—this most important news that ever fell on mortal ears? Angels solve the problem. First one, then a heavenly host breaks through the veil that hides the real but unseen world about us, with messages of good tidings for man and glory to God. This is the only song sung by angels that man has ever heard.

Christ came in with song. Wherever he is known and loved he fills the heart with singing.

Who will be selected to receive the news? Not any conquering Roman, not even the high priest of God's ancient religious system, but humble shepherds on their job—out in the open pastures—at night! Those fields are there still, and are visited by thousands with awe and reverence.

*Sought by shepherds, 15-20.*

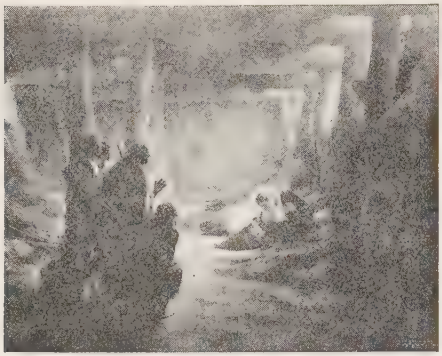
The shepherds had been scared by the angel of the Lord, just as any one of us would have been, but they were not unbelievers. They believed what was told them, and decided after discussion to hurry to Bethlehem to add experience to knowledge. A good plan for us! Let us join them! And if we do seek Christ earnestly we shall find him.

Had they not gone to Bethlehem they would have just known about Christ, but would not have known him firsthand for themselves.

After giving their testimony about the angelic choir in the fields they returned to their old job, but in a new spirit, glorifying and praising God. Life would have new meaning for them ever after.

All through their history the Jewish people had been looking for Messiah. When he actually came they did not recognize him, and would not have him. What a tragedy, and what woeful results have flowed from it!

How the world has changed! Lord Jesus was born quietly, and dropped into obscurity for 30 years. Think what might have happened today! As it was, the angel came "suddenly," unexpectedly. What a news-



paper scoop was lost! No newspaper or movie men on hand, no photographers with flashlights, no radio Mikes to catch every sound and flash it in a wink around the world!

The good tidings have lost nothing of their joy and power.

Christ is not now a babe, but is exalted to God's right hand until he appears in glory at his second coming.

*The child in a Christian world.*

The true attitude of the Christian world to the child was shown by Christ himself when he set a child in the midst of his contentious disciples to teach them the lesson of greatness (Matthew 18. 1-6), took a child in his arms, declaring that to receive one such child in his name was to receive him (Mark 9. 36, 37, 42), and turned aside from stressful work among adults to bless little children, laying his hands upon them (Mark 10. 13-16). Moreover, childhood is forever dignified and irradiated by the Babe of Bethlehem (Moore).

Every child has a better standing among Christians since God's Son came as a child.

*Golden Memory Text—Suffer the little children, and forbid them not to come unto me: for to such belongeth the kingdom of heaven! Matthew 19. 14.*

---

## December 29, 1929.

## Fellowship through Worship.

**Psalm 122; Hebrews 10. 22-25. Study also Nehemiah 8. 1-12; Micah 4. 1, 2; Matthew 28. 18-20.**

What is worship? The soul bowing before God in adoration. As such it is the supreme act of the soul in its approach to God.

The word is also used of united acts of religion. One may observe private individual devotions, and family worship, but public worship in church and Sunday school enlarges the circle by bringing believers and others into fellowship before God. Fellowship in worship is the highest form of social fellowship. As we sing and pray together, listen to God's Word and take communion together, we are drawn to each other by the holiest bonds of fellowship.

"Let us" is the keynote of both lesson passages for today. One has to do with Old Testament sanctuary fellowship, the other with New Testament spiritual fellowship.

*Old Testament fellowship, Psalm 122.*

This psalm was a pilgrim song, sung by the Jews as they came up to Jerusalem for the feasts. Religion under the Mosaic system was well defined. The Temple at Jerusalem was the only place where God could be worshiped by sacrifices. Hence the requirement that the men should come up to Jerusalem for the three great annual festivals. Sometimes women and children accompanied them, making it a family and a community occasion for worship of God.

The psalm has two movements. Verses 1-5 envisage the Temple and Jerusalem. Note the psalmist's gladness that it was church time (so to speak) and that he was invited to join the worshiping throng! Note also his pride in Jerusalem!

Verses 6-9 are prayer for Jerusalem. As these notes are being written Jerusalem is the scene of bloody strife between Arabs and Jews. How we need to pray this prayer!

*Christian fellowship, Hebrews 10. 19-25.*

Hebrews 9 and 10 contrast the old and new convenants, and when the author gets to 10. 19 he asserts the believer's boldness of access to God because Jesus has made atonement and now lives as our great high priest. Then he proceeds with exhortation to religious activity.

"Let us" draw near in united worship before God with true heart,—without which one cannot draw near,—in fulness of faith, cleansed in fulfilment of the typical cleansing of the priests in Exodus 29. 20, 21; Leviticus 8. 23, 24, 30; Exodus 29. 4. This is inner spiritual worship, no longer outward ritual!

"Let us" persevere in our testimony before men, because God is to be trusted!

"Let us" stimulate ourselves to love and good works by observing fellow believers, not neglecting church worship and fellowship, to which believers should exhort one another specially because of the approach of our Lord's return!

How fortunate we are that there are churches within easy reach of where we live! Let us be faithful in church and Sunday school attendance! Let us invite others to come along! We are in the company of the best people in the world.

*Golden Memory Text—He entered, as his custom was, into the synagogue on the sabbath day. Luke 4. 16.*

# CHRISTIAN ENDEAVOR TOPICS

## Mrs. Ida Q. Moulton.

### Why is Christianity a Missionary Religion?

Matthew 28. 18-20. December 1.

Adolph Monod, the famous French evangelical preacher, said just a short time before dying: "I have strength for nothing more than to think about the love of God. He has loved us,—that is the whole of dogmatics! Let us love him,—that is the sum total of the ethics of the gospel!"

"God is love." Know you of any other religion comparable to Christianity in its loving qualities? What but love sends missionaries to certain death among cannibals, and into backward nations?

* * * * *

A high-class Hindu sat under the shade of his veranda with a missionary. Near the edge of the veranda some outcasts walked in the heat. One of them, overcome by the heat, fell unconscious. The Hindu made not the slightest effort to help him, but the missionary ran to him, raised the man up, revived him, and carried him to a place of safety.

The Hindu said to the missionary upon his return to the veranda:

"Sahib, will you tell me why you did that? Our religion forbids us to do anything like that."

The missionary replied: "Yes, but my religion compels me to do a thing like that!"

Christianity is a missionary religion because it has compassion, Matthew 9. 35-38.

* * * * *

A member of a wandering tribe in Mongolia said:

"The missionaries seldom come here. They think they cannot reach us who roam the plains with our cattle and sheep. One man came once and told us the glad Jesus story, and of a strong God he worshiped, but he went away. Couldn't his God strengthen some one to be able to wander with us till we see the light? A motor bus is crossing our desert of Gobi every week. The truck brings us things. Couldn't they bring us the light? We are waiting."

Christianity is a missionary religion because it has the light, 2 Corinthians 4. 1-7.

* * * * *

Why is Christianity a missionary religion? Because of its

**C**—urative power over sin,
**H**—uman as well as divine nature,
**R**—easonableness,
**I**—nstinct to impart good to others,
**S**—oul-saving power,
**T**—angible proofs of a supreme being,
**I**—ncontrovertible principles,
**A**—daptability to every people,
**N**—eighborliness,
**I**—nspiring impulses,
**T**—oleration,
**Y**—earning motives of helpfulness.

---

### What is Back of Our Christmas Giving?

Matthew 2. 1-11; 1 Corinthians 13. 3. December 8.

"Well, Johnnie," said a teacher to a lad who had a new baby brother at his house, "what is the best thing that you know about that little baby brother of yours?"

Quickly came the answer: "The best thing I know about him, teacher, is, he's all mine!"

Can we say as we come to Christmastime, "Jesus is mine and I am his"? If we can, the purest and highest motives are back of our Christmas gifts, none better, none higher.

* * * * *

"Upon my desk," writes an author, "is a paperweight given me years ago on Christmas Day by a lad whom my husband and I had helped. The weight was his most precious treasure, given to him by an old sea captain, and in these days the weight is rare. Other Christmas gifts have come from him as the season rolled around, but none is prized more highly than this weight because it was his best treasure given as an expression of gratitude and from the heart."

Says one, Giving must come from the heart, or it is like an ointment which grows rancid and worthless.

* * * * *

There should be back of our Christmas gifts the spirit of worship, not pride to be seen of men; generosity, not selfishness expecting something in return; service, which is all that some can give.

In humble stall the Saviour lay
While shepherds adoration pay:
Shall we not come and worship too
The Christ to whom all praise is due?

And wise men from the East have come
In reverence to the sacred home:
Shall we not bring our gifts as they,
And at his feet our offerings lay?

From stable door to cross-crowned hill
He went, God's purpose to fulfil:
Shall we not yield him service true,
His will to seek, his work to do?

On Arnish Rock, Stornoway Bay, Scotland, is a lighthouse without a lamp, but having simply a mirror reflector upon which at night a light from another lighthouse 500 feet away falls and is reflected by an

arrangement of prisms, and through them converged to a focus outside the lantern, from which they diverge in the necessary direction.

Our Christmas gifts are mirror reflectors of the spirit in the heart. Friends can easily tell whether the spirit of patronage, or custom, or love prompts the gifts. And our dear Lord Jesus always knows the spirit in which we celebrate his birthday.

---

### What Have Young People to Give?

2 Corinthians 8. 1-15. December 15.

Give love, which is not only "the greatest thing in the world," but the greatest thing we can give!

"The flowers I give away never fade," said a lady whose constant habit was to give away flowers from her garden.

Thus is it with love. It exhales a celestial perfume to the end of life, remaining in remembrance throughout eternity.

* * * * *

Give sympathy!

That is one thing for which we are all responsible, and

There's nought in this bad world like sympathy:
'Tis so becoming to the soul and face,
Sets to soft music the harmonious sigh,
And robes sweet friendship in a Brussels lace!

* * * * *

Give a good example!

Said Sir Harry Lauder: "I was sitting in the gloamin', an' a man passed the window. He was a lamplighter. He pushed his pole into a lamp and lighted it. Then he went to another, and another. Now I couldn't see the man, but I knew where he was by the lights as they broke out down the street until he had left a beautiful avenue of light. Ye're lamplighters! They'll know where ye've been by the lights!"

* * * * *

Give of your abilities!

It is the custom in some Zulu churches in Africa for men and women to go out after hearing a sermon and repeat as much of it as possible to any one who will listen. In giving the message to others they retain more of it themselves, and receive a double blessing.

Thus it is with our talents. The more we use them, the more talented we become: and as one has said, it is just like the dear Lord Jesus to give us "the best end of the bargain every time"!

* * * * *

Give money!

Sixteen out of Christ's 38 parables deal with money. One out of every eight verses in the Gospels has something to say about money.

---

### How Christmas Sets the Whole World Singing.

Luke 2. 1-14. December 22.

"I want to tell you this," said an aged saint. "When the Babe of Bethlehem is born in your heart you will not ask how to sing,—you'll just sing, whether on the key or off it!"

How gloriously beautiful, and yet how natural, that the coming of the Babe of Bethlehem should be accompanied by a heavenly choir, and that the announcement of that coming was personal,—"Unto you,"—unto us, to you, to me,—"is born a Saviour"!

* * * * *

Un-Christmassy people cannot set the world singing, for the songs of Christmas must first be born in the heart. Neither from un-Christmassy people can you expect the song of "Peace on earth, good will to men."

"'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone:
He must be born within the heart
Before he finds his throne
And brings the day of love and good,
The reign of Christlike brotherhood!"

* * * * *

"What you all doin' there, Sambo, strummin' at the banjo an' singin' all to yo'self?" asked a passer-by of a happy colored man.

"Oh, I'se jest seranadin' ma' own soul for de blessed salvation of de Lord!"

Christmas means different things to different people, but always its true meaning is salvation.

Every day and every hour Jesus is coming to some soul, and sets the heart to singing, thus creating Christmas songs again and again.

* * * * *

When Sabine Baring-Gould was curate of Harbury Bridge School in England he planned a school festival for Whitsuntide. The route for the surpliced choir led over a long hill, and he wished to lighten the steps of those in the procession with a marching song. Unable to find anything suitable in the hymnal, he sat up all night and composed the famous hymn, "Onward, Christian Soldiers!"

Christmas has set the whole world singing songs of victory.

Christian, if thy steps drag wearily,—

"Join our happy throng,
Blend with ours your voices
In the triumph song:
Glory, praise and honor
Unto Christ the king:
This through countless ages
Men and angels sing!"

---

### Youth's Needs that Christ Can Meet.

**Matthew 4. 1-11; Hebrews 4. 14-16. December 29.**

An old stage-driver used to boast that in over 25 years on the road he never hurt a passenger or a horse. When asked how he did it he said:

"I always hold the reins and never let the horses get the start on me. That's the secret: hold the horses down, hold the reins! That's the whole of it."

Herein is a suggestion of one of youth's greatest needs, self-control. In the long run from birth to old age none but Christ can better aid you. Then place your hand in his, and take no risks in letting a habit get the start on you, with habit's bit in its teeth! Not in your boasted will power but in Christ lies complete safety.

* * * * *

Christ is needed in youth's period of doubt.

A young man of scholarly attainments was greatly harassed with doubts and difficulties. He kept putting off his choice of Christ until certain questions were answered to his satisfaction. But moved by the voice of the Spirit in a revival meeting he yielded to Christ, saying within himself:

"I will ask my questions later. They may not be as important as I think they are."

"But," said he in speaking of his doubts afterwards, "I found I had no questions to ask!"

* * * * *

A group of people was once discussing the quality most needed to become a prime minister. One said knowledge, another eloquence, and still another toil. Turning to William Pitt, who was one of the company, a leader asked him what quality was most needed. Pitt replied:

"Not knowledge, eloquence or toil is most needed, but patience."

"Youth is impetuous," writes one. "It hates delays. Remember, Jesus waited until he was 30 before beginning his life work!"

Christ's example gives youth right views of life's delays.

* * * * *

Any one who has ever had anything to do with livestock knows that certain feeds or pasture make a difference in the way the stock thrives. It has even been found that some feeds make a difference in the grain of the meat.

Some soul-foods seem good, but once a soul has been fed from God's hand in the secret place it will starve on secondrate food. "Search the Scriptures, . . . . they are they which testify of me!" Youth needs to feed where Christ fed, for the Scriptures give explicit directions for every circumstance in life.

*Learn a Text a Day.*

## DECEMBER, 1929.

SUNDAY, 1st. *Thy love to me was wonderful! 2 Samuel 1. 26.*

Come, dear readers, let each one of us speak for himself of the wonderful love of Jesus! Precious Lord Jesus, give us a fresh draught of thy wondrous love to begin the month with!—C. H. Spurgeon.

MONDAY, 2nd. *What shall it profit a man if he shall gain the whole world and lose his own soul? Mark 8. 36.*

This reverence for humanity constantly meets us in the utterances of Jesus Christ. As if he set up the balances, and on the one side he put the round world and all that is therein,—wealth, dominion, glory, honor, all things,—and the man, outweighs them all! —Mark Guy Pearse.

TUESDAY, 3rd. *And behold, there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean! Matthew 8. 2.*

His first impulse was to annihilate that ugly "If" by one word so positive and unmistakable that it could never rise up again. So he answers in tones that never can be mistaken or forgotten, "I will!" As if he had said, "Of course I will! How could you doubt my love and will?"—A. B. Simpson.

WEDNESDAY, 4th. *This charge I commit unto thee . . . . that . . . , supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 1. 18; 2. 1.*

Are we as fully yielded to the Holy Spirit for this ministry of prayer as the Lord requires us to be? Are others suffering be-

cause we have failed to minister to them the blessings God gave us for them?—A. B. Simpson.

THURSDAY, 5th. *His truth shall be thy shield and buckler. Psalm 91. 4.*

The shield by which Christ came victorious out of his combats with the prince of the power of the air, he took not away with him to heaven, but left for his people. His armor was simply the Word of God.—George Bowen.

FRIDAY, 6th. *So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not everyone his brother their trespasses. Matthew 18. 35.*

Christ places the emphasis on the heart's action rather than on words or deeds. "From your hearts" the forgiveness must come. Hence love is the power, under God, to root out bitterness.—Floyd W. Tomkins.

SATURDAY, 7th. *The name of the Lord is a strong tower: the righteous runneth into it, and is safe. The rich man's wealth is his strong city, and as an high wall in his own conceit. Proverbs 18. 10, 11.*

If we would but give honest expression to our deepest beliefs, perhaps we too would confess that for us God and his promises are vague, unsubstantial sort of things, and that the real things, the things upon which it is the part of wisdom to build our confidence, are the things that can be seen and touched and handled.

SUNDAY, 8th. *Behold, I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God which I command you this day, and a curse if ye will not obey. Deuteronomy 11. 26-28.*

Yes, "a blessing if ye obey"! That is the keynote of the blessed life. Canaan, like heaven, can only be the place of blessing as it is the place of obedience. Let us care for the obedience: God will care for the blessing! Let my one thought as a Christian be, how I can obey and please my God perfectly!—Andrew Murray.

MONDAY, 9th. *But the very hairs of your head are all numbered. Matthew 10. 30.*

This is Christ's way of assuring us that we live according to commandment. It is part of faith in God's fatherhood that no part of his children's lives is a matter of haphazard uncertainty.—J. Stuart Holden.

TUESDAY, 10th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.*

Not a foe for thee to fear
'Neath his kind protection;
Not a shadow but shall prove
Mercy's dark reflection;
Not a joy too great to ask
From his heart's affection!
—Lucy A. Bennett.

WEDNESDAY, 11th. *Shall not the judge of all the earth do right? Genesis 18. 25.*

It is our confidence in God that makes prayer such a blessed thing. He knows what is best.—Floyd W. Tomkins.

THURSDAY, 12th. *The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Samuel 16. 7.*

How apt we are to do this,—to judge by the ring and the clothing instead of looking to the essential qualities and destiny!—W. L. Watkinson.

FRIDAY, 13th. *And he said, I will not destroy it for ten's sake. Genesis 18. 32.*

For the sake of ten righteous men, who can tell how many cities the Lord is now sparing? Who can tell how much we are indebted even for physical advantages to the praying souls in the neighborhood in which we live?—Joseph Parker.

SATURDAY, 14th. *And the oil stayed. 2 Kings 4. 6.*

The only reason for the oil staying was the lack of vessels. That is why so many of God's promises are unfulfilled in your experience: you have ceased to bring the vessels of your need!

SUNDAY, 15th. *I was glad when they said unto me, Let us go into the house of the Lord! Psalm 122. 1.*

Lord, let us to thy gates repair
To hear the gladdening sound,
That we may find salvation there,
While yet it may be found!
There let us joy and comfort reap,
There teach us how to pray
For grace to choose and strength to keep
The straight, the narrow way!

MONDAY, 16th. *And they brought young children to him that he should touch them. Mark 10. 13.*

Parents of the coming generation, bring your children to Jesus! Small lives need the greatest heat to fan them to a flame. Seek for them nothing less than the sun! Bring them to Jesus!—George Matheson.

TUESDAY, 17th. *And Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses. Exodus 38. 22.*

It is impossible to read such a record as this without being impressed with the divine care concerning trifles. Not even the smallest thing regarding the sockets and cords and pins of the Tabernacle construction was left to chance or human ingenuity. Down to the least thing God's forethought had made provision.—J. Stuart Holden.

WEDNESDAY, 18th. *In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God! Philippians 4. 6.*

Worrying prayer defeats its own answer. Rejoicing prayer gets through.—J. H. Jowett.

THURSDAY, 19th. *Our sufficiency is of God. 2 Corinthians 3. 5.*

Let us learn to take him into the real things every day, and then he will grow as real as the events which fill the story of our lives!—A. B. Simpson.

FRIDAY, 20th. *As he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy! 1 Peter 1. 15, 16.*

Holiness is no exceptional privilege to which only the inner circle of God's favorites are admitted. Holiness is the natural life of our new birth.—Mark Guy Pearse.

SATURDAY, 21st. *And Jesus called a little child unto him and set him in the midst of them. Matthew 18. 2.*

It is a great thing for us all that once a year through the influence of the glorious Babe the child is put at the center of the picture. It would be best of all if we kept the child there throughout the year.—Lynn Harold Hough.

SUNDAY, 22nd. *Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich. 2 Corinthians 8. 9.*

By his coming Christ made poverty no more a degradation. Of all men who ever lived Jesus Christ alone had any choice in the circumstances of his birth, and he chose the poorest lot and the hardest fare.—Mark Guy Pearse.

MONDAY, 23rd. *And she brought forth her firstborn son. Luke 2. 7.*

The first simple, broad, prevailing sentiment of Christmas Day ought to be of how sacred and high this human life is into which the Lord was born.—Phillips Brooks.

TUESDAY, 24th. *And suddenly there was with the angel a multitude of the heavenly host, praising God. Luke 2. 13.*

Ring out, sweet carols, blithe and clear,
Upon the frosty air!
Let human sorrow disappear,
And joy reign everywhere!
—Charles Nevers.

WEDNESDAY, 25th. CHRISTMAS DAY.

Almighty God our Father, the Christmas bells are beginning to ring out the evangel of our Saviour's birth! We humbly pray that the bells of Christmas joy may ring in our souls as we remember his love and grace. We pray that we may not only commemorate his birth in Bethlehem, but may we rejoice that he has been born in our souls. If in any way we are unfitted to celebrate the festive season wilt thou prepare us by thy Spirit! Deliver us from every sin which would scale our sight! Lift us out of all littleness and meanness, and make us noble and generous, endowing us with the spirit of our Lord! May we be mindful of others, and concerned about their good! May we find our own strength in helping the weak! May we discover our own light in bringing sunshine to others! Let the Christmas angels make their music in desolate places! May the entire world be hushed to hear the angels sing! Let thy light illumine all our lives, and may we be lifted into heavenly places in Christ Jesus our Lord: Amen.—J. H. Jowett.

THURSDAY, 26th. *And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Luke 2. 20.*

What was the subject of their praise? What they had heard,—the good tidings of great joy that a Saviour was born unto them. Let us copy them! Let us also raise a song of thanksgiving that we have heard of Jesus and his salvation!—C. H. Spurgeon.

FRIDAY, 27th. *Glory to God in the highest, and on earth peace, good will toward men! Luke 2. 14.*

Then may we ever at this Christmas season
The echoes hear of angels' song of old:
For Christ shall triumph, spite of human reason,
The Day soon dawn, long promised and foretold!
—Samuel Wyatt.

SATURDAY, 28th. *Cease to do evil! Learn to do well! Isaiah 1. 16, 17.*

All Biblical exhortations bring with them their own assurance of divine interposition and succor. When a man is exhorted to cease from evil and to attempt good the meaning is that God is behind the exhortation to afford needful inspiration and grace, if the man will himself ask for help and cast himself unreservedly upon it.—Joseph Parker.

SUNDAY, 29th. *And Naaman's servants came near and spake unto him, and said: My father, if the prophet had bid thee do some great thing wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean? 2 Kings 5. 13.*

Faith is often held back by the thought how such a simple thing as to accept God's word can affect such a mighty revolution in the heart.—Andrew Murray.

MONDAY, 30th. *So teach us to number our days that we may apply our hearts unto wisdom! Psalm 90. 12.*

Teach me to live and find my life in thee,
Looking from earth and earthly things away!
Let me not falter, but untiringly
Press on, and gain new strength and power each day!

TUESDAY, 31st. *I press toward the mark for the prize of the high calling of God in Christ Jesus! Philippians 3. 14.*

Goodbye, kind year, we walk no more together,
But here in quiet happiness we part,
And from thy wreath of faded fern and heather
I take some sprays and wear them on my heart!
—Sarah Doudney.

# Bible Notes for Daily Devotions

President W. Douglas Mackenzie, D. D., Hartford, Conn.

## DECEMBER, 1929

**Sunday, 1st. Luke 11. 21-28.**

1. Our Lord saw that his presence and his work in the world created a crisis in all the lives around him. In passing judgment upon him they revealed their own standing before the judgment bar of truth and righteousness. In manifesting the spirit of his Father he was compelling men to make choice as to the spirit of their own lives. Would they yield themselves to the power now invading them in the person of Jesus? Or would they, in that valley of decision, refuse his appeals?

2. He looked upon them as swayed by another spirit which was hostile to the spirit of holy love. He would fain be the "stronger man" (22) who could rob them from their false allegiance and make them the property of God. But he was dealing with the mystery of human freedom. Men and women are not mere impersonal, material properties which can be transferred from hand to hand, from evil to good, from Satan to God, as by an external force. We have the truly awful dower of personal choice. We can determine to be against him or for him, to be owned by the Spirit of Christ or to be against him.

3. With holy sympathy and stern faithfulness he warned them and warns us against the deterioration of character which comes when men trying to empty their hearts of evil fail to fill them with good. We cannot cast out sin except by receiving holiness, and that is his gift.

*O God, who hast made us only for an eternal and holy life, we implore thee to strengthen us so to love thee and so to confess thee before men that thy will and love may be fulfilled in us! Through Christ our Lord. Amen.*

**Monday, 2nd. Luke 11. 29-36.**

1. Luke tells us in verse 10 that some of the crowds around him demanded a sign. Works of healing love, words of living truth, were not satisfying to their excited appetites. They desired some marvelous portent in the sky, or some other mere physical wonder, as if that would enable them to believe in him as the messenger of God. Jesus refuses absolutely, and cites well known Old Testament incidents to illustrate his appeal and confirm his attitude. It was the preaching of Jonah that brought Nineveh to repentance. It was wisdom that drew a queen over long voyages and hazardous land journeys to listen to Solomon. So must it be then and evermore that God reaches the life of a man through heart and conscience!

2. Let us note once more the breadth of the sympathy of our Lord, which so offended the people of Nazareth and no doubt embittered these clamant crowds! For Ninevites and the queen of the South were not of the Hebrew race. They were outsiders, and yet Jesus sets them in the judgment day above the Jews in the favor of God! For him the grace of God never runs only in narrow channels of race or of officialism. It is a river of life and love that flows over the world, cleansing all who will be cleansed.

3. And that fact leads our great teacher to the illustrations of the light that shows people out in the dark the way home, and of the eye which if diseased makes all movement dark and uncertain and if healthy guides a man in all action. Let our hearts and minds only be pure with spiritual health and we shall not ask for "signs"! We shall see the truth when it is spoken and be thrilled by the love divine when it discloses its glory to our souls.

*O God, creator, Father, Saviour, may the grace which shines in the face of Jesus Christ, thy Son, reach our hearts, rebuke our selfish and wayward wills, enlighten our minds, perfect our service this day! Amen.*

**Tuesday, 3rd. Luke 11. 37-42.**

1. He who is greater than prophet or king, whose inner life is the dwellingplace of God, in whom light shines perfectly, becomes the guest of one who belongs to the class, whether technically Pharisee or not, whom he has been warning against reliance on the outward show instead of the inward home of reality.

2. When he avoids the laving of his hands it is not a mere social courtesy or innocent grace that he ignores. It is a religious ceremony which for him not only has no meaning, but has become an actual sin for many minds. Men have come to rely on that and on tithing mint, anise and "every vegetable" (42) as works of righteousness. These acts may be right, can be right, only if the fact is recognized that over the inner life God has surveyance and control as completely as over these outward physical actions. In truth, they have no meaning at all unless they express a continuous inner life of devotion to the Spirit of God.

3. This is the hard thing for people to realize and to do,—the continuous opening of the inner life to God. How can we accomplish it except in continuous prayerful fellowship with Christ himself, whose spirit alone can save us from becoming religious shams?

*O Lord of light, shine in our hearts to reveal to ourselves wherein we are insincere and selfish, and to win our innermost thoughts and desires to the holy and pure will of God! Amen.*

**Wednesday, 4th. Luke 11. 43, 44.**

1. The accusation against the Pharisees widens out. First, there is the love of prominence and public respect. To go about in meeting-house and market-place conscious of the human beings that see and mark and praise the outward appearance,—"Ye seek the glory of men rather than of God,"—how contemptible this must have seemed to one who measured the values of life as he did! Aware of God and his mission from God, how could he regard those who ignored God and spent themselves upon winning the praise of men except as foolish people? They did not see the true proportions of the values of life.

2. But where shall we draw the line? For he too worked for and sought the recognition and the approval of men. He was grieved when they ignored or denied him and his works. To him, also, human sympathy and fellowship were dear, and he sought them diligently. He too prayed before his disciples, and was followed by admiring crowds. How would he reconcile all this with what he says here to other men?

3. The difference lies in the innermost life, in the intention. If our minds are entirely fixed on self and the praise of men, then honest and real relations with God are impossible. Our Lord's mind was so identified with the will and purpose of his Father that approval of himself meant approval of God. Hence he reproved and rejected all admiration or adherence towards himself which was not based on love of God and sincere devotion to his will. All humble trust in himself, all praise of his work which was rendered to God through him, that he welcomed with supreme joy.

*O Lord of sincerity, who didst accept praise and trust from men, who praised and trusted thy Father through thy words and deeds, grant us sincerity in our hearts that we may be humble before the praise of men! For thy name's sake. Amen.*

**Thursday, 5th. Luke 11. 45-54.**

1. A man belonging to the class known as lawyers was indignant at the words of Jesus. He called them insulting to him and to his fellow jurists. And of course he saw that thus the dignity and authority of the official interpreters of the law were being undermined by the example and teaching of Jesus.

Here again, as we meditate on what all this meant for our Lord, we see how difficult and perplexing was his task. He loved the Old Testament. He had fed his own faith and love on its stories, its psalms, its prophetic revelations. And he found the leaders of his people misleading them as to the spirit and intent of the law. There were no doubt many who saw in those writings the truth of God and were drawn into his fellowship, but the officials were all astray.

He accuses them of two things.

2. First, they made the ancient scriptures a burden of legal enactments which no one could fully obey. They even added to these their own deductions, and gave them the authority of God. The apostle Paul grew up under that system, and his writings show how terribly it bore upon the hearts of men, crushing hope and uprooting the peace which comes from trust in the mercy of God.

3. And further, these false teachers did not recognize the true fulfilment of prophecy in his presence and his words of life. They professed to honor the prophets, but they carried on the tradition of those who murdered the prophets by their fierce hatred of him who was more than a prophet, even their promised Saviour and Lord. They should have recognized and acknowledged him and opened the door for the faith of all their people. But they were closing the door of hope for themselves and Israel.

*O God of infinite patience, forgive our blindness and open our hearts to receive the light of thy truth as it is now and evermore made known in Jesus Christ our Lord! Amen.*

**Friday, 6th. Luke 12. 1-5.**

1. The religious hypocrite is like an actor on the stage. The mask the actor wears, the tones of his voice, his gestures, his whole make-up, are not intended to express himself, but the character and bearing of the person he represents. On the stage this is legitimate, because it is all understood. But when a man puts on the outward modes and words of religion while his secret heart and private habits are evil, he has doubled his wickedness. There is the evil which he cherishes in reality, and the further evil of pretending that his religious observances are true self-expression. Our Lord was confronted with this everywhere, and he dealt with it sternly and severely.

2. It would not be fair to say that all who belonged to the sect of the Pharisees were hypocrites. Saul of Tarsus was a Pharisee, but he was never a hypocrite. There are hypocrites in every religious community in the world. The fact that Jesus found the system so common around

him ought to make us the more sure that it is around us today.

3. But we must begin at home, with our own hearts. Outward hypocrisy sometimes begins with inner self-deception. We can even pray insincerely. "Cleanse what is within" must be our ceaseless desire and effort. We cannot deceive God, and we must therefore be terribly anxious not to deceive ourselves.

*O God of truth and reality, grant us to fear the love of man's praise lest we be dragged into hypocrisy, and to seek thine approval of our whole inward life of desire and motive! Through Christ the Lord of the true. Amen.*

**Saturday, 7th. Luke 12. 6-12.**

1. For the mind of Jesus the supreme fact in life is our relation to God, the supreme value is God's purpose with us. There are in life other values indeed, and they must not be despised. Jesus himself rejoiced in many things,—in flowers and birds and little children. He rejoiced in human relations of all kinds. But all these were enhanced in meaning and beauty by the place which they had in the will and purpose of God the Father.

2. Hence his supreme end in all his work, even at last on the cross, was to awaken in men not only trust, absolute, unwavering personal confidence in God, but an intense and supreme desire to be approved of him. The final goal of all human endeavor should be that approval. In our ordinary human life is it not our chief aim and desire to be approved by our fellowmen? Especially do we value the recognition of those who are above us in the walks of life. This approval of the excellent is the highest value in life. Happy he who seeks it with sincerity and humility!

3. It is to this sacred, universal instinct which Jesus speaks when he offers to praise us before his Father. To be approved, acknowledged, confessed by Jesus Christ, what higher achievement can be conceived of? Before that all other praise seems poor, all other achievements are of brief account. Here is an eternal joy! But Jesus lays down one condition: we must praise, approve, acknowledge him.

*O Christ, thou generous Lord, give us hearts to feel thy holy love and lives which praise thee that we may be praised of God! For thy sake. Amen.*

**Sunday, 8th. Luke 12. 13-21.**

1. One of the many difficulties which our Lord had to confront arose from the idea that the expected Messiah would be an earthly monarch. If he were it would follow that he must deal with economic as well as political problems. He must, if he were a complete king, be also a judge in civil affairs. Jesus refused to act in that capacity. But characteristically he would not lose the opportunity of piercing to the heart of the man before him.

Evidently he saw that, as in most quarrels about money, greed was the cause of this dispute between two brothers. "Avoid covetousness!" is his stern warning. It is an insidious foe of rectitude, the enemy of generosity, the poisoner of love. "If you would count me as king," he would say, "begin by submitting not your mean quarrels about money, but your inmost heart and its motive to the sway of God!"

2. Jesus illustrates and confirms his warning with one of his most dramatic parables. This rich man behaved as if life itself were under his own control like the possessions which his shrewdness had amassed. Just when pride and luxury were at their height the supreme owner of his life called him away from it all. How futile and how foolish does the self-complacent man look at that crisis! Suddenly everything that was his was beyond his reach, and he stood stripped of pride, helpless in the grasp of God!

*O Lord of our life and God of our salvation, we beseech thee to give us a true vision of our standing before thee and a true estimate of the possessions which thou hast put into our charge for so brief a time! Grant us the love of the true and eternal riches of the spirit! Through Jesus Christ. Amen.*

**Monday, 9th. Luke 12. 22-28.**

1. We who profess and call ourselves Christians ought to confess that we have great trouble with the kingdom as laid down by our Lord Jesus Christ. Throughout this chapter, as we shall see day by day as we meditate together, there are many hard sayings which it is difficult to reconcile with the apparent demands of our daily life. Some scholars say that these commands were only temporary counsels of prudence, that Jesus believed the heavenly kingdom would come so soon that it was not wise to look after even the ordinary necessaries of life. But that is probably not the true account of the method of his teaching.

2. No doubt he knew that the kingdom would soon be established in a new form. Nay more, he, the Son of man, was there actually putting God's kingship into the life of the world. What he saw before him, however, was the contrast between the spirit in which men pursued their daily life and the overwhelming fact that God the Father was in complete control of their lives. He saw them making earthly goods not only their great but their supreme concern. He saw them growing worried and greedy as they worked for food and clothing. They ignored that which was for him the primary and essential fact of our existence, that God the Father rules all nature, and that human

nature is as much his realm as that of the flowers and the birds of the air. How little they trusted him. And yet trust must be the first law of their being.

*O thou who hast set us in this world of thine to live on thy bounty, teach us, inspire us, to begin all life, to face all life's problems, with absolute personal, energetic faith in thy control of our lives through love and wisdom and power! Amen.*

**Tuesday, 10th. Luke 12. 29-34.**

1. Our Lord does not say that we do not need food and drink and clothing. Our Father, he says, knows that we cannot live without these things. Nor could he mean that men are not to work for these necessities of life. What he is aiming at is to convince his disciples that the basis of their whole program of life must be faith in the over-arching care of God. Our life plans must rest on and spring from the deep habitual conviction that our earthly life is under the direction of the God of love.

2. But we must go further than that. We must believe that the reign of God over us includes our impulses, desires and our appreciation of beauty within its sweep. It is evidently his will that we should study and understand and use the natural world into whose life and laws he has set us. All the achievements of civilization are made under his laws and for his ends. Whatsoever is true and honorable and righteous and pure, whatsoever his spirit in us pronounces good in human life, we are to cherish. The science that makes it possible to save the increasing human family from famine and pestilence is of God. Hence to work for our daily bread involves doing so under the business conditions of today.

3. Once more and evermore we must see that the task of man is to weave faith into labor, to engage in the affairs and receive the joys of civilization as his gifts, and as the sphere in which his kingdom of righteous dealing and peace of conscience and joy in his Spirit are to be made real in our daily experience.

*O God our Father, we thank thee for him whose mind was the revelation of thy spirit! May he be with us in our business life today! For thy fatherhood's sake. Amen.*

**Wednesday, 11th. Luke 12. 35-40.**

1. There are three principal ways in which we may use the resources of nature.

First, as we have seen, they are necessary for the maintenance of our bodily life. The chief danger there is of luxurious self-indulgence.

Next we have the cultivation of the highest self through the perception of the beautiful and the great creative work of the various arts. There, again, the chief danger is lest artistic delight become mere soft and sensual gratification.

Third, there is the opportunity for generosity in sharing these values with others. The opposite of that is greed.

No thoughtful Christian believer can afford not to consider even prayerfully his responsibility, his opportunity, his privilege, in all these three great departments of our human experience. For each and all may be the occasion either of the noblest or the most vicious behavior, and foster the purest or the vilest of characters.

2. Hence our Lord Jesus deals faithfully with his disciples. There must be a stern repression of selfishness and its shameful offspring which is greed. Against that terrific doom we must keep loins girt and lamps lit. There must be energy and watchfulness day and night. For we serve a master who is himself the most unselfish and generous being in the universe. To believe in him is to look forward to his day of revealing, to expect his judgment of perfect justice, nay, his reward of unmeasured generosity. What master will serve his servants? Even he, this Lord and master of our human conduct and our human destiny!

3. Has he not served us already to the uttermost, even giving his life a ransom for his beloved world? What he has done for us he will do in that day when we render to him the story of humble trust and earnest service.

*O Lord of infinite and royal grace, we cast ourselves on thy love and pray that thy spirit may possess us and enable us with strong wills and pure purpose to serve thy kingdom! Amen.*

**Thursday, 12th. Luke 12. 41-48.**

1. The Lord of the kingdom was dealing with minds which had crude ideas of the coming of that reign of God upon earth. His difficulties arose on every hand. One kind of spirit was awakened when they thought that the kingdom was to be established irresistibly, suddenly, in their own lifetime. That was the spirit of personal ambition and mutual rivalry. Who would be first became the supreme question in their minds. But if they thought that the kingdom and its day of reckoning would be delayed, another temptation came upon them. They would become lax and faithless. The demands of the world's life would blur their sense of responsibility to an unseen Lord and a far-off judgment.

2. Hence when Peter asks to whom the picture of the householder and his servants applied Jesus varies the parable and brings home his words of warning to the conscience of every man. Peter himself, as well as "all and sundry," are under the same great law of direct responsibility for their several lives and the quality of their service.

3. We must note that when faithfulness, loyalty, devotion to a master are considered, the question of time disappears. It does

not matter whether he will appear tomorrow or ten thousand years hence.

A man's mind must be fastened upon the authority, the justice and the love of his Lord. Is he true to Christ whether the end of all things earthly is near or far? This is the question which the Lord presses upon us all in the parable of this passage.

*O thou living Lord, whom unseen we would love and serve, give us courage to be faithful day by day, humility and confidence as we wait for thy revealing, and, waiting, serve thee with unbroken loyalty! For thy name's sake. Amen.*

**Friday, 13th. Luke 12. 49-53.**

1. Jesus was a stern realist. Though he lived constantly in the unseen, in unbroken fellowship with God, he yet lived also among the real facts of this world. Though many believed on him and yielded themselves to the sway of his spirit he took account also of the widespread and bitter opposition to him, and the intense hatred of his spirit. He knew he was dealing with the fountainheads of all human interests and conduct.

Are we not aware of that even today? Do we not realize that his divine teaching awakens all manner of responses in our own and other hearts?

2. Alas, because human hearts are what they are, the effect of his presence will not be to create as it ought to do instant and blessed harmony among men! Nay, it will be like a fire. It even creates dissension. Men will take sides against him and for him. Even families will be broken up as some come under his rule and others fight in their souls against him and thus against even their nearest relatives who become his admirers and disciples.

3. And he will not escape the fire. If men hate his followers it will be because they hate himself. Already he foresees it (49), and his agony has begun. His truth, his love, his words, which undeniably come from God, are flung back in his teeth with rage and scorn. The warfare which his work will awake begins in the attack upon himself. Let us remember that amid all his glorious ministry of truth and love he was already bearing in God's name the agony of the cross!

*O heavenly Father, whose own Son bore the utmost hatred of men with faith and unbroken love, we beseech thee to implant in us a like faith in thee and a love that never faileth! Amen.*

**Saturday, 14th. Luke 12. 54-59.**

1. He has spoken to his disciples out of his consciousness of lordship over them and of their loyal submission to him. There is warning mingled with confidence in them. Their loyalty will bring them into opposition with their relatives and their countrymen, but under all that stress they must remain faithful and watchful. They are responsible to him even in his absence for all their dealings with their fellow men.

2. He turns to the miscellaneous crowds —curiosity filling their minds,—who yet even in presence of his works and in hearing of his words remain blind and dull. They are keen enough about ordinary things. They are all weatherwise, and act promptly on their wisdom. But they are blind and dull in matters of the spirit. They do not see that a new age is upon them (56). The signs are there, and some have interpreted them, but these crowds are insincere, unthorough. They do not honestly face the facts.

3. They are like the man who lets himself be dragged to judgment and cast into a debtors' prison when a little prompt negotiation would have saved him. Why do they not open their eyes to see what is happening and act promptly ere disaster come? Because they are "hypocrites," men who do not act on realities but on pretences of goodness and wisdom which are unreal.

The sternness of the "gentle Jesus" is terrible. To humble penitence and sincere devotion he is tenderness and kindness itself, but against our shams and pretences he reveals the wrath of God.

*O God of all mercy, grant us such earnest and true desires, such hunger and thirst after righteousness itself, that we may be filled with the spirit of Jesus Christ our Lord! Amen.*

**Sunday, 15th. Luke 13. 1-5.**

1. It is quite probable that in this paragraph we have utterances of Jesus which are of the nature of prophecy regarding his community and the Jewish commonwealth. This seems clear at any rate in the first case, for Pilate must have killed those Galileans in some disturbance which they had created. It was an exertion of the power of Rome against the rebellious Jews. Jesus asserts that the only escape for the Jews as a whole ("Ye shall ALL likewise perish,") lies in repentance.

2. But for him repentance is not what it was for John the Baptist. For the latter, repentance meant confessing their sins and continuing to live as Jews, of the Jewish community. For Jesus repentance meant becoming his disciples, creating his community.

3. Possibly, though not so clearly, the same position is obscurely expressed in the other incident. It may refer dimly to some disaster in Jerusalem which would be repeated on a larger scale than when the tower fell, when all would perish in exactly the same way. The only escape from that would be a turning away of the people from political to spiritual aspirations, a true repentance of all the people.

It is obvious that if all Israel had repented as Jesus called on them to do, and had become his followers, on his terms, the Romans would not have destroyed Jerusalem.

*O Lord God of Israel, grant, we beseech thee, that they who are heirs of the law and the prophets may be won to the faith of Christ! Amen.*

**Monday, 16th. Luke 13. 6-9.**

1. This parable continues and illustrates the warning that Israel must repent. The sternness of its teaching rests on the fact that God expects fruit from the tree of that national life. His patience has been great indeed, but he demands that the people shall change their mind and take up the attitude of obedience to his manifest will in the teaching and work of Jesus.

We must remember that the same divine demand is made of every nation. Every people is set in its world situation to contribute something of spiritual value to the life of the world, to the purpose of God. We may ask whether today America is fulfilling a high moral and spiritual function in the intercourse of the nations, in the new "community of the world." Every Christian believer in our country ought to have a conscience about this matter, that this great nation may bear rich fruit for the kingdom of God.

2. And of course the parable has an individual application. In his other parable of the vine and the branches (John 15) our Lord insists on the same deep fact, that God expects us to "bear fruit." This we do both by the higher quality of our Christian spirit in all our social and business dealings and by our direct and sincere witness-bearing.

*Let us pray that the words may be true of us:*

*"I'm not ashamed to own my Lord,*
*Or to defend his cause,*
*Maintain the honor of his work,*
*The glory of his cross!"*

**Tuesday, 17th. Luke 13. 10-17.**

1. Underlying the parable of the fig tree in the preceding paragraph there is the relation of the Jewish church to the Roman power. It was evident to the mind of Jesus that if the Jews lived according to the true will of God in love and holiness and peace they would not be destroyed, but if they continued to be spiritually barren they would be politically blind, they would be destroyed. As indeed they were destroyed by the ruthless will of Rome.

2. Underlying the story about the healing of the woman who had been unable to stand straight for 18 years there is the relation of the work of Jesus to the Jewish authorities. We know from the Acts of the Apostles and the Epistle to the Galatians how difficult the problem became and how slowly even leading apostles came to see that Christ is above the Jewish church. Here that struggle is evident in his own lifetime. The chief of the synagogue wished to bring the work of Jesus under his control by rebuking the woman and the Lord himself for "working" on the sabbath.

3. Above all prescriptions of the law about days and ceremonies Jesus sets the law of love. For holy love is the very spirit and inmost being of God. He who fights against that is fighting against him. Perhaps even today we have not learned that lesson thoroughly, and obeyed it to the uttermost. Do we so believe in God's love in Christ that it is the supreme guide of our lives?

*O God, who art love itself, and whose love shines from the whole life and death of our Lord Jesus Christ, grant us to rejoice over every sign of love in our world, and to manifest the love divine even in our own lives! For thy love's sake. Amen.*

**Wednesday, 18th. Luke 13. 18-21.**

1. Is Jesus still speaking about Israel, the vineyard, the garden of God? Is he referring to the fact that his own followers, the new community, are so few in number and so obscure in the great mass of Jewish life that they resemble one tiny mustard seed which a man should plant in a large orchard? So does the company of his true followers, when we think of the whole world, seem to be few and weak. But how great is his conviction, his faith, that God has sowed this seed and it must grow to be the refuge and shelter of vast multitudes!

2. If the mustard tree means the outward and visible sign of the church, the parable of the leaven refers no doubt to the inward process of assimilation. Israel can only receive the new spirit one by one. There is no mass conquest. Each individual must be won and changed and brought into complete oneness with God.

It is a long, long outlook which is before the mind of the patient and yet omnipotent divine will. His disciples must share alike his will to win and his patience to wait.

3. How goes it with each of us? Is the leaven of Christ in our hearts assimilating us to the mind of God? That is an insistent and penetrating question for each conscience and heart of each Christian each day of the world's life.

*O holy will of our redeeming God, enter into these souls of ours and remake us in the image of our Christ! Amen.*

**Thursday, 19th. Luke 13. 22-27.**

1. The putting of this question shows that a new and more serious view of things had seized upon certain minds. Jesus has so few disciples that some wondered what his expectations were.

2. But he refuses to deal with totals.

And he will not encourage mere speculative curiosity about other people. The first question of each must be about himself. Is he striving hard to press through the one gateway to life eternal?

3. This teaching is by some interpreted as mere selfishness. But not so. This is the birth hour of all true love. For only when a man has pressed through to the apprehension of the infinite mercy of God to himself can he practise true mercy to others. It is the birth hour of that infinite value which God sees in each converted life when a man discovers the divine value of all other men.

*O thou who dost demand our complete surrender to thy holy will in Jesus Christ our Lord, grant us the vision also of thy redeeming love for all men! In his name. Amen.*

**Friday, 20th. Luke 13. 28-30.**

1. Jesus has addressed his stern warnings to the men before him. "In that day YOU will knock and to YOU he will make answer, I know YOU not." Here he goes on to point out that there is a great and glorious society from which they will be outcasts. The eternal kingdom of God is a society of select beings, those who have seen the best and pursued it with infinite ardor of soul. How great the honor to be numbered with them, to belong to their class, to be bathed in their pure and noble spirit!

2. The true Israel will be in the kingdom, men who have showed themselves heirs to the highest revelations and achievements of the past. In his universal outlook he includes all races from all quarters coming to the great feast of the divine life. Some who had the best chance will be "last," some who had least chance will be "first," at the door and in the feast.

*O Lord of souls, who art calling all thy children, may we ourselves each day answer thy call! Use us, we pray, as ministers of thy love that the whole world may hear and live! Amen.*

**Saturday, 21st. Luke 13. 31-35.**

1. Jesus is in Herod's territory and gets a message that Herod intends to kill him. He sends back a contemptuous retort, and then turns his mind to his real fate. It is no sly and cunning Herod who will end his career. It is Jerusalem which must do that, for there in the long past has been the city of greatest opportunity and the city of dismal failures. Prophet after prophet has there spoken for God and there been rejected. Their own scriptures with inspired faithfulness preserve the story both of sublime privilege and of dire rejection.

2. From irony he turns to pity and utters the melting words of a divine, brooding love in the agony of its rejection. For he could and would have done more than any prophet, himself being the shepherd of Israel, the lord of Jerusalem. And he now knows his doom and their doom. "Ye would not!" When the divine appeal is most direct and the rejection most passionate, what can there be but sorrow in heaven and on earth?

*O love divine, whom men would not accept, forgive them and us for all blind and selfish rejections, and as we now accept do thou accept and keep us in the safety of thy great mercy! Amen.*

**Sunday, 22nd. Luke 14. 1-6.**

1. Jesus did not abandon private contact with the Pharisees even though he was aware of their growing hostility. One day a sick man came in whose presence seems to have given point to the subject of their discussion.

2. He no doubt saw how narrowly they were watching him, and the special scrutiny of their eyes when he noted the presence of the sick man. So he confronted them with the issue, "Is it right to heal on the sabbath?" Not the mere technical question, "Is this 'work' or is that 'work,' which is forbidden?" but the moral question, "Is it right to heal?" They must either be silent—as they were,—or cease their persistent criticism of his custom of healing on the sabbath as well as on any other day.

3. When he goes on to the argumentum ad hominem their confusion is complete. Their technical objections could not be uttered. For who would not rescue the life of his ass or ox on the sabbath? If it were not pity that moved him to it, at least the care of his own property would do it. Why should not the Good Shepherd rescue one of his sheep?

*O grant us light that we may know*
*The wisdom thou alone canst give;*
*That truth may guide where'er we go,*
*And virtue bless where'er we live!*

**Monday, 23rd. Luke 14. 7-11.**

1. One may wonder how Jesus carried himself amid the social scenes of Nazareth. He was no mere rebel against the decent rules of society. He recognizes even in this passage that there must be a certain order maintained if social intercourse is to be intelligent and harmonious. But he had no doubt often noted the little tricks of the man or woman whom we would call a climber. It is that person who is here rebuked for presumption and immodesty. How foolish he looks when a well-deserved snub is administered to him for breaking the established rules of precedence and courtesy!

2. These rules are often themselves ill-conceived and foolish. When precedence is given merely to the externals of wealth or dress or smartness the order is itself contemptible. But Jesus puts his finger on the true spirit in which correction of social

wrongs can be reached. The fundamental principle is humility. The pusher is bound to be humiliated some day. It is the humble man who really helps to create the true order, who produces harmony.

3 This principle of unselfish modesty is deep and far-reaching. On it is founded the eternal order of the kingdom of heaven. For humility before God produces unselfishness among men, as the incarnation itself and the cross abundantly prove and illustrate.

*"Lord, we thy presence seek:*
*May ours this blessing be:*
*Give us a pure and lowly heart,*
*A temple meet for thee!" Amen.*

**Tuesday, 24th. Luke 1. 26-38.**

1. We know that Luke was with Paul when he arrived at Jerusalem (Acts 21. 15-18). And he was with Paul after his two years of imprisonment at Cæsarea when he sailed for Rome (Acts 27. 1 ff.). No doubt he was one of the friends who were allowed to minister to him in his prison days at Cæsarea (Acts 24. 22-23). It was during those two years that Luke (cf. Luke 1. 1-4) gathered documents and the oral evidence of eye-witnesses about the life of Jesus. No doubt at Nazareth he found the documents which consist of the glorious stories and songs of his first two chapters.

2. Amongst the others he found this story of the annunciation to Mary of her unique place in the history of God's dealings with the human race. Among the most moving and beautiful pages ever written on this event were those written by an American woman, the late Elizabeth Stuart Phelps, "The Story of Jesus Christ." Let us be content with a few of her words!

"In fact there are laws of spiritual hospitality, breach of which may, for aught we know to the contrary, deprive a human creature of the mystical privileges. The soul of this Hebrew girl was hostel to all that was pure and perfect, delicately etherean, devout. . . . .

"The woman was left, in a world like ours, to her unique experience.

"She had received from the vision a prediction whose nature so utterly transcends all mortal laws and all mortal experience that he would profane the courts of mystery who should descend to offer for it any human explanation.

"There is no quibbling possible with the marvel. It must be rejected or accepted on its own great grounds. No compromise between fact and fancy has dignity in the isolation of this case.

"Shall we be less high-minded than the instinct of the race and the faith of the ages?

"Take the wonder as it is told!"

*O thou who didst open the heart of many to receive that great message, open our hearts to receive thy message to us concerning his power to grant us life eternal! Amen.*

**Wednesday, 25th, Christmas Day. Luke 2. 1-20.**

Let us take the following sentences from Mrs. Phelps's beautiful rendering of this scene! A woman's heart only can do it justice.

"Strictly speaking, there were no roads between Nazareth and Bethlehem. . . . . The wife's store of strength was small, and the journey dragged. She was such a young creature.

"The two travelers arrived in Bethlehem at night, footworn and chilled and faint. . . . . Every house was crowded. . . . . Dully, at length she had heard her husband say there was a stable behind the inn. The people would let her in.

"The anguish of motherhood overtook the exhausted wife. . . . .

"It must have been far on in the night, probably towards morning, that she stirred uneasily, and out of fitful slumber, evoked by conscious suffering, turned again, broad awake, and looked about her.

"No, it was no dream! Voices were audible. Joseph was speaking. Question and answer followed. (The shepherd) visitors were in the stable.

"But the young mother did not speak when she heard about the angels and the sign. She was glad when the shepherds were gone out of the stable. She looked at the baby mutely. Her heart was like a white flower closing over a drop of dew. She kept these things and pondered them."

*O thou who for our salvation didst enter our human life and didst come even as a babe, fill us with a due sense of thy measureless love! And grant that we too may ponder the wonder of divine goodness in our hearts! Amen.*

**Thursday, 26th. Luke 14. 12-14.**

1. There cannot, surely, have been anything rude or discourteous in his manner as he addressed to his host what looks like a rebuke of the conduct in which Jesus at that moment had a share. In his powerful personality, master of all around him always,—even of Pilate, after he had been scourged and humiliated!—there must have been kindliness of tone, a smile of humor as he spoke these words. There is here what in literary circles they speak of as lightness of touch. And indeed there is a duel all the time between himself and the Pharisees where the contrast between their sword-play and his is seen of all. "Touché" might well be our exclamation time after time as he reaches the heart of his foe, which he is always aiming at, without killing him. Rather would his swift thrusts

give life if those hearts could receive the truth.

2. The really impracticable exhortation, if we imagine it a law of life to be literally fulfilled, points to the same conclusion as the parable of the Good Samaritan. We cannot literally cut off our family relations and friends any more than we can literally hate father and mother, but we can have a deeper motive for our entertainments than the superficial give and take of selfish society life. We can have hearts that regard and care for the poor and needy around us. We can make all love spiritual and all conduct towards all others spring from love. And such love has its reward. We may be numbered with the "righteous" (14) if we so live as he commands.

*O Lord of all pure gladness, give us pure delight in our social life! Teach us to order it in thy spirit! Amen.*

**Friday, 27th. Luke 14. 15-24.**

1. The kingdom of God is as a feast. The divine host invites his guest to partake of the joy of his presence and of their mutual fellowship in that presence. But Jesus is in the act of issuing the invitation of God, and he has begun with those who were historically nearest to him, to his brothers and kinsmen and friends of the house of Israel. He has sought to persuade them to enter the kingdom, to partake of the feast of God. And he, at this stage of his ministry, sees and hears them making all manner of excuses.

2. Their excuses all indicate that they are minding earthly things. Private gain and worldly joy are greater to them than the feast of God. They will have to turn away from these things, they will have to feel the masterful desire for his fellowship and concentrate their attention and ambition upon that in order to enter the kingdom. As it is, they are blind to the real values of the kingdom of God and deaf to the voice of him who calls them into it.

3. And the kingdom will be opened to others, to those who hitherto seemed furthest away from its meaning and least likely to hear and accept the invitation. Was it not with a deep thrill that Luke, the Gentile, received this great saying? For he was by birth and training among those who wandered among the highways and hedges of the world, and to him the call had come.

*O thou great Lord of the banquet of life, grant us in this world's life, amid all the joys which are thy gift, to have hearts attuned to thy heart, that we may have our place in the eternal fellowship! For thy name's sake. Amen.*

**Saturday, 28th. Luke 14. 25-27.**

1. Once more he is moving on his journey, and the crowds are with him. Success seems to be at hand. If outward signs are to be trusted he is about to see Israel crowding in to the kingdom of God. At present the crowds are even ready to separate themselves from the Jewish authorities. If the latter were to attack him just now the people would take his side. Jesus, therefore, is now placed between three parties,—Herod, the fox; the Pharisees and their spiritual hostility; the crowds and their superficial enthusiasm. Herod he has defied. The Pharisees he has challenged as those that were really unwilling to give up their worldly life and selfish ambitions for the true values of the kingdom of God.

2. He now turns to the crowds, and to them he abruptly puts this terrible choice. Will they give up all for him? It is their faith in him and their devotion to him that will determine their conduct in the crucial hour that is drawing near. They must "hate" all earthly relationships to be his disciples. Those words, "He cannot be my disciple," must have been shouted to the multitude with great energy and incomparable dignity. The cross and the king! How can that terrific paradox be defended or its truth be made real to them? Only when the king is on the cross!

*"Great chief of faithful souls, arise!*
*None else can lead the martyr band*
*Who teach the brave how peril flies*
*When faith, unarmed, uplifts the hand!"*
*Amen.*

**Sunday, 29th. Luke 14. 25-27 (continued).**

1. It is worthwhile to spend more time on this passage.

The late Mr. Andrew Carnegie once said to the present writer that he could never believe in or follow a teacher who commanded him to hate his father and his mother, his wife and his child. That, he knew, was to command what is inherently inhuman and wrong. We must not be blind as to the fact that many minds have taken refuge in criticism like that.

2. It needs patience to explain without explaining away the moral hyperbole which is here. Jesus asserts an impossibility in order to reveal a truth, which is the function of all effective hyperbole in literature. That this is a deliberate hyperbole is proved by his language elsewhere, as that about removing a mountain into the sea. In this passage the crowd is told that each man must carry a cross,—must go, in modern phrase, with a rope of hemp round his neck, as if guilty and ready to be hanged! To hate our parents, to go about the streets carrying a cross, are both Oriental figures of speech.

3. But we must not weaken the real meaning of these tremendous words. They all flow from his own sense of divine

authority, and they are intended to teach that he has the first and supreme claim to trust, obedience and love. As a matter of fact, it is they who completely obey his will who today are carrying most of love and pity and kindness to the ends of the earth.

*O thou who art true lord of our souls, we would in our character and lives bear true witness to thy law of love in home and city, in the church and the world! Give us grace to love as thou lovest and to serve in thy name! Amen.*

**Monday, 30th. Luke 14. 28-35.**

1. The same spirit and attitude which Jesus urges upon others he must have exercised himself. He, as the founder of the kingdom about which they were all so concerned, had made his calculations. He had asked himself if he had resources wherewith to build his tower—from earth to heaven. He had measured the powers at his disposal against the armies of his foe.

2. Hence, while he demands of us the utmost sacrifice, he demands that it shall be wisely conceived. He is not seeking a kingdom of unreasoning fanatics, but of prudent as well as utterly devoted souls.

3. This warning addressed to the crowds who followed him with mixed motives and without moral insight was intended to give them pause. They expected from a lord and leader so mighty as he seemed to be an easy victory for their people, a sudden deliverance from the Roman yoke. He would have no share in such hopes. His kingdom, the community of Jehovah with which he is concerned, is not of that kind. Have they calculated soberly, with the obvious facts before them, on their chances? How foolish are their wild dreams! His kingdom demands steady sacrifice even of their own inherited national ambitions. They must have the salt of a true divine life, of holiness and love, in their hearts if they are to save the world for God.

And so must we!

*O thou living God and Father of mankind, grant that thy real power may appear in the holy and loving lives of all Christians, that the whole world may become subject to Christ and his spirit! Amen.*

**Tuesday, 31st. Psalm 103. 13-18.**

1. All wisest, purest joy is touched with pathos. The psalmist's thrilling delight in God has been poured out in words that echo through all penitent and trustful hearts. The height of the heavens, the breadth of the world suggest the vastness of his mercy. Who can measure what compassion and graciousness (8) are when God is said to be full of them? They are infinite, they must be eternal!

2. Eternal? So the saint's mind passes from pæan to pathos, from the permanent to the fleeting, from God's strength to man's weakness, from the undying earth to the swiftly fading flower. But how can a high-souled man bear to compare himself with the evanescent grass? Does not self-contempt arise in that mood? Yes, if a man has no God. That way lies despair.

3. But if a man sees God as a father brooding over his children, especially over those who nestle in holy trust at his feet ("them that fear him"), his mind is at peace. Let the passing years tell of my short life: my faith tells me of the eternal life! Let the taunt of the unbeliever fall on my heart: it meets there the word and name and power of Jesus Christ, my guarantor of the fatherhood of God!

*Our Father who art in heaven, accept the life of the past year, bless our service of thy will, forgive our sins, sweeten our memories, enkindle our hopes! For thy name's sake. Amen.*

---

**The Fulfilment of Prophecy**, by Francis L. Denman. Thynne and Jarvis, London. 32 pages, envelope size. 2d.
An evangelical statement, in brief form. Some quotations from the "Times" on world unrest are dated 1909.

**The Lord Jesus Christ is Coming**, by Mrs. Hugh W. White. Bible Institute Colportage Association, Chicago. 8 pages. 10 cents a dozen.
Evangelical views set forth by the question and answer method.

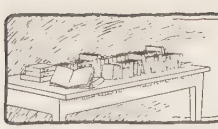
**Annual Report of the Church Missionary Society for Africa and the East, 130th year, 1928-9.** Church Missionary Society, London.
The sermon at the annual meeting was on "The Need of the New Birth."

**Taking the Offensive: Report of the China Inland Mission, 1929.** 54 pages, illustrated.
We have already given advance notices of the report of the China Inland mission for this year. The title above means that the mission has decided to meet the "enemy offensive" that has disturbed China in late years by reorganization and adjustment, turning over permanent work to native pastors and members and releasing missionaries for forward effort. There is a zealous swing to the whole report which is refreshing.

**Annual Report, 137th Year, 1929, Baptist Missionary Society of England.** Carey Press, London. 198 pages.
"Still Expecting, Still Attempting" is the title of the Introduction, derived from two headings in William Carey's famous sermon at Nottingham on May 31, 1792.

**113th Annual Report of the American Bible Society, 1929.** 386 pages.
This impressive bound volume tells all about the activities of the parent society and its agencies and auxiliaries and coöperating societies. Hardly a month goes by without some paragraphs in our pages regarding this work.
The total issues in the 113 years of service have been 205,096,251 volumes.

**Minutes of the General Assembly of the Presbyterian Church in the U. S. A., 1929: Part 1, Journal and Statistics.** 1099 pages.
The "Who's Who" and "What's What" of the northern Presbyterian Church.



# Our Book Table

*DELIGHT YOUR FRIENDS, YOUNG AND OLD, WITH BOOKS AT CHRISTMAS AND NEW YEAR!*

## Studies of Our Lord.

**Behold the Man! A Picture in Four Aspects,** by Friedrich Rittlemeyer, translated by Erich Hofacker and George Bennett Hatfield. Macmillan Co., New York. 167 pages. $1.75.

A deeply personal book, in which one feels all the time that the writer is speaking out of his own thought and experience. Hence the contents, though extended on a high intellectual plane, have a warmth and simplicity even in the translation that grip the reader's heart and mind.

There are four lectures: the Life, the Personality, the Message, and the Significance of Jesus for Our Own Time.

We may say at once that the author does not hold the Biblical view of Jesus of Nazareth. He regards him as mere man, but entirely yielded to God, filled with God, doing God's will perfectly. His life and death were an object lesson, as can be said of no other life. The idea of two natures in one and the same person has become intellectually impossible. The title "Son of God" must not be understood in the sense of doctrine, but in the living historical sense of Jesus' time,—"the son of God is he upon whom rests the Father's pleasure, to whom is entrusted the Father's work." And so forth.

But though the author holds this belittling view of Jesus of Nazareth he uses with much effect a great deal of Scripture that suits his purpose. Indeed, an evangelical may gain many new insights from Dr. Rittelmeyer's expositions and applications. He has most exalted views of Jesus, his life and teachings and significance. Most of what he says rings true, as far as it goes. The careful evangelical reader will revel in new and forceful ideas, while remembering that the full Scripture description is not accorded to Jesus of Nazareth.

The original of this book was published in 1912. This translation reads as smoothly as if it was original in English.

**Great Conjecture (The): Who Is This Jesus?** by Winifred Kirkland. Henry Holt and Co., New York. 132 pages. $1.25.

A refreshing testimony to hearty belief in a living Lord! Not that the reader will find himself in full agreement with everything that is said in the 132 pages, but the whole swing and spirit of the book are constructive and exhilarating.

It begins with this sentence: "I believe there is no one in the world today so alive as Jesus of Nazareth." The last word is, "The deepest conviction of my faith is that the life of Jesus upon earth is hardly as yet begun, for I believe Jesus the Son of God not because of his manner of entering the world, but because of his manner of remaining in it." The pages between discourse of the Jesus of History, of Experience, of Adventure (faith, mysticism), and of the Resurrection. There is Bible background throughout, and limited use of the Bible, but always it is an energetic, reasoned, sustained unveiling of one's faith.

**Jesus-Jeshua: Studies in the Gospels,** by Gustaf Dalman, translated by Paul P. Levertoff. Macmillan Co., New York. 256 pages. $4.50.

The author is a Moravian, and wrote his Foreword from the Moravian Leper Home in Jerusalem. In such sacred setting he has specialized on the language of our Lord. He has examined how the thoughts of Jesus, which have been transmitted to us in Greek, were expressed in the original idiom. The present volume relates our Lord's words and subject matter to his Jewish background.

In pursuance of this study the author discourses with critical exactness and fulness on the three languages of Palestine in the time of Jesus Christ; the synagogue system, with examination of our Lord's visit in Luke 4; the Sermon on the Mount; the Passover Meal; the cross. A large store of knowledge is available here. The English reads flowingly, Hebrew and Aramaic equivalents being inserted in brackets.

There are three indexes,—one of New Testament passages in Aramaic; a second of New Testament passages, which are quite numerous in the Gospels, less in Acts, and only scattering in the rest of the New Testament; and thirdly, an index of Names and Subjects.

**Jesus of Nazareth,** by Charles Gore. Henry Holt and Co., New York. 256 pages. $1.

This is a number in the Home University Library of Modern Knowledge, intended for popular reading and study. Envisaging the intended reader Bishop Gore lets Mark and Luke tell their story about Jesus. A fuller account and analysis of his teaching draws also upon Matthew's Gospel. When the reader thus knows the facts he will be ready for consideration of the Gospel records and their historical trustworthiness. The outline of the gospel believed and taught by the church follows, and the book

ends with the significance of the gospel for today.

Bishop Gore is a recognized scholar and spokesman for the Anglican church. His book is condensed wisdom written in animated style.

**Jesus of Nazareth: Stories of the Master and His Disciples,** by Agnes Adams. Oxford University Press, New York. See under "Juveniles."

**Lord of Life (The): A Fresh Approach to the Incarnation.** Macmillan Co., New York. 343 pages. $2.50.

In England they have summer conferences where scholars discuss points of Christian belief and life. One group, the Swanwick Free Church Fellowship, recently concentrated upon a presentation of Christ that might meet the needs of men today. They set apart some of their number to work out their convictions systematically, and here we have the result.

The group of authors includes nine men, of whom three are seminary professors, the rest ministers: clear thinkers all, and equally clear in expressing their thoughts in print.

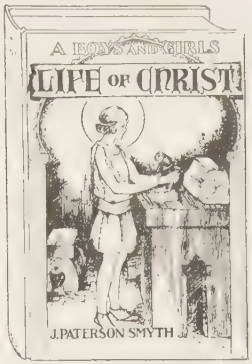
The whole attitude and spirit of the book is that of loyalty to Jesus as God. The approach is through man to God, that is, experiential rather than speculative. It follows the disciples in their living experience of Jesus. The first chapter, "Reality in Religion," reaches the climax that Jesus cannot be wholly accounted for apart from the agreement that he was God incarnate. This is the subject and keynote of all the studies.

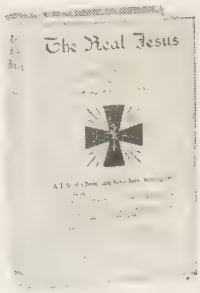
Are the ministers in Great Britain more studious than in America? Is there any group in America that could produce such brainy evangelical testimony as this?

**Man at the Gate of the World (The): A Story of the Star,** by W. E. Cule. Hale, Cushman and Flint, Boston, Mass. 90 pages, with frontispiece. $1.50.

When the magi reach Bethlehem they are disappointed to find only the newborn child of a poor family. Melchior and Baltazar return disappointed to Persia, but the spirit of youth in Caspar cannot forget that he has seen the Star. Restlessly he travels. After 10 years he is in Nazareth, and has contacts with the boy Jesus without knowing who he is, but who leaves abiding impressions upon him. Twenty years in Rome, then Caspar finds his way back to Nazareth again and learns the full story of Jesus, and seeks the company of Christians in Damascus. As the story ends Judas comes on the scene,—it was only a faked story that he committed suicide,—and finds release from his sin through the words of Caspar.

The author's imagination is reverent and refined. It is a moving story of its kind, but does violence to the Scripture record.




**Real Jesus (The): What He Taught, What He Did, Who He Was,** by Charles Fiske and Burton Scott Easton. Harper and Brothers, New York. 261 pages. $2.50.

The first named author is the Protestant Episcopal bishop of Central New York, and his colleague is professor of the Interpretation and Literature of the New Testament in the Protestant Episcopal Seminary in New York.

If the reader expects to find dry, heavy reading from such dignitaries he is in for a surprise. The literary style is spirited,—we almost said snappy. Short sentences, vigorous thinking.

They follow Mark's plan of starting with an account of our Lord at work. They advertise their intention of exploiting the "assured results" of historical criticism: which, however, do not intrude much in the narrative. The omissions are more noticeable than assertions. Thus, the devil is not mentioned in the temptation, nor the darkness and other supernatural factors at the cross. Still, the virgin birth seems to be accepted, and the visions of the risen Christ "are as impregnable a fact as anything in history."

It is a clever, scholarly presentation, intended for the man in the street. If he starts reading it he will read on.

**Who Then Is This Man?** by Mélanie Marnas; translated from the French by Henry Longan Stuart. E. P. Dutton & Co., New York. 363 pages. $2.50.

A decidedly fresh and realistic narrative of the life of Christ, of great value! Mlle. Marnas accepts the Bible story, and in addition she has mastered rabbinical writings and the manners and customs of the Jews. Having visited Palestine and studied the country she has also been able to give descriptions as of an eye-witness. Further, she has studied such questions as the chronology of the life of Christ, and has reached decisions which she can justify. Add to all this preparation her simple belief, her feminine point of view and sympathy and her literary ability, and we

have an all-around equipment which has produced a little masterpiece of its kind.

This book bears the imprimatur of Cardinal Hayes of New York. Evidently the author is a Romanist. Her vocabulary also betrays this fact, which adds freshness for a non-Romanist reader. Every page reveals new turns in the familiar story, little sidelights that increase the detail of the picture, ideas and suggestions by the author which show that she has brooded much on her theme.

There are 21 chapters, with a Prologue and an Epilogue. Chapter titles are meaningful,—"The Hill Folk of Galilee," "Summer on the Road," "Terror at Capernaum," "The Man of Karioth," "Marvel on Marvel" (the resurrection incidents). Notes giving explanations and references to authorities are postponed to an index.

No matter how little or how much one knows of the life story of our Lord one cannot but be interested in this moving narrative.

### New Editions of the Bible.

**New Chain Reference Bible (The): Second Revised Edition,** compiled and edited by Frank Charles Thompson. B. B. Kirkbride Bible Co., Indianapolis, Ind.

The new and special feature of Dr. Thompson's Bible is the chain idea, by which references are tied together by marginal chains in the study of different topics.

The King James Version is printed without any addition in two columns on each page. Outer margins contain references and notes opposite the Scripture they explain. By means of the chain system these notes are connected with the first reference on a given topic and with the next following reference. In the New Testament each chapter is analyzed and the subtitles or subjects are printed in black type in the margin. The contents of verses are also indicated in a word in the margin.

Added material includes a General Index to topics, a Condensed Cyclopedia which includes an analysis of the Bible, outlines of all the books, biographical and other study material, as well as a Topical Treasury of suggestions for all sorts of church meetings, etc., and finally a concordance.

The reader finds in his hands the fruit of a lifetime of Bible study in usable form. He can soon master the contents of the Bible. The teacher or preacher is provided with unlimited material in the marginal chains.

**Scofield Reference Bible with Cyclopedic Dictionary (The).** Oxford University Press, New York.

Dr. C. I. Scofield's edition of the Bible remains in big demand as the years pass. The chief feature of it, of course, embraces the careful system of topical references to

*The late Dr. C. I. Scofield.*

all the greater themes of Scripture, with notes, and the new arrangement of paragraphs or subsections with titles, devised by Dr. Scofield. In substance these features incorporate a system of doctrine in the text of Scripture.

The present edition binds the Oxford Cyclopedic Concordance along with the Scofield Bible. This concordance presents in one alphabetical list all the more common information about the Bible: that is, it includes proper names as well as other words, chronologies, lists of animals and other things found in the Bible, table of the Jewish Calendar, lists of miracles and parables, and so on. Thus a student who wishes to locate a word or name, or secure exact information on these other matters, can turn readily to the Concordance. Its value to the teacher or on the study shelf is obvious.

### Juveniles.

**Book of Animal Tales (The),** told by Stephen Southwold. Thomas Y. Crowell Co., New York. 288 pages, illustrated, picture cover. $2.50.

A wonderful book for a child to have! It is a treasury of tales gathered from many lands and literatures, dealing with all sorts of animals, domestic and wild and fabled. The stories are mostly short, and all are well told.

The collection begins with ten "Myths and Legends," then come 20 stories of "Domestic Animals and Pets." Fifteen "Animals of the Wild" appear next, followed by 12 "Animals in Literature and History." "Fabulous Monsters and Travelers' Tales" furnish 18 stories, and there are five "Animals of the Bible,"—guess which?

There are half a dozen full-page pictures in colors, and numerous line drawings, all adding their appeal and information.

**Book of the Bible (The),** by John W. Flight. Oxford University Press, New York. 151 pages, illustrated, picture cover. $1.

A Foreword by Dr. William Lyon Phelps of Yale gives this book the highest encomium. After eulogy of the Bible he says:

"If it were not for the solitary objection that this very scheme would defeat its object by making it an odious task rather than a delight, I should be heartily in favor of requiring every candidate for admission to any American college or university to pass an examination in this volume. . . . . Any boy or girl who knew the contents of this book thoroughly would already have the fundamentals of a liberal education."

An introductory chapter gives a bird's-eye-view of the history of the Bible, then Old Testament history is summarized, with liberal quotations and selections from poetry and prophets, in 18 chapters. Similar treatment of New Testament history and epistles is given in 10 more chapters.

This summarizing is well done, but we notice that the author slips in higher critical views at certain points. Thus, the book of Jonah is declared to be a story,—"a parable, not a history,"—and the book of Daniel is likewise declared to be a collection of stories written "doubtless" in the 2nd century B. C. While the author is positive on such matters we do not find in his own words a single positive statement that Jesus is Son of God. A prophet of Galilee is the utmost he calls him, though in quotations of Scripture one might gather Jesus was the Son of God. Why make questionable assertions, yet deprive the reader of the plain truth about Jesus—unless one denies his deity?

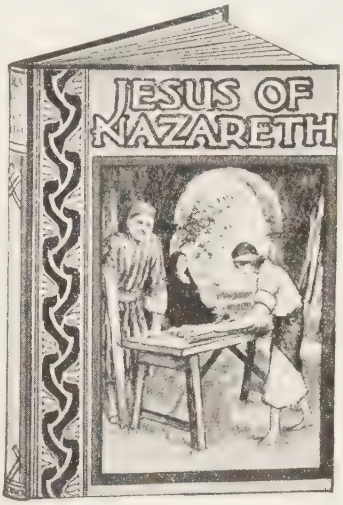
The illustrations are good. There are seven full-page pictures in colors, and numerous line drawings. Inside the front cover is a map of the Old Testament world, while the New Testament world is mapped inside the end cover.

**Fifty-two Bible Stories for Children,** by the author of "Peep of Day." Oxford University Press, New York. 212 pages, illustrated, picture cover.

Except for eight stories from the Old Testament introducing Adam and Eve, Cain and Abel, Noah, Moses at Sinai, Elijah and Daniel, and four from Acts and one about John at Patmos, the collection consists of stories about our Lord.

The author is an expert writer for children. Some of her chapter titles are a bit modern; "The Great Rain" (The Flood), "The Happy Night" (When Jesus was born), "The Old Man and the Baby" (Simeon), "The Dancing Girl" (Salome), and so on.

There are six full-page pictures in colors.




**Jesus of Nazareth: Stories of the Master and His Disciples,** told by Agnes Adams. Oxford University Press, New York. 96 pages, illustrated in colors, picture cover. Size, 10 by 7¼ inches.

Nineteen chapters, from the Birth of Jesus to Paul before Agrippa.

The author has the story-telling gift.

There are 12 full-page colored plates, new pictures apparently which look true to local settings. "The Call of Peter and Andrew" and "Lysias Hears of the Plot to Kill Paul" are especially arresting. "The Daughter of Jairus" is unusually beautiful. But all the pictures are notably well done, many of them worth framing.

**Stories Jesus Heard and Stories Jesus Told,** by Carrie Burr Prouty. W. A. Wilde Co., Boston, Mass. 248 pages, illustrated. $1.50.

The author has the faculty of starting right in with her story. She grips attention from the first word.

There are 30 Old Testament stories, and 20 from the Gospels. The titles are different. Thus, "Prince Laughter," "The Grand Vizier," "The Battle of the Torches," "Only One Thank You," "Sleepy Bridesmaids," "The Goodbye Supper."

There are nine full-page pictures reproducing famous paintings.

### Poetry.

**Animal Lover's Knapsack (The),** edited by Edwin Osgood Grover. Thomas Y. Crowell Co., New York. 288 pages, with frontispiece. $2.50.

Companion volume to this editor's "Nature Lover's Knapsack," this attractive book is an anthology of poems about animals, birds and insects.

There are some 240 pieces in all, mostly less than a page long. They are grouped under these titles:

Man's Best Friend, the Dog
Man's Burden-Bearers
Kittens and Cats
Hunters and Hunted
The Lyric Choir
Minor Singers
Birds of the Open Sky
Barnyard Friends
Little Brothers of the Ground
Wings and Stings.

The greater part of the collection are modern copyright pieces: hence its large value.

It is the kind of book one likes to have within reach for leisure moments.

**Pass On the Torch: Lyrics of Reality, Adventures in Free Verse,** by Allen Eastman Cross. Pilgrim Press, Boston, Mass. 101 pages. $1.

Dr. George A. Gordon says in a Foreword that he has frequently told Dr. Cross that in his judgment he is the best writer of hymns of his generation. Such high praise whets our interest as we turn the pages,—nine pieces on The Son of Man, ten Personal, and 16 General and Occasional. Every piece flows smoothly and in rhyme, and enshrines clear and devout thoughts and fine spirit.

There is also a section of Free Verse, and another of Older Verses.

### Biographical.

**David C. Cook, The Friend of the Sunday School.** David C. Cook Publishing Co., Elgin, Ill. Illustrated.

Memoirs telling briefly the life story of a pioneer in Sunday school work in this country, who not only devised and promoted many new plans and facilities, but who always gave himself unstintedly to Sunday school effort.

Mr. Cook was born in New York State in 1850, son of a Methodist minister. While still a boy the family moved West to Illinois. He went into business and did well, but finding it desirable to get out a Sunday school quarterly to help in the schools which he superintended every Sunday,—two, and even three separate schools,—he found he had "got something," and he had, for out of that unexpected beginning grew his immense publishing business. Soon he relinquished his other business to devote all his energy to the Sunday school field.

"O God, make all you can of my life!" was his continual prayer.

As his strength failed at the end it was decided to try blood transfusion. He looked up with a smile.

"Why," said he, "I feel better already," —and he was gone!

**Reuben Archer Torrey: The Man, His Message,** by Robert Harkness. Bible Institute Colportage Association, Chicago. 127 pages, with frontispiece. $1.

Not a labored biography, but a characterization of Dr. Torrey by one who knew him intimately and labored with him for a number of years. From personal experience and from information gathered from other sources he writes of Dr. Torrey as a man of faith, prayer, and conviction: as a teacher and a personal worker; then of his message,—its theme, scope, simplicity, power, effect and challenge. All this is lit up with actual experiences, and with quotations from Dr. Torrey's sermons and teachings.

Some day, we suppose, a biography of Dr. Torrey will be written that will give the facts of his life, his service in the ministry, his travels as an evangelist. Meanwhile we like this idea of Mr. Harkness putting in print this many-sided character sketch that helps one to envisage a true and widely used man of God.

### Story Books.

**Burning Beauty,** by Temple Bailey. Penn Publishing Co., Philadelphia. 318 pages. $2.

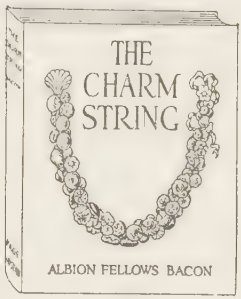
Action begins on page 1 and never stalls, not even when the last page is reached, for in imagination you still follow on. The characters are living people in real life.

The home of one of the "first families" at Annapolis has to be sacrificed, and an auction is held. Enter Virginia, the beautiful young daughter of the house; two men who fall in love with her and who figure throughout the book; her brother Rickey, a handsome, selfish pup who takes continual advantage of Virginia's love for him; and three or four other leading characters. Rickey thinks he is a writer and proposes to win fame with a book whose title shall be "Burning Beauty."

There are many vicissitudes in the plot, but in the end Virginia marries the man she loves and who has loved her loyally and bought the old home for her. And the reader is glad in their happiness.

**Charm String (The),** by Albion Fellows Bacon. L. C. Page & Co., Boston, Mass. 204 pages, illustrated in color, picture cover. $2.

A charm string used to be made by children of narrow ribbon, strung with buttons of all sorts of material. This book is a collection of a dozen fairy tales and other made-up stories told among themselves by the author of the "Little Colonel" series and her




younger sisters, of whom the author was the youngest.

The stories are delightfully told, and are quite varied in content. The print is large, making a handsome gift book for young people.

**Land of the Little Colonel (The): Reminiscence and Autobiography,** by Annie Fellows Johnson. L. C. Page & Co., Boston, Mass. 133 pages, illustrated, boxed.

A beautiful gift for any girl who has read the loved Little Colonel series,—and what girl hasn't?

The author here tells of her pioneer family, who left Maryland for conscience' sake and moved to Kentucky and later Indiana; her mother's college experiences at Old Asbury, now De Pauw University; her marriage to a theological student. Then the author's early days in Civil War times near Evansville, and on down to the present. All her books grew out of experiences and suggestions that came to her,—it is charming to read her recital, and she says:

"No page that I have ever written was begun without a prayer that it might be blessed and used."

The frontispiece is a reproduction of a painting of the "authorine," as one little girl friend called her. There are 15 other full-page pictures from photos of the Old Colonel and the Little Colonel and other characters, and of places in her books. The decorated front cover is stamped in gold, and each page has a decorative border in color.

**Long Ago Told,** by Harold Bell Wright. D. Appleton & Co., New York. 290 pages, illustrated. $2.50.

The author writes from near Tucson, Arizona, whence from his desert home he can see the country of the Papago Indians, a tribe numbering between four and five thousand, among the best types of American Indians. His interest in them led to his collecting their legends, of which a representative group of 22 is given here.

The tribe has been a peaceful, agricultural people, whose god—Spirit or Goodness, or Big Brother,—has communicated his spirit to the tribe, so their legends and customs are kindly.

**Sham: A Story of Today,** by Joseph Stocking. Fleming H. Revell Co., New York. 272 pages. $2.

A young Englishman called Hugh Treleaven, of good family, an Oxford man and a barrister, had got mixed up with forgery and embezzlement, and as the story opens is leaving Dartmoor Prison after serving five years. He leaves England for South Africa, leads a vagabond life, and heads at length for a mining camp. There he finds a man he knew at Oxford, Frank Barcroft, serving as chaplain. The mine had proved worthless and was now deserted, and Barcroft was on the point of leaving for a parish in Cornwall. But he is taken with fever, and dies.

The idea suddenly seizes Treleaven to impersonate Barcroft, which he was physically able to do, in the hope of regaining a place in society. Soon he is on his way back to England, and becomes vicar of the church.

The plot deals with the double life he had to live,—posing as a man of God while he was an atheist at heart, and a fraud. There are powerful scenes,—where he was called to the bedside of a dying old saint, where he had to preach and to pray with people, where he was forced to deal with reality. A thousand times he felt like fleeing. And before long the truth of God's grace did reach his own heart and conscience, and he confessed to his bishop. Once more he left England a wanderer, went to Australia, and made good in material and spiritual ways.

Yes, there's a love story! The squire's daughter is infected with modern unbelief and mannerisms, but she is a lady, and "Barcroft's" realism leads her to Christ too. At the last their love is rewarded.

The plot is unusual, interest is well sustained, dramatic situations are frequent, many current young people's problems are introduced. Mr. Hocking is an expert story-writer.

**That They May Be One,** by Blanche Bayliss. Stratford Co., Boston, Mass. 246 pages. $2.

The title gives away the character of this novel. It revolves upon the unpleasant atti-

tudes and activities of denominational jealousies, and ends in the idea of the community church as the solution of the scandal.

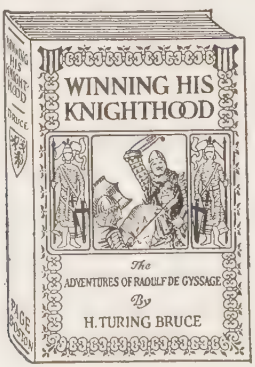
Stanley Wayne has just finished a brilliant seminary training, and his first assignment is a church in the Upper Iowa Conference of the Methodist Church. It is a wealthy, important charge, but a difficult one for the reason that there is an aggressive Disciple church on the opposite corner that competes for the town support. Stanley is full of Methodist pride and superiority, but certain circumstances in the story kill the hateful denominational jealousy in him and open his heart to the others.

He asks for a change and goes to a mission point in Texas. Here there is a fine community church composed of the settlers who represent 28 or more denominations. He soon gets heartsick of his task of trying to build up a Methodist church in such a field.

Next he goes to Peru, and finds the same sectarian antagonisms and feuds in the mission field. Released for service overseas as a chaplain in the War his heart and mind are opened further by the futility of sectarianism. He returns to America and throws his life into the community church movement.

To one like the reviewer who has never known the rigidities and meaner aspects of sectarianism it would seem as if many of the situations could not be true, at least not nowadays. Still, the competition of churches in many a town in the United States bespeaks a horrible background.

Besides Stanley there are several other noble and human characters, and several foils to them, both men and women. There is a wealthy, jealous girl, and another of deep, genuine character. Guess which Stanley falls in love with! The well developed plot moves along in a natural way. The author writes with a firm pen: she has undoubted literary talent. But we wish she would not say, "Rev. Bradlow."




**Winning His Knighthood: or The Adventures of Raoulf de Gyssage,** by H. Turing Bruce. L. C. Page & Co., Boston, Mass. 256 pages, illustrated. $2.

The plot begins in England five centuries ago, where Raoulf is the hunchback son of a knight and becomes his heir on the death of an older brother. Presently the scene shifts to France, where the English king has gathered an army to besiege Rouen. The adventures of warfare finally land our hero in Spain, fighting against the Moors.

A feud and a love affair are entwined in the story.

**Wonderful Story of Science (The),** by Inez N. McFee. Thomas Y. Crowell Co., New York. 398 pages, illustrated. $2.50.

The author has already written widely and successfully on popular science and nature and other themes. She masters her subject and then tells about it in untechnical language that holds anyone's attention, young or old.

This volume gives key information and high spots in astronomy, geology, botany, zoölogy, anthropology, chemistry and physics. But not in those terms. Rather it is the story of the stars, the earth, plant and animal life, man, chemistry, sound, light, heat, and electricity. The chapters have been read by experts in the various fields.

Usually the author begins with the early ideas on these sciences, but she always ends with the latest researches and theories. While it is not a textbook there is enough told to give one an understanding of the several subjects and whet one's desire for more knowledge. The hundred diagrams and photographs are both interesting and educative.

All of us need to refresh our memories at intervals on the contents of this book, especially to read understandable accounts of the latest developments.

### Sunday School Helps for 1930.

**Daily Digest of the Sunday School Lessons 1930 (A),** by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 156 pages, with maps. 35 cents.

Second year of a vestpocket digest intended to be used day by day, the full Scripture lesson reference being divided accordingly, with brief comments and suggestions.

A good idea to help the busy teacher or scholar to give due time to preparation!

**Lesson Round Table (The): A Manual for the Study of the International Sunday School Lessons 1930,** edited by Richard D. Dodge. Cokesbury Press, Nashville, Tenn. 359 pages. $1.25.

This compact book, which gives a lot for its price, is a newcomer in its field. It embodies a fresh idea which ought to prove of great usefulness. It is different from any other Sunday school help that reaches us.

The editor has secured the coöperation of preachers and teachers, including some of the foremost in the land, to write upon the les-

sons, the contributor's name being given with each lesson. These include John Timothy Stone, Joseph Fort Newton, Bishop McConnell, Harry E. Fosdick, James I. Vance, Peter Ainslie, Lucia Ames Mead, Charles Stelzle, among others not so generally known. Only one lesson from each, except in the case of the author himself and a few others.

The contribution is usually homiletic, divided into several lesson points. Questions applying the lesson to life today are appended to each lesson. Moffatt's translation is used throughout.

We shall use this book next year with eager interest. It is a rare treat to have these distinguished writers expound the Sunday school lesson.

**Peloubet's Select Notes for 1930,** by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 378 pages, with illustrations and maps. $2.

56th annual volume, embodying the best that this long experience has taught! "Peloubet's" can always be depended on to give the background of the lesson, and to open up the Scripture passage, and to offer many ideas and suggestions for getting it across to the scholars.

This year the full-page illustrations and maps are in colors.

The lessons for 1930 are unusually promising. Let's make it the best Sunday school year ever!

**Snowden's Sunday School Lessons 1930: Practical Expositions, Evangelical and Unsectarian,** by James H. Snowden. Macmillan Co., New York. 405 pages. $1.35.

Ninth annual volume of a teacher's help that really helps. The form of the contents is homiletic, readily adaptable for the instruction of all ages, full of ideas and applications. "Suggestive Questions and Topics" at the end of each lesson are likewise truly searching and suggestive.

### The Study of the Bible.

**History of the Hebrews: Their Political, Social and Religious Development and Their Contribution to World Betterment,** by Frank Knight Sanders. Charles Scribner's Sons, New York. 395 pages, with maps. $1.75.

New edition of a volume first published in 1914, revised and enlarged.

Dr. Sanders takes the sensible view that a student is not prepared to weigh critical theories until he knows the contents of the Old Testament. His first business is to master its contents.

He begins with eight introductory studies on the Hebrew people, their Bible, their land. The Old Testament record is then studied in five sections whose significance will be seen at a glance:

The Childhood of the Hebrew People, the Pentateuch;

The Growing Age of Israel's Development, from the crossing of the Jordan to the Disruption of the Kingdom, 937 B. C.;

The Age of Ripening Maturity, up to the Babylonian Exile, 586 B. C.;

The Age of Mental and Spiritual Activity, up to Ezra and Nehemiah, 400 B. C.;

The Age of Fixed Convictions: The Jews a People Living under a Written Law, from Nehemiah to the complete destruction of Jewish nationality in 135 A. D.

The book is fully mapped and indexed.

**Job (The Book of); A Biblical Masterpiece Interpreted and Explained,** by Newton Wray. Hamilton Bros., Boston, Mass. 218 pages, with frontispiece. $2.

Prof. Wray considers Job a historic person; Moses the author of the book; and its main purpose to be the reality of disinterested piety, thus establishing the moral perfection of God.

Part 1 is a general discussion of the record, while Part 2 considers special emphases such as the Immemorial Cry of the Race, the Sovereignty of God, the Ministry of Pain, Immortality, etc.

The author has keen discernment in exposition and a ready supply of allusions and illustrations to explain his points. He certainly helps the reader to understand this noble book.

**Job (The Book of): Its Substance and Spirit,** by W. G. Jordan. Macmillan Co., New York. 193 pages. $2.

This author handles Job from the higher critical standpoint. One chapter gives selections from "the original book," and another "passages regarded as later additions."

General Considerations bristle with unsolved problems. It is a "real book," not "a patchwork of fragments"; "the greatest poetic contribution by a single writer in the Old Testament, even if a quarter of it comes from later hands."

Its interpretation as literature, its value as a work of art, its spiritual significance, and other aspects of it are dealt with.

**John (The Gospel of),** by G. H. C. Macgregor. Doubleday, Doran and Co., Garden City, N. Y. 378 pages. $3.50.

A member of the Moffatt New Testament Commentary series, which is based on Dr. Moffatt's translation and is intended to bring out the religious meaning and message of the N. T. writings. "The saving thing is to let the New Testament speak for itself."

A 60-page Introduction covers the usual critical questions. The date of the book is set in the decade 95-105 A. D. Three persons are regarded as authors,—John the apostle, John the Elder of Ephesus ("the author in the true sense of the word"), and a later redactor.

The commentary proceeds by sections. Thus the Prelude contains section 1, the Prologue, John 1. 1-18; section 2, Historical Introduction, 1. 19-51. The author's Analysis and his sectional titles look new and distinctive.

*Dr. G. Campbell Morgan.*

**Matthew (The Gospel according to),** by G. Campbell Morgan. Fleming H. Revell Co., New York. 321 pages. $3.50.

Seventy-three stenographically reported sermons, each based on a subsection of the record. These run—1. 1-17; 1. 18-23; 2. 5, 15, 17, 23; 3. 1-12; and so on.

Being sermonic, the matter has more life and vigor than a commentary.

Dr. Morgan is at his best in exposition. This volume will need no urging upon those who have his Acts and Mark.

As the International Sunday school lessons are in Matthew for six months beginning January this will prove a timely help to give teachers a broad grasp of the Gospel.

**Philippians (The Epistle to the),** by J. Hugh Michael. Doubleday, Doran and Co., Garden City, N. Y. 230 pages. $3.50.

See our comment above on Macgregor's "Gospel of John," of which this is a mate. The same method of approach and exposition obtains here, with more detail of criticism and explanation than in the other, due to its character.

### What of the Future?

**Coming Events: A Study of the Eschatology of Jesus,** by G. B. M. Clouser. Christian League, 608 West Harold Street, Philadelphia. 163 pages. 75 cents.

A rather rigid and dogmatic lay-out of the author's ideas of Bible teaching on eight elements in the doctrine of "last things," —death, the coming of the Lord, resurrection, judgment, immortality, Christ's earthly reign, the end of the world, the eternal state.

Take it as you find it, but you will likely not be able to assent to everything! For instance, "Conditional immortality is plainly taught in Scripture. It means that man has no immortality apart from faith in Christ . . . . No trained soulwinner would dare to speak of the 'immortal soul' to a skeptic or infidel." Perhaps it is a question of the meaning of words. Perhaps not.

**Premillennialism and Old Testament Prediction: A Study in Interpretation,** by George Ricker Berry. University of Chicago Press, Chicago. 37 pages. $1.

This is a curiosity. It is a well meaning and reasonable critique of certain views of prominent premillennial writers of ackowledged standing, quoting their own words. Their theory is fairly based upon the infallibility of Old Testament prediction, which demands a full, literal fulfilment upon the return of Jesus Messiah of prophecies never yet fulfilled. And what is Prof. Berry's counter line of argument? It is largely expressed in such naive terms as:

"Is this a probable future? It is out of accord with all the tendencies of modern life, and therefore could not be established by historical evolution";

"Is this likely? In fact, is it desirable?";

"The great improbability of this is not considered";

"From the standpoint of our day these ideas are often defective . . . . the highest ideals of the present day . . . .";

"On this modern historical view" it is easy to see how and why Prof. Berry is at odds with evangelical dispensational views. But he at least is good-natured and gentlemanly about it, and not too patronizing, and it would do premillennialists a lot of good to get this essay and observe its tone.

### Biblical Introduction.

**Bible from the Beginning (The),** by P. Marion Simms. Macmillan Co., New York. 318 pages. $2.50.

A book well worth owning both for its style and its content!

The author says that after 25 years of special study he prepared six lectures on the subject of this book which were to be illustrated by slides made by the Victor Animatograph Company of Davenport, Ia. (187 slides were provided. They may be rented from this company.) This book embraces the matter of these lectures, and much besides.

The contents are—How the Bible was Originally Written; Chief Sources of Our Bible Text; The Canon, with a rather surprising list of varying canons in vogue today in the different faiths; Translations into English to date, a chapter which lists many translations most people never heard of; and a closing chapter of "Odds and Ends of Interest," which recounts some first things, discusses the question of the first Bible in English printed in America, and tells of a number of eccentric and sectarian translations.

**Bridge between the Testaments (The),** by Henry Kendall Booth. Charles Scribner's Sons, New York. 210 pages. $2.

The four once neglected centuries between

the close of Old Testament history and the opening of the New are made to live again under this author's narrative ability. Historical happenings recall Alexander and his successors, the Maccabees, the Roman conquest. The scribes and the Pharisees emerge, the Jews advance in business and literature, Greece Hellenizes the Jews of the Dispersion, the Temple and the synagogue divide the field of religion. Later Jewish thought about the unseen world has a chapter, also the Messianic hope of the centuries.

The Bible student must be posted on this period in order to understand much in the New Testament.

**Exploring the Bible: A Study of Background and Principles,** by Frank E. Gaebelein. Harper and Brothers, New York. 214 pages. $1.50.

The author is headmaster of the Stony Brook (Long Island) School. He says the chief sin of American education is the omission of the study of the English Bible, a sin viewed from intellectual, literary and spiritual standpoints. Being by study and conviction an evangelical and a conservative in theology he does not slight the Bible in his school. Here we learn his views.

There are 10 chapters on the usual details of Biblical Introduction,—how we got our Bible, the meaning of inspiration, some laws of interpretation, etc. It is not a textbook, but a popularly written treatise which presents sound views of the Bible and its meaning.

**Men and Movements in Israel,** by Rudolf Kittel. Macmillan Co., New York. 465 pages.

In the Preface to this book the author states his purpose, namely, to attempt "to open a new path as yet untrod" in presenting some of the great characters in the history of Israel. He does so from the point of view of their character as men rather than as prophets or statesmen. Being the men they were in the eyes of their contemporaries and posterity, the ideals they embodied profoundly influenced the development of Israel.

The Introduction to this English translation of Kittel's work identifies him as one of Germany's greatest scholars, an authority on church history and a private citizen of courageous position in Germany's dark days after the War.

With a comprehensive view of modern research Dr. Kittel gives his readers a fresh interpretation of Moses, Deborah, Gideon, Samuel, David, Elijah, Amos, Isaiah, Jeremiah, the second Isaiah, and Judas Maccabeus. He also has chapters on Great Narrators, Revolutionists and Reformers.

Altogether the book shows deeply penetrative insight into the motives and ideals of his heroes. A brief Chronology and a good Index increase the value of the book.—F. L. D.

**How to Understand the Gospels,** by Anthony C. Deane. Harper and Brothers, New York. 212 pages. $1.50.

We remember with pleasure Canon Deane's earlier volume "How to Enjoy the Bible," full of good things. He now applies himself to the four Gospels, which he calls the greatest books in the world,—what could we do without them?

There are ten chapters: one on the birth of the Gospels, another on their sources, and two on each Gospel.

The author has an intimate style which gains the confidence of the reader. Though the narrative runs so smoothly it is full of information and suggestion.

**In Search of God: An Appreciation of Ancient Hebrew Literature,** by John Walker Powell. Macmillan Co., New York. 160 pages. $1.50.

Essays by a special lecturer in English Literature in the University of Minnesota.

He divides his matter into three parts: The National Experiment, beginning with "Heroes of Legend"; The Prophetic Vision; Bards and Sages, ending with "The Literature of Disillusion," Ecclesiastes, etc.

A Book List actually includes Lewis Browne and Bruce Barton!

**Life and the Book,** by Hilary G. Richardson. Macmillan Co., New York. 179 pages. $1.75.

Autobiographical experiences with the Bible from boyhood through the ministry, with the author's changing views from traditional acceptance to "heresy" and its consequences, which included isolation and the necessity to take to short story writing for a living. However, he sees the Bible's permanent values as literature, history and religion, and his closing words are a testimony to all it has meant in his own life.

We do not recall any other book of its type. Many will welcome it as a racy human document that evokes good will and sympathy for the author,—though he does not seek that.

**Old Testament Drama, or Dramatic Readings from Hebrew Literature,** selected and edited by M. W. Thomas. Thomas Nelson and Sons, New York. 198 pages, with frontispiece.

The motif of this book is the appeal of the old Bible stories recast into a form that will command attention and provide material for self-expression.

Certain Bible material is worked over in regard to Abraham, Jacob and Esau, Joseph, the Exodus, Samson, Saul, Elijah and Elisha, Job, and Daniel. Scripture is quoted as largely as possible, and the additional dialogue is Scriptural in form and spirit. There are no prominent non-Biblical characters in the castes.

The matter is intended for acting no less than reading.

**Types of Literature in the Old Testament,** by Edward Chauncey Baldwin. Thomas Nelson and Sons, New York. 218 pages.

The author is professor of English in the University of Illinois. This volume has grown out of the need he felt for a textbook to be used in a half-year course in its subject.

Successive chapters exhibit the Bible material on the higher critical basis (beginning with "Folklore, Myths and Legend," that is), down through "Prophetic Drama," "The Short Story," "Prophetic Fiction" (Jonah), etc. Questions for undergraduates are appended to each chapter.

### Church History.

**Catholic-Protestant Mind (The): Some Aspects of Religious Liberty in the United States,** by Henry Moehlman. Harper and Brothers, New York. 211 pages. $2.50.

With due respect to the author, who is professor of the History of Christianity at Colgate-Rochester Divinity School, the title is confusing. By "Catholic" he means Roman Catholic, and he uses the proper term inside. What does he mean by the hyphenated term? He does not say. One is left to guess.

The book is a historical and statistical study of Romanism in the United States. The religious origin of Romanism is appraised, and its temporal power. Copious quotations exhibit Romanist theory and compromises to meet new world conditions. The American doctrine of the separation of church and state is recognized for all its worth, and the theory of "Americanism" of Hecker and Gibbons and Ireland which called down papal retort.

Chapter 9, "Is Roman Catholicism Winning the Religious Race in the United States?" takes 23 pages, mostly statistical. Among findings are that the relation of Roman Catholic population to United States population has been declining since 1906, and that in spite of the total increase in Roman Catholic membership up to 1926 their Sunday schools had 280,255 less scholars than in 1906, a decline of 18.9 per cent. So the author is not afraid of a Romanist deluge.

**Turning Points of General Church History,** by Edward L. Cutts. Macmillan Co., New York. 323 pages. $2.25.

A reprint in condensed form of the volume on church history which Dr. Cutts first published in 1877. The reader can readily understand why the book is republished.

The treatment is direct and interesting. One is led along from step to step in the development of the history of the Christian church by a guide thoroughly competent to show the way. Non-essentials are omitted. Emphasis is placed only on the outstanding events. Comment on men and issues is clear and well expressed.—F. L. D.

### Two Complementary Books on Sex Matters.

**Love and Marriage,** by Winfield Scott Hall. John C. Winston Co., Philadelphia. 367 pages, illustrated. $2.

The author is professor emeritus of the Medical faculty of Northwestern University, highly distinguished in his profession. His common sense is evident from this book, no less than the elevated social and religious principles declared. For always his medical disclosures are supported by social and character-forming observations that keep the book on a high plane.

Dr. Hall gives in non-technical language a comprehensive survey of the subject from the mating instinct through love and marriage to the family, for the man and the woman and the two jointly. The growing boy and girl are not overlooked. A section on Hygiene deals succinctly with birth control, eugenics, and other social questions.

**What is Right in Marriage: An Outline of Domestic Theory,** by Robert C. Binkley and Frances Williams Binkley. D. Appleton and Co., New York. 262 pages. $1.50.

A good title! Unhappily what is wrong with marriage, the sins and failures and misadventures in sex relations are exploited more than the substantial values and joys.

The authors—husband and wife,—are trained thinkers, who thought out the implications of marriage "under the moon" and in subsequent experience. As the subject is treated in this book it reveals the clearcut analysis and observation of the scientist and psychologist. For facts of experience are being handled all the time, and psychological reactions. It is a professorial sort of disquisition, yet understandable by any thoughtful reader, it is so vital and candid.

The best marriage is said to be that which is at once most permanent and most highly charged with domestic interaction: that is, which manifests permanence and loyalty. This endurance test dismisses trial marriages and the rest. The family is not a social institution, but a thing of nature, for it antedates and is independent of society.

Bible teaching on relations of the sexes is not included in the authors' armory, yet the wealth of ideas and insights will be a revelation to most readers. The Contents include chapters on the nature of personal relationship and of marriage. The family is discussed in relation to convention, authority, and self-interest. Appreciation, time considerations, love and habit are evaluated. Marriage is viewed in relation to children, sex monopoly, art, and the individual.

One realizes how far superior this scholarly and comprehensive discussion is over the usual superficial writings upon sex matters. Young people will be able more intelligently to reach decisions about marriage.

# CHRISTIAN BOOKS BUILD CHRISTIAN CHARACTER

Older readers will profit by the findings consequent upon the acute analysis which distinguishes the whole book. There is some plain physiological speaking in places, but prurience is avoided by the use of technical language.

### Sermons and Essays.

**Christianizing A Nation,** by Charles E. Jefferson. Doubleday, Doran and Co., Garden City, N. Y. 200 pages. $2.

The distinguished pastor of Broadway Tabernacle, New York City, needs no introduction to the Christian public. For a generation he has helped to mould the thinking of his fellow Christians. Simple, clear, concise in his style, always an expounder, master of short sentence and telling phrase, always a builder and never a destroyer, Dr. Jefferson merits the attention of earnest men and women today.

*Dr. Charles E. Jefferson of New York.*

This volume consists of the Enoch Pond Lectures delivered at Bangor Theological Seminary this year. There are five chapters, dealing primarily with the responsibility of the Christian fellowship in the realization of the truths of brotherhood and service which will build up the kingdom of God on a national and international scale. The last chapter deals with the problem of war and peace.

Dr. Jefferson says a great many sane and practical things, not least when he insists that there is no "individual" gospel or "social" gospel, but just one gospel which is for the individual and the whole world of humanity alike.—F. F.

**Doors of God, And Other Addresses,** by Fredrick F. Shannon. Fleming H. Revell Co., New York. 152 pages. $1.50.

Nine sermons by the gifted minister of Central Church, Chicago, preached at different places as indicated in footnotes. The title is from the first address, on John 20. 19, 20. The last address was delivered at the semi-centennial of Central Church in January, 1926, and is a eulogy of the three previous ministers, David Swing, Newell Dwight Hillis, and Frank Wakeley Gunsaulus.

**Fighting the Devil in Modern Babylon,** by John Roach Straton. Stratford Co., Boston. 287 pages, with frontispiece. $2.50.

Dr. Straton takes an 8-page Introduction to offer an "apologia." Believing in a personal devil he has seen it his duty to fight him throughout his gospel ministry. He says he is not a reformer nor a publicity hound, but a prophet and an evangelist with a message of salvation from sin.

The successive chapters tell something of his conflict with dance halls, movies and theaters, prize-fighting, religious Modernism, atheism and anarchy. Dr. Straton is an aggressive fighter. He marshals facts and illustrations. It is a lively book by an able and sincere minister.

The frontispiece reproduces a drawing of the new Calvary (Baptist) church, school and apartment building now being erected on 57th Street, New York.

**If I Had Only One Sermon to Preach on Immortality,** edited by William L. Stidger. Harper and Brothers, New York. 340 pages. $2.50.

Twenty-three sermons or articles by different men, leaders in this country and England. Among Americans we have Cardinal O'Connell, George W. Coleman, Biederwolf, Cadman, Fosdick, Hough, Bishops Mouzon and Hughes and McConnell, Jefferson, Jenkins, Rabbi Harry Levi, Newton, Poling, Rice, Shannon,—a marvelous combination! From across the water are Hutton, Norwood, Richards, Maude Royden.

A wealth of ideas is obviously afforded by men of such different theological views as here meet.

**Love the Law of Life,** by Toyohiko Kagawa. John C. Winston Co., Philadelphia. 313 pages, with frontispiece. $2.

Kagawa is the most useful and outstanding Asiatic Christian of today. His bold vision suggested the goal of a million Christians

in Japan by 1932 where there are at present only a quarter million.

A 37-page introductory biography unveils the romance of Kagawa's life. He was born in 1888, son of a well-to-do Buddhist family. Joining an English Bible class led by Dr. Harry Myers of Kobe, he was led to accept Christ in full surrender. He became a theological student, and came to Princeton for a while. But his heart was attracted to the slums in Kobe, and thus he got the set of his life. His activities have also taken social and political turns, while his literary output of religious works and poetry has sold literally by millions. Above all he is a Christian mystic.

This book, written in 1924 under the Japanese title "The Science of Love," was Kagawa's witness of Christian love in all its bearings over against violent socialism and modernist ideas of love as manifested in Russia and elsewhere.

**Men That Count,** by Clovis G. Chappell. Doubleday, Doran and Co., Garden City, N. Y. 164 pages. $1.50.

An 8th volume of sermons by this Memphis Methodist pastor. There are 16 studies of Bible personages, the chapters being characterized thus: "Needless Poverty—James"; "Kept—Peter"; "A Woman's Revenge—John the Baptist"; "Mr. Sorrowful—Jabez."

**Signs of These Times,** by Willard L. Sperry. Doubleday, Doran and Co., Garden City, N. Y. 179 pages. $2.

Last year Mr. and Mrs. Wilfred W. Fry of Philadelphia established an Ayer lectureship at Colgate-Rochester Theological Seminary in order to perpetuate the memory of Mrs. Fry's father, Francis Wayland Ayer. This is the firstfruitage of their generosity.

The themes of the five lectures are Wisdom, Attitudes, Non-Coöperation (aloofness of the church from the spirit of the age), Individualism, Humanism, Mysticism.

Dr. Sperry will be eagerly listened to on such vital topics.

**Things That Remain,** by Carl E. Grammer. Macmillan Co., New York. 219 pages. $1.75.

Lectures by a Philadelphia rector on Man, the Existence and Personality of God, Inspiration (of men and of literature), Providence, Miracles, Mysticism.

In a 37-page Introduction the author gives an interesting sketch of his personal religious experience, which led him when a lawyer to enter the ministry. He considers that we are in the midst of a second Reformation, the complement of the first, when it is necessary to justify Biblical teachings at the bar of reason. Hence these lectures.

**"Where Is the Lord God of Elijah?"** by Enos Kincheloe Cox. Bible Institute Colportage Association, Chicago. 127 pages. 75 cents.

Ten Biblical sermons with catchy titles such as "An Emergency Call," Joel 2. 12-18; "The King Who Prayed Down Two Kings," Hezekiah, 2 Kings 18. Exposition becomes the basis of presentday application.

**World's Miracle (The), and Other Observations,** by Karl Reiland. Henry Holt and Co., New York. 193 pages. $1.75.

Nearly a hundred short articles, none longer than two pages, reprinted from the weekly Bulletin of Dr. Reiland's St. George's (Protestant Episcopal) Church, New York. They consist of keen observations on matters of current life in general, incidents, stories, and what not. Thus, the "World's Miracle," which comes first, is the miracle of the divine persistence of Jesus through the ages in spite of all the adverse circumstances heaped against him.

Dr. Reiland is not only a thinker,—Dr. Robert Norwood in an Introduction calls these efforts "prose-sonnets" because of their literary grace.

### Science and ——.

**Science and the Unseen World,** by Arthur Stanley Eddington. Macmillan Co., New York. 91 pages. $1.25.

This little book, of about 13,000 words only, constitutes the Swarthmore Lecture for 1929 by the distinguished Plumian professor of Astronomy in the University of Cam-

bridge, England, now widely known as perhaps the best interpreter of Einstein and the author of that remarkable book, "The Nature of the Physical World."

Dr. Eddington holds that materialism in its literal sense is defunct, and says that "science is no longer disposed to identify reality with concreteness." The harmony and simplicity of scientific law appeal strongly to our esthetic feeling, but when the most extravagant claims that might be made for natural law are conceded "the effect of this concession is merely to emphasize the fact that the mind has an outlook which transcends the natural law by which it functions." There is a domain where "Ought" holds sway. In the spiritual realm, however, naive impressionism and scientific analysis are both noted at work. The religious seeker (some of the early Quakers were distinctively called "Seekers,") may confidently take his place alongside the scientist who pursues atoms and electrons. Even science seems to be alive to significances and values. There is good reason for hoping, therefore, that the seekers may also become finders.—C. A. S. D.

**Man's Social Destiny in the Light of Science,** by Charles A. Ellwood. Cokesbury Press, Nashville, Tenn. 219 pages. $2.

Dr. Ellwood, professor of sociology in the University of Missouri, is one of the noted sociologists of the day who still has use for religion, yea more, who sees no other way of escape from emerging and submerging paganism than through the gospel of Jesus as a socially transforming force. He recognizes that Christianity is the commanding problem of the future because Jesus made the center of his teachings the radical concept of a kingdom of God upon earth, which would result in a new world. He agrees with Dr. E. Stanley Jones who has said:

"The kingdom of God is the most astoundingly radical proposal ever presented to the human race."

Dr. Ellwood, because of some of his previous writings, has been called a pessimist, but he might rather be described as a combative optimist who faces facts. His is, however, no easy optimism, but it represents a kind of moral preparedness.

This book contains the Cole lectures for 1929, which have been enriched with material gathered during the academic year 1927-28 in Europe, when Dr. Ellwood was privileged to be a kind of a professor at large. There are only six chapters, which deal with Present Social Pessimism, The Resources of Mankind, The Future of Science, The Future Government, The Future of Education, and The Future of Religion.

One of the main contentions of the book

*Prof. Charles A. Ellwood.*

is that the social ideals of democracy are bound up with those of Christianity. The survival of the state depends on the kind of education that is given to the people. "Even a democracy," it is argued, "cannot afford to make its schools instruments of a partisan propaganda for democratic government." The truth must be made manifest in regard to all systems. Dr. Ellwood himself has no quarrel with democracy, but seeks to show on what its principles basically rest. The function of education he claims is to build our human world. We might add to this that the function of religious education at any rate is to build the kind of a world down here that will be in the best sense preparatory for a fuller functioning in a heavenly world to come.

On the whole this brief but readable treatise is constructive, and presents us with a clear look ahead to inspire us as we tread the dusty highways of daily duty and service.—C. A. S. D.

### Religion and ——.

**Education and Religion,** by Charles Franklin Thwing. Macmillan Co., New York. 264 pages. $2.

Dr. Thwing, who is now president emeritus of Western Reserve University, has enjoyed for years an enviable reputation as a student and critic of educational developments, particularly in the line of college administration. What he has written in the past constitutes a valuable addition to modern chapters in the history of education.

This volume begins with four lectures given in Kenyon College in 1926-27 on the Bedell Foundation, to which are added various addresses, more or less bearing on education, which have been delivered at different gatherings, such as commencements, meetings of medical or legal societies, and other associations. Among the topics discussed are Education and Religion as Experience, as Form and Content, and as Developing Forces, Parallels of Progress, What Constitutes a Liberal Education in the Twentieth Century? What Studies Make Mind? Academic Equivalents in Peace Time (which ought to be every time,) for War, The Ministry for Today, and Forces for Reconstruction.

A chief excellence of the book is its

*Ex-President Charles F. Thwing.*

emphasis on the union of religion and education, of which we might say that each represents, in a different aspect, the concept and concern of fulness of life.

One of the most interesting chapters deals with the "Age of the Dissipated Mind." In such a distracting time the desideratum, it is held, is a great personality, with a commanding voice.

Dr. Thwing is a virile writer, and we judge from this book that his bow abides in strength.—C. A. S. D.

*Dr. W. E. Orchard of London.*

**Present Crisis in Religion (The),** by W. E. Orchard. Harper and Brothers, New York. 281 pages. $2.50.

The author of this vigorous book is an ecclesiastical curiosity. By profession a Congregationalist and popular pastor of a large church in London, he is a ceremonialist with a vengeance, and goes to the limit in his services in the use of robes, ritual, and some of the paraphernalia of papistry. But elementally he is a preacher with meat and juice in him, has a vital message to deliver, and despite his superficial oddities of vestments and candles is a moral power in London. Dr. Orchard is a denomination by himself, but the intellectual peer of almost any living preacher, and is really an up-to-date man.

Religion has always been passing through a series of crises, one after another, but these ordeals are not all alike, so there is room for a book like this which discusses the specially critical features of this present day, when tremendous demands are being made upon the Christian consciousness (of any creed) to meet the personal, social and international needs of men.

Dr. Orchard writes for the multitudes of people who are looking for a reason for living which only an intelligent religion may give. The mystical approach to the mysteries of life, and the prayer path, are here emphasized. Under the head of The Reconsideration of Christianity it is remarked that the "desire to retain the word religion, even for something quite unworthy of the name, is, however, a sign and a confession that man is unalterably and incurably religious." Few religious systems demand consideration at all, while Christianity deserves credence best of all. The emptiness of mere humanitarianism is shown, and it is affirmed that the traditional orthodox Christology glorifies a rightly understood humanitarianism, while it is also of cosmic significance, putting the crown on philosophy and science.

The book is finely printed in linotype Granjon, a face designed by an English printer, which is clear and readable, as well as artistic.—C. A. S. D.

### For the Studious Worker.

**Church at Work (The): Practical Methods for Building Up the Church and Increasing Its Efficiency,** by Clarence H. Benson. Biola Book Room, Los Angeles, Cal. 155 pages. $1.25.

A truly helpful book, direct and to the point, not an unnecessary word from beginning to end! The author has the faculty of saying what he wants in a few, lucid words.

Also he knows what he is talking about. He revives the New Testament word overseer, and compared it with its use in a factory. The overseer should put others to work: the minister should do likewise, not try to carry the church himself. Elders are overseers. A church starting with this idea will function efficiently. The case of the first Presbyterian Church of Seattle, Dr. Mark A. Matthews minister, is used as a shining example.

The organization of the church for worship, teaching, training and service, matters of publicity and survey of the field, extension and finances, all are covered systematically and sensibly, and based upon successful experience.

**Church Comity: A Study of Coöperative Church Extension in American Cities,** by H. Paul Douglass. Doubleday, Doran and Co., Garden City, N. Y. 181 pages. $2.50.

By comity is meant both a spirit of good will and consideration and also the movement designated above as coöperative church extension, by which competition in organizing and building churches is eliminated.

The survey is limited to urban areas. The cities increase by millions every census decennium. The church must keep pace with their growth. What shall be done with older churches whose constituency has changed, with new residential districts, and so on?

The author has canvassed 20 major American cities and also the Massachusetts State Federation, with collateral information from other cities. The results have been tabulated, and criteria and rules and precedents recognized. Methods and aims of comity,—in fact, everything involved in the proper churching of cities without overlapping here or neglect there is set before the student of such matters in this unique volume.

**Evangelism: A Graphic Survey,** by H. C. Weber. Macmillan Co., New York. 208 pages. $2.

This book is a rare treat. It is a new appraisement of this old religious activity on the lines now used in business. Calculations are reduced to graphs and indexes which visualize results at a glance.

Dr. Weber confines his research to denominational evangelism. Evangelism he defines for the purpose of this exhibit as productivity, the proportion in which new recruits are added in relation to the whole membership. The denominations examined and classified are the Methodist Episcopal, the Presbyterian North and South, the Northern and Southern Baptist, the Congregational and the Protestant Episcopalian.

He considers evangelism the primary function of the church in importance, though not in order,—he would put prayer and education and stewardship decision before evangelism if the latter is going to be successfully done. It must come from within, not from without.

The graphs showing records in evangelism are surprising in their interpretation. They show peaks and depressions in accessions which can be explained by revivals, outstanding personalities, general movements like Christian Endeavor on one hand, and by war, controversy and panics on the other hand. They sift the values or otherwise of different types of evangelism, giving first place to a determinative and comprehensive every-member type of personal evangelism, —which has never yet been tried.

We feel that the author has a sound conception of evangelism, a friendly feeling toward it, a nice judgment upon it. It is a most useful study.

**Growth in Religion: An Introduction to Psychology for Teachers of Religion,** by Harold J. Sherwin. Cokesbury Press, Nashville, Tenn. 192 pages. $1.

The author's view is that there is such a thing as growth in religion and that a person can be trained to develop skill as a religious leader. He is professor of Psychology in the department of Religious Education at Ohio Wesleyan University.

His textbook has all the marks of professorial research and statement, yet it is always practical and to the point. It deals with many old matters in a new and illuminating way, such as environment, the emotions. It gives results of group measurements and all the other devices in vogue today.

The teacher who sits down with this book and gives it earnest attention will be rewarded by a better understanding of the problems met and the principles involved in religious growth.

**My Best Teachers, or Practical Lessons in Psychology and Philosophy,** prepared by James Arthur Dupré. Meador Publishing Co., Boston, Mass. 324 pages. $3.50.

Here are 414 numbered topics arranged in three sections entitled "Faculties of the Mind," "Qualities of the Mind," and "Iniquities." The titles are quite comprehensive, there being 150 "Faculties" dealt with in separate sections and including such topics as childhood, motherhood, government, language, life's station, the Almighty, and a further indiscriminate assortment. So the 150 "Qualities" are a mixed lot, while the 114 "Iniquities" embrace the vices and undesirable elements of character and action. Each section defines its topic, and explains it, and gives quotations from the best thinkers of all ages. In effect, therefore, the book is a series of short lessons on our mental and moral and religious faculties and qualities, presenting information in agreeable form. It represents a great deal of research upon the part of the author.

**Our Friends in Other Folds: An Excursion in Amity,** by Martyn Summerbell. Christopher Publishing House, Boston, Mass. 133 pages. $1.50.

Dr. Summerbell has been a consistent advocate of closer affiliation among the Christian denominations. His idea here is to note the favorable features of six leading denominations. He gives expressive subtitles to the several chapters, thus:

Our Friends the Episcopalians: The Church of Good Taste;

Our Friends the Presbyterians: The Martyr Church of Scotland;

Our Friends the Congregationalists: The Pilgrim Church;

*Dhan Gopal Mukerji, author of "Visit India with Me!" (Dutton).*

Our Friends the Baptists: Loyalty to the Primitive Order;

Our Friends the Quakers: The Church of the Inner Light;

Our Friends the Methodists: The Church of Spirit and Fire.

The leading facts in the history and beliefs of each faith are traced briefly.

**Preaching with Authority,** by Edwin De Bose Mouzon. Doubleday, Doran and Co., Garden City, N. Y. 245 pages. $2.

The Lyman Beecher Lectures on Preaching delivered at Yale last April by a distinguished bishop of the Methodist Episcopal Church, South.

Dr. Mouzon finds the center of authority in a man's experience of the living Christ as a redemptive power as that experience has been conserved and interpreted in its many varied forms in the vast spiritual fellowship of sixty generations called the church. Neither an ecclesiastic nor a traditionalist, the bishop recognizes the place of both organization and doctrine in the safeguarding of the Christian experience which redeems.

This authority of spiritual experience is mediated through the Bible, through the church, and especially through the crucified Saviour.

The lecturer is loyal to the essential standards of evangelical Protestantism, but he insists that behind the forms of Christian thought are the facts of Christian experience, and that it is this last which has provided the authentic note of authority for the believer.

The book has a rich, positive, glowing message for our time. It is worthy of a high place in the Lyman Beecher series.—F. F.

**Religion Lends A Hand: Studies of Churches in Social Action,** by James Myers. Harper and Brothers, New York. 167 pages, with frontispiece. $1.50.

The author is industrial secretary of the Commission on the Church and Social Service of the Federal Council of Churches. In this capacity he has studied individual churches or groups engaged in definite forms of social service. A dozen representative cases are written up for this book. They include the contact of the church with farmers, labor, interracial problems, social integration as in Y. W. C. A. work, college students, etc. "The Larger Parish" is illustrated by a case in Maine. Labor Temple, New York City, is described as a specialized labor church.

All this unique and fine material is supplemented by a 6-page Bibliography, a Directory of Social and Industrial Agencies, and the "Social Ideals of the Churches" adopted by the Federal Council.

**Seven-Day Church at Work (A),** by William S. Mitchell. Funk and Wagnalls Co., New York. 255 pages, illustrated. $2.

The particular church is Wesley M. E. Church, Worcester, Mass., and the story is told by its minister. Wesley is a union of two older churches that combined to erect a new building. Dr. Mitchell has been pastor since 1923. The church was dedicated in 1927. It cost over a million dollars.

A generation ago an all-around church was called institutional. The plans and devices were usually adapted to down-town needs, but soon all churches adopted them, more or less. Wesley is a super-example.

The building is like a Gothic cathedral, adapted. The parish house includes all sorts of rooms for educational and social purposes. But dominating this plant is a carefully planned system of worship and service.

The title of the book provokes thought and desire that one's own church should be on the job seven days a week as a loyal witness of our Lord.

**Try A Prayer Meeting!** by Mary Warburton Booth. Marshall, Morgan and Scott, London. 23 pages.

It was the title that attracted us, and we wrote for a copy.

It turns out to be the story of a wealthy lady in England whose parlors were full of society folk, and whose cook and other servants were genuine Christians and began to pray for her ladyship and her guests. Before the brief narration ends her ladyship finds Christ and throws herself lovingly into Christian service in different forms.

The exhortation of the title makes a good slogan.

### Aids in Church Activities.

**Doran's Minister's Manual: A Study and Pulpit Guide for the Calendar Year 1930,** compiled and edited by G. B. F. Hallock. Doubleday, Doran and Co., Garden City, N. Y. 620 pages. $2.

We have kept this manual within reach the last four years, and on occasion have found it a friend in need. This 5th volume seems to be a little fatter than previous numbers.

You know what it is,—ten or more pages

of material usable at the leading meetings of every week in the year, with appropriate matter for special days like Armistice Sunday, Holy Week, Lincoln's Birthday, and the rest.

Each year sees new matter placed in your hands, not old matter rehashed. How Dr. Hallock does it is a mystery. Or perhaps hard work and sound judgment are a better explanation. It is a wonderful two dollars' worth!

**Junior Church Manual for 1930 (The),** by Sherwood Gates. Doubleday, Doran and Co., Garden City, N. Y. 328 pages. $2.

A junior church is an organization of young people aged about 9 to 14 or 15 that parallels the regular morning church service and is held at the same hour. What should be the controlling principles, the methods, the material equipment, and all the other details that may be helps or hindrances are discussed in five chapters, with an added classified Bibliography 17 pages long. This lists books on prayer, worship, poetry, hymnals, stories, biography, fiction, etc. Some one asked us a while ago for the names of 20 good books for a Sunday school library. This Bibliography answers such a query.

Part 2 gives a typical order of service for Christmas, and also for every Sunday of the year using a theme like Reverence or Loyalty or Good Citizenship for the Sundays in a given month.

It is an eclectic compilation, full of usable material.

**More Primary Worship Programs,** by Mary Kirkpatrick Berg. Doubleday, Doran and Co., Garden City, N. Y. 182 pages, illustrated. $1.75.

A theme is adopted for each month from October to June, and story programs are then worked out for four Sundays under each. There are also suggested programs to teach friendship and worship.

This author has prepared earlier books on similar themes that have met with success.

**Seventy-five Stories for the Worship Hour,** by Margaret White Eggleston. Doubleday, Doran and Co., Garden City, N. Y. 155 pages. $1.50.

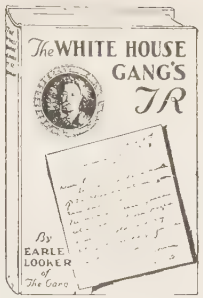
A good story well told often gets results where the rest of a leader's teaching and exhortation does not get a grip. This author has picked up material from all kinds of sources. Much is biography. There are any number of incidents from missionary work at home and abroad. Fiction affords some fine suggestions. An index of the "Contents by Topics" helps one to select what is desired at the moment.

**Short Pageants for the Sunday School,** by Laura S. Copenhaver. Doubleday, Doran and Co., Garden City, N. Y. 152 pages. $1.50.

Here are 17 pageants, so they do not average more than eight to ten pages. And they are not too elaborate in staging or costuming.

Each has a theme, and no two are alike, so there is wide variety, with pageants for special days like Thanksgiving and Christmas.

General directions and frequent hints help to carry out the performances to the best advantage.




*A Revell best-seller!*

### Accessories.

**Garland of Wedding Memories (A),** with decorations by Roberta Day Corbitt. Fleming H. Revell Co., New York. 32 pages, boxed. $1 and $2.50.

A handsome little souvenir, cover in white and gold, printed in brownish ink within.

The central page is the wedding certificate. It is preceded by blank pages for "Our First Meeting," "Courtship," "Showers and Parties," "Bridal Attendants," all with appropriate bits of poetry, while blank pages for "Guests," "Gifts," "Wedding Journey," and "Anniversaries" follow.

A minister will find it a pleasing and tasty gift for the bride.

**Go Till You Guess,** by Amos R. Wells. W. A. Wilde Co., Boston, Mass. 128 pages. $1.

A Bible recreation book, applying to Bible facts, scenes, persons, the fine old game of "Throwing Light," whatever that may be. In other words, it gives five descriptions on different topics, and you pass from one to the next until you guess the topic. Your score is the number of the description at which you guessed, and the lowest total wins.

There are 39 series, each containing seven to 12 items. Thus, the book begins with "Bible Books," with 12 to guess. No. 1's first description is, "This book has been called the Gospel of Common Sense." The second is, "An appeal for Practical Christianity." James is the book in question. Bible rivers, speeches, mothers, parables, cities, etc., compose the other series. Over 400 topics appear, the entire Bible being covered. A thousand references are given with the answers at the end.

**Tabernacle Hymns, No. 3.** Tabernacle Publishing Co., Chicago. $55 per hundred.

One who loves gospel hymns, so called, will

find great delight in this new collection. It contains the cream of the compositions of the last 50 years or more. Whoever compiled the book has shown the best of judgment.

Of the 352 numbered pieces a few are the old standard hymns used in all the denominations, and there are a few modern choruses only: the rest are gospel hymns that deserve never to drop out of use.

All the older generation of composers is represented,—Root, Sankey, McGranahan, Doane, Excell, Towner, and the rest. But it is disquieting to note that living composers are few. There is only one 1929 copyright, and three or four 1928 copyrights. Why is this? If living composers are hogging their copyrights it is an unholy restraint if their pieces are such as might do good. But if no firstrate hymns are not being composed it reveals the cold state of the church, the absence of evangelism and revival.

A hymnbook like this will lift the spiritual level of any individual or group or church.

### Various Themes.

**Do the Churches Dare?** by Chauncey J. Hawkins. Macmillan Co., New York. 174 pages. $1.50.

Rather stiff reading, but decidedly rewarding in that it provokes thought! Just what it is the churches do not dare is not clearly stated, but is left to be inferred.

The hope of the church is neither in the Modernist nor the Fundamentalist, says the author, but in the man who can translate religious experience into the thought-forms of our day and through this language can fill the lives of men with a new hope. While Fundamentalism is out of date, and Modernism has cleared away much superstition, it has not yet created a dogma it can proclaim. To formulate such dogma in the light of emergent evolution which shall solve some of our problems in religious thought and worship is the "humble attempt" of the writer.

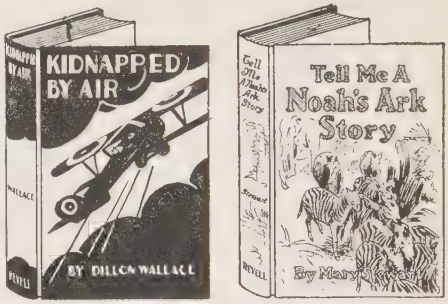
Whether he formulates a dogma worthwhile or no, it differs from some dogmas stubbornly held by all branches of the Christian church in some vital aspects. He says, "The worship of the Roman Catholic and of the Protestant churches centers in the idea borrowed from the mysteries of a god who died and rose again!"

The gods in this Pantheon are 20th century culture, and evolution, and education, and motivation.

My answer to the question "Do the Churches Dare?" is that if the churches dare accept this dogma they cease to be churches in any New Testament sense.—T. C.

**Effective Christian College (The),** by Laird T. Hites. Macmillan Co., New York. 259 pages. $2.

The author has had the philosophy of college education in mind for many years. From 1918-24 he was a missionary in Brazil. Since




*More Revell Stories.*

receiving his Ph. D. from the University of Chicago in 1925 he has been an officer of the Religious Education Association.

Writing more especially to denominational colleges, whose emphasis should include direct training for religious leadership, he proposes a program that shall stop the leakage of Christian young people and retain their intelligent interest and leadership. Student backgrounds which hinder achievement are analyzed, and similarly institutional factors such as contact with science, attitudes of the faculty, student maladjustments, etc. Curricula for freshmen and sophomores and other courses are outlined. Guidance for religious life is suggested.

It is a book to invite the attention of college administrators and trustees and professors, and of religious leaders, with a view to the proper conservation of money invested in institutions usually by Christian people and under definite Christian obligations.

**Forty Years with General Electric,** by John T. Broderick. Fort Orange Press, Albany, N. Y. 218 pages, illustrated. $2.50 net.

What the author does is to give the reader an understanding of the spirit and underlying reasons of the success of the General Electric Co., and to acquaint him with the outstanding men who have worked in that great enterprise.

It is the story of success and expansion in the practical uses of electricity.

The General Electric was formed in 1892 by the merger of two other companies. Edison had invented the incandescent lamp in 1879 and made his inventions the basis of one concern. A group of shoe manufacturers of Lynn, Mass., who had enough vision to acquire interest in another company, supplied the business ability which proved needful in developing the merger.

From this start the author leads the reader along through the years, writing in a familiar way, telling of new inventions and new plans as they developed, giving inside views of the men who were making history, until in the closing chapters he comments on topics such as radio and the future of electricity.

The story is as absorbing as a novel.

**Foundations of Jewish Ethics (The),** compiled by Simon Bernfeld, translated from the German by Armin Hajman Koller. Macmillan Co., New York. 265 pages. $2.50.

The Union of German Jews (Germany) has undertaken to exhibit the teachings of Judaism from their sources. This is the first volume. It will be followed by "The Ethics of the Individual," "Social Ethics," "God," and finally "Judaism among the Religions."

Its method is to print verbatim and with references all the passages on a given topic found, first, in the Bible, then in the Apocrypha, Jewish literature of the Middle Ages and up to date, and lastly in the writings of Christian authors. In addition to full quotations many more references to books and magazines are listed.

Chapters are given in this book to morality as a basic requirement of Judaism, purity of soul, freedom of will, reward and punishment, equality of all human beings, the will to live, knowledge and morality. Thus Judaism is allowed to speak for itself on the great subjects in the successive volumes.

*Mrs. Ella A. Boole.*

**Give Prohibition Its Chance,** by Ella A. Boole. Fleming H. Revell Co., New York. 190 pages. $1.50.

The president of the National Women's Christian Temperance Union writes out of a thorough grasp of her subject. She knows and exposes the old saloon, the several women's crusades that led to its overthrow, the fight for Prohibition. Now she calls upon women to secure the fullest benefits of their victory.

The book is crammed with human interest as well as with historic data. Valuable to the worker in the Prohibition cause, it will prove equally interesting to those who wonder how Prohibition came about, the influences behind it, and the motives impelling those who fought so earnestly this good fight. It is a worthwhile contribution to the permanent literature on this question.

**Intimate Problems of Youth (The),** by Earl S. Rudisill. Macmillan Co., New York. 217 pages. $2.

This is the fruit of the author's work as an instructor in Psychology in the University of Pennsylvania and the application of his science to the problems arising in the pastorate of a church. He treats the problems of youth with great plainness, wholesomeness, helpfulness, and real Christian sympathy and teaching.

To persons busied in any calling with such problems this book will prove valuable.—F. L. D.

**Jesus or Christianity: A Study in Contrasts,** by Kirby Page. Doubleday, Doran and Co., Garden City, N. Y. 325 pages. $2.

The author is editor of "The World Tomorrow," and his work for international peace, Christian unity, and social and moral uplift is well known.

He makes a sharp distinction between the religion of Jesus and contemporary Christianity by tabulating the chief violations of the spirit of Jesus in the history of Christianity. He does this not as an outside unsympathetic critic, but as a minister and friend who recognizes the glorious achievements of the church.

The religion of Jesus he conceives to be, in brief, a family where all will dwell in right relations with the Father and with each other. Jehovah as a God of war and eternal punishment are unthinkable in this view.

The writer especially sets out to show the contrast between both historical and contemporary Christianity and the religion of Jesus, affecting war, the Inquisition, witches, asceticism, clerical immorality, feudalism, divine right of kings, slavery, capital punishment, lynching, economic injustice, denominationalism, etc.

Is it folly to take Jesus seriously? Is the beautiful dream practical?

If the religion of Jesus is to be practicable our good will must be intelligent. We must create an adequate social organization through which the spirit of sacrificial love may find expression, and we must utilize the resources of spiritual power which are available.—T. C.

**Place of Jesus Christ in Modern Christianity (The),** by John Baillie. Charles Scribner's Sons, New York. 219 pages. $2.

Dr. Baillie is professor of Theology in Emmanuel College, University of Toronto. The book here presented is in substance a series of lectures delivered in Union Theological Seminary in New York. They grew out of the author's endeavor to meet the

*Dr. Karl Reiland of New York, author "The Worlds' Miracle." (See page 780.)*

"modern perplexity" in religious matters arising as he believes from the traditional presentation.

He traces certain phases of that perplexity in the opening chapters, stressing the fact that there is something like mythology in the way in which Christianity is often stated.

Dr. Baillie centers his thought on the person and work of Christ as it is around the incarnation and the atonement that perplexity principally centers. Yet when he says that "Jesus always seemed to claim that there was nothing miraculous about his mighty works" our perplexity is increased. He regards the Christian "announcement quite centrally and essentially to be that God was made manifest to us in a soul of like passions with our own but controlled to finer ends, in a life of simple faith and quiet helpfulness lived out under human conditions in its own little niche of time and place, and in a cruel death bravely borne." So the Christian confession centers not "in a conviction concerning the nature of Jesus of Nazareth, but we have now come to feel so strongly that the real center and burden of the Christian confession is a conviction concerning the nature of God."

In like manner the redemptive work of Jesus centers in the discovery that God is love and the proclaiming of that discovery to sin-cursed humanity,—or as he puts it, "In his great wisdom God knew that nothing could avail to redeem us from our sinful ways but the spectacle of one in whom was the fulness of his own love, suffering a shameful death as a direct result of his passion to redeem us."

This general view of Dr. Baillie as he develops it is suggestive of Unitarianism. Whether he has found a better phrasing remains to be seen. When one thinks of Jesus' saying, "This is my blood, shed for you for the remission of sins," our perplexity is increased if he only meant that he was to suffer a shameful death because of his passion to tell men that God was a loving God, ever ready to forgive sins.

It is a difficult task to rewrite history and to put a new meaning into words already spoken and not run into the danger of changing things that were actually done or words actually spoken.—S. C. H.

**Psychology of Happiness (The),** by Albert Stump. Benton Review Shop, Fowler, Ind. 107 pages, with frontispiece. $1.

Mr. Stump has twice been the Democratic candidate for U. S. senator in Indiana. In his varied public addresses he gave matter which he has elaborated into this book. It delves into history for examples of men who found only unhappiness in different directions, then shows paths which lead to happiness, and concludes with an optimistic poem by David Starr Jordan at 70 years of age.

**R. A. Torrey Year-Book (The),** compiled and edited by A. Chester Mann. Fleming H. Revell Co., New York. 160 pages, with frontispiece. $1.50.

For every day in the year there is a topical title, a brief selection from Dr. Torrey's writings, and a verse or two of Scripture, in this order. As the compiler points out, Dr. Torrey was a logical preacher and teacher rather than a popular sermonizer, so that not many epigrams and such are to be found in his writings. But the passages selected are all pointed and thought-stimulating.

**Splinters,** by Roy L. Smith. Fleming H. Revell Co., New York. 192 pages. $1.50.

Dr. Smith is a Methodist pastor in Minneapolis. He has the gift of making aphorisms, short sententious sayings, and has contributed "Sentence Sermons" to numerous news and religious papers. A bookful has been selected and classified under topics such as "Accuracy," "Advice," "Adventure,"—the Index lists over 300 topics.

It is rare to see a "Splinter" that runs over two lines of print. Open the book anywhere and ideas flow from every line!

**What Do We Mean by God? Some Studies in the Objectivity of Christian Experience,** by Cyril H. Valentine. Macmillan Co., New York. 248 pages. $2.

What do we mean by God? This is a timely question for every age. On different individuals and different societies of men the superhuman makes variant impressions. A few affect to believe that God is not, while more believe what he is not. A small minority take his name by blaspheming it, but many take it in vain by misunderstanding and misstating it.

Dr. Valentine's aim in this book is in part to clarify the concept of God and stress personality, but as much to give to some meaning of God an objective basis. An

# DISTINGUISHED BOOKS UNDER A NEW IMPRINT

## CHRISTIANIZING A NATION

Charles E. Jefferson, D. D.

With the daring and grandeur of an Old Testament prophet the gifted pastor of Broadway Tabernacle assails our national complacency and unrighteousness. $2.00

## THE RECOVERY OF RELIGION

Dwight Bradley, D. D.

*The Christian Leader* says: "A more remarkable example of clear, cold analysis and white-hot passion has not come our way". A book that has caused and will continue to cause debate everywhere. $2.00

## MEN THAT COUNT

Clovis G. Chappell, D. D.

"Few men have attained such power over the modern audience", says the *Methodist Review*. This new book of sermons on Biblical characters has passed three editions since publication in September. $1.60

## JESUS OR CHRISTIANITY

Kirby Page

Chosen as the primary selection of the Religious Book Club for October, this book comes as the fruition of the labor and thought and experience of Kirby Page in behalf of militant Christianity. $2.50

## PREACHING WITH AUTHORITY

Edwin DuBose Mouzon, D. D.

This discussion of the ebbing authority of the Christian ministry is of quick and decisive interest to preachers of every faith and age. The Yale lectures for 1929. $2.00

## The New Testament in the Light of Modern Research

Professor Adolf Deissmann, D. Theol.

This summary of the life work of Europe's foremost Biblical scholar records the most recent discoveries in the East and interprets their bearing upon the New Testament. $2.00

## SIGNS OF THESE TIMES

Dean Willard L. Sperry

Bishop Francis J. McConnell says: "This book reveals the qualities which make Dean Sperry's work so attractive—willingness to face all the factors and estimate them by the soundest standards." $2.00

## THESE GRACIOUS YEARS

George W. Truett, D. D.

Comprises the year-end messages and addresses of a pastor whose books and ministry have been a benediction to thousands. The first book from his pen in five years. $1.25

### Publishers of

THE DOLLAR LIBRARY — DORAN'S MINISTERS MANUAL

THE HOLY BIBLE (Moffatt's Translation)

THE WORKS OF A. T. ROBERTSON, DAVID SMITH, L. P. JACKS, J. D. JONES, and others

The high tradition in the publishing of religious and theological books, carried on in the past by George H. Doran and by Doubleday, Doran & Company, will be faithfully maintained by the new publishers.

# RICHARD R. SMITH INC

12 East 41st Street — New York City

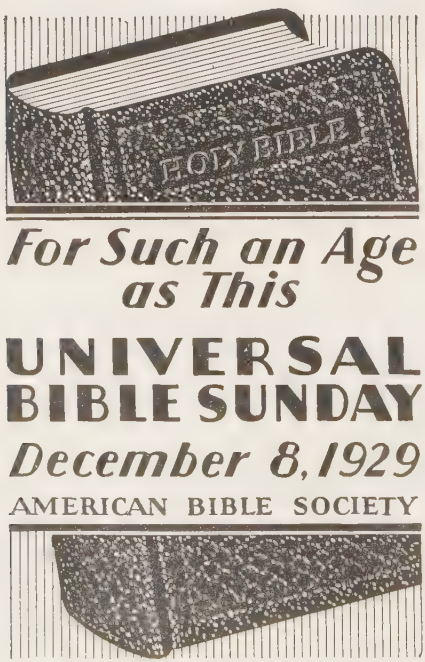
apparent contradiction lurks in the title of this book between the "We" that is subjective and the "Experience" that is claimed to be objective.

Whatever may be thought of the particular argument employed by the author he is doubtless right in contending that in general religion is based on eternal fact,—embedded in the structure or constitution of the universe,—which does not compel us to argue that every bit of experience of particular Christians, leading them to hold this or that opinion, is objectively justified.

This is an able book, though in some of its statements rather obscure,—or perhaps it should be said, too labored. It contains a few penetrating criticisms of sceptical psychology, and a number of quotable sententious utterances. Its main argument (it opens with a citation of the oft-quoted remark of Xenophanes regarding man-made conceptions of the deity,) is that the repudiation of false ideas of God need not carry with it the denial of his existence, and that religion is nothing less than "a response of the whole man to the whole reality." If we are to know reality as a unit we must extend our postulate to include not only logical but also moral and esthetic necessity. Thus we are led to conclude that developed personality is the only suitable organ for the complete understanding of the real. Into this relationship grace and faith must enter as conditions and motives.

The great idea of the volume is that religion is response. A fine thought is that the "field" of activity of God is continuous with his nature. Yet while he does not change that nature by going out into the field the deity may express himself in various "modes."

A devout tone pervades this more than ordinarily thoughtful volume, with its emphasis not only on the fatherhood but also the saviourhood of God. With a gracious sense of fitness the discussion closes with a reference to the sacrament of the Lord's Supper as a mediation to the soul, in a most intimate and personal manner, without being either magical or material, of the inmost nature of ultimate reality.—C. A. S. D.




### Of Missionary Interest.

**Highways and Byways in Japan: Incidents of Daily Life in a City on the Inland Sea,** by Lois Johnson Erickson. Fleming H. Revell Co., New York. 136 pages, illustrated. $1.50.

Intimate sketches, vivaciously depicted, of a railway journey and hotel life, a native marriage and a Samurai School, a cotton factory and a native funeral, and other everyday experiences along with missionary efforts in church and Sunday school, tent work and other ways. Every page and every illustration make Japan more real. The variety in the contents quickens one's desire to read on.

**Little Kin Chan,** by Bertha Harris Converse. Missionary Educational Movement, New York. 102 pages, illustrated. $1.25.

A charming story of a little Japanese girl in seven episodes, which include the observance of the annual Doll's Festival, Christmas Day, May Day, etc. Kin Chan and her mother are Christians, and the child attends the missionary lady's kindergarten.

The narrative is bright, and true to Japanese life. There are full-page and other illustrations for each chapter.

**Where East Meets West in China,** by Charlotte Bacon. Marshall, Morgan & Scott, London. 96 pages, illustrated. 2/6.

They meet in the unbreakable "bond of the new covenant, which is the blood of Christ." This is the climax of the 11 chapters, which show how they have met all along under the load of sin and suffering.

The author is a medical missionary in Kwangsi, South China. She excels in descriptive ability as she writes of the conditions she meets in her work. Successive chapters tell of pioneering, of the two revolutions, of brigands in general and in particular, of Chinese family life and other features. Now East and West meet in commerce, which follows human need. Again in the burden of relieved motherhood,

in international contacts, in common suffering, in dangers without, in loving service for a sin-sick world, and in other ways. It is a clever idea, and it is well developed.

Enthusiasm in the work speeds the writer's pen and gives us a volume of spiritual and educative power.

---

### This from the Philippines!

Legaspi, Albay, P. I.

Dear Editor:

The enclosed pageant, "Making The Isles of Fear The Isles of Faith," was prepared in view of the fact that the Christmas offering taken this year in the Presbyterian churches will be used to further the work of Christ in the Philippine Islands. It is, however, of a general nature and can be used by churches of other denominations both now and in the near future. Our aim has been to make it simple enough so that it may be presented without too much work. At the same time Miss Swanson has put into it a wonderful amount of inspiringly interesting information, both in graphic phrases and in memory-stimulating tableaux.

If you can mention this pageant in the **Record of Christian Work**, it will help greatly in getting it before the churches. Copies may be bought at five cents apiece from the office of the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City, and from Mrs. C. R. LaPorte, Chico, California.

It may interest you to know that we are strengthening the covers of the **Record**, putting pockets and borrowers' cards in them, and loaning them to our workers. This makes it possible for several to read the good things published in each issue before the copies are worn out.

With best wishes to you in all of your work, and with the hope that God may use this little pageant to stimulate greater interest in the Master's work, I am,

Yours sincerely,
(Signed) O. P. LaPorte.

---

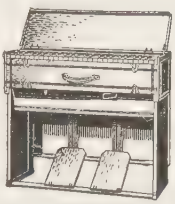
A young woman had been studying various courses in religion at college. One day her father asked her how she was getting along, and whether her ideas of God had changed. She said they had, that she did not try to define him quite so accurately as she had, and then she added:

"But cheer up, Dad, I couldn't lose him! He has always been too much at home in our house."

---

Protestantism is growing today by leaps and bounds.—Dr. A. T. Robertson.

Some of us believe that God did not intend history to be an ever recurring dog-fight.—Dr. George A. Buttrick.

**PIPE-TONE FOLDING ORGANS**
**16 STYLES**
The White Pipe-Tone Folding Organ is SWEETEST in quality of TONE.
STRONGEST in volume of Tone.
LIGHTEST in WEIGHT.
MOST DURABLE in CONSTRUCTION.
EASIEST to OPERATE.
PRICES the most REASONABLE.
GUARANTEE the BEST.
**A. L. WHITE MFG. CO.**
**221 Englewood Avenue - CHICAGO, ILL.**
*Free Catalogue.*

**The Concordant Version of the Sacred Scriptures**

avoids the confusion and cross-wiring of other translations by consistently rendering each Greek word and grammatical form by its closest exclusive English equivalent. This is the only method which practically acknowledges divine inspiration.

*"We . . . advise every Bible student to write the publishers for particulars and examine patiently for themselves."*—RECORD OF CHRISTIAN WORK.

Complete Edition, the text of three ancient manuscripts, a uniform, exact sublinear, the version and comments, leather $15, leatheroid $12.

Pocket Edition, version only, leather $2.50, leatheroid $1.50, cloth $1.00.

**CONCORDANT PUBLISHING CONCERN**
**2823 East Sixth Street Los Angeles, Cal.**

**How to Celebrate Pentecost**

**Experience Pentecost**

**Read "A Modern Pentecost" or "Power from on High"**

Wonderful story of great Moravian Revival resulting in conversion of John and Charles Wesley, the birth of Methodism and Modern Foreign Missions and the largest contribution of standard hymns in Church history. Book just published; 96 pages, 35 cents each; three for $1.00 postpaid.

". . . . 'Power from on High' is a small book, but is full of fire. One yearns, as one reads it, for the fullness of the Spirit."
—*Record of Christian Work*, Northfield, Mass.

". . . . 'Power from on High' has been a very great inspiration to me, and I wish it could be in the hands of every minister in all our churches."
—Dr. Charles L. Goodell, New York City.

". . . . I so delight in your book 'Power from on High.' Is it possible to get it circulated in this country?"—Dr. F. B. Meyer, London, England.

*Address the author,*

**REV. JOHN GREENFIELD**
**WARSAW INDIANA**

**$5.00 FOR YOUR CHURCH,**

Society or Self. Sell 100 needle books for ten cents a book. Earn $5.00. Order now.

ANN E. SWOPE 22 HARBOUR APTS. DAYTON, OHIO

**COMMUNION SERVICE**

with Individual Cups. Your Church should use this cleanly method. Send for Catalog and Special Offer. Glasses $1.00 doz. Low prices on Collection and Bread Plates. Pastor's Sick-room Outfits. 65,000 churches use our Service.

THOMAS COMMUNION SERVICE, Box 17, Lima, O.

**COMMUNION WARE OF QUALITY**

In Aluminum or Silver Plate

BEST MATERIALS · LOWEST PRICES

FINEST WORKMANSHIP

*Send for Illustrated Catalog*

INDIVIDUAL COMMUNION SERVICE CO.

ROOM 311 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

**BIG PROFITS**

For Your Church Organization

GOTTSCHALK'S

**METAL SPONGE**

REG. U.S. PAT. OFF

*"The Modern Dish Cloth"*

—WRITE FOR FULL INFORMATION—

METAL SPONGE SALES CORPORATION

DEPT R LEHIGH AND MASCHER STREETS PHILA.

***Gist of the Lesson* 1930**

*by*

**R. A. TORREY**

¶ Insist on the ORIGINAL. Twenty-nine Years' Supremacy. Never Equalled. Condensed Thought. Digest and Text of Lesson. Attendance Record. Other Features.

*Flexible Binding. 35c Postpaid.*

F. H. REVELL CO., 158 Fifth Ave., New York

851 Cass Street, Chicago

TOWER CHIMES PLAYED FROM ELECTRIC KEYBOARD AT ORGAN

CHURCH BELLS — PEALS

McSHANE BELL FOUNDRY CO.

BALTIMORE, MD.

**DEAGAN**

**TOWER CHIMES**

A hymnal program in the morning, old favorites at sundown, curfew at night—the sweet, lingering, eagerly-awaited voice from the belfry that brings new prestige and influence to the Church.

Automatically Played by Hand-Recorded Reproducing Rolls

The press of a button, or the setting of a Master Clock, fills the air with the most inspiring music in Christendom. A living tribute—the Memorial Sublime. *Price, $4375 up. Literature on request.*

J. C. DEAGAN, Inc., 294 Deagan Building, Chicago


## MORE NEW BOOKS.

Bible through the Centuries (The), by Herbert L. Willett. Willett, Clark and Colby, Chicago. 337 pages. $3.

Christianity of Tomorrow (The), by John Howard B. Masterman. Harper and Brothers, New York. 320 pages. $2.50.

Dahina Bai, translated by Justin E. Abbott, Summit, N. J. $1.25.

Economic Causes of the Reformation in England, by Oscar Marti. Macmillan Co., New York. 254 pages. $2.50.

Education and Religion, by Homer Henkel Sherman. Cokesbury Press, Nashville, Tenn. 194 pages. $1.25.

Fighters for Freedom, by Austen Kennedy de Blois. Judson Press, Philadelphia. 437 pages. $1.50.

Foursquare, by John Rathbone Oliver. Macmillan. 305 pages. $2.50.

Gist of the Lesson, 1930, by R. A. Torrey. Fleming H. Revell, New York. 159 pages. 35 cents.

Gospel Story of Jesus (The), by G. Waterhouse. Harper. 106 pages. $2.50.

Great Evangelism (A), by Samuel G. Neil. Judson. 252 pages. $1.50.

Highways and Byways in Japan, by Lois Johnson Erickson. Fleming H. Revell Co., New York. 136 pages. $1.50.

John the Beloved Disciple, as Told by Himself, by Edward Leigh Pell. Revell. 64 pages. 60 cents.

Kidnapped by Air, by Dillon Wallace. Revell. 287 pages. $2.

Must We Have War? by Fred B. Smith. Harper. 318 pages. $2.50.

New Testament in the Light of Modern Research (The), by Adolf Deissman. Doubleday, Doran and Co., Garden City, N. Y. 193 pages. $2.

Palestine Today and Tomorrow, by John Haynes Holmes. Macmillan Co., New York. 271 pages. $2.50.

Prayer, by Mario Puglisi. Macmillan. 296 pages. $2.50.

Preaching Out of the Overflow, by William L. Stidger. Cokesbury Press, Nashville, Tenn. 238 pages. $2.25.

Process and Reality, by Alfred N. Whitehead. Macmillan. 545 pages. $4.50.

Story of Musa (The), by Mary Entwistle. Friendship Press, New York. 84 pages. $1.

Tarbell's Teachers Guide 1930, by Martha Tarbell. Revell. 432 pages. $2.

Tell Me a Noah's Ark Story, by Mary Stewart. Revell. 224 pages. $2.

Three Half-Moons (The), by F. W. Boreham. Abingdon Press, New York. 288 pages. $1.75.

Trophies from the Missionary Museum, by Clementina Butler. Revell. 91 pages. $1.

Visit India With Me, by Dhan Gopal Mukerji. E. P. Dutton and Co., New York. 298 pages. $3.50.

Whither Christianity, by Lynn Harold Hough. Harper. 304 pages. $3.

---

Narrow bigotry is a curse, but impuritanism is no salvation from the curse.—Dr. George A. Buttrick.

---

The modern generation with its jazz and speed craze is one of the most emotional of generations, and yet is afraid of emotion in religion.—Rev. Wilhelmus B. Bryan, Jr.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

EVANGELICAL
SCHOOL OF THEOLOGY


### For Young Ladies.

There is a young man in this town who occasionally wipes the dishes for his wife. The other day he refused, saying it was not a man's work. The wife got the Bible and read from 2 Kings 21. 13:

"And will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."

The young man is still doing the stunt. —"Walker Herald."

---

There is missionary work for every one of us to do.—Dr. Laws.

During his visit to the church school the vicar put this question to a class of little girls:

"If all the good people were white and all the bad people were black, what color would you be?"

Some answered "White" and others "Black." But little Mary replied:

"Please, sir, I'd be streaky!"—"Boston Herald."

---

Remember, a mountain stream is as real as a sewer!—Dr. George A. Buttrick.

Family suites for your winter home at moderate rates.

CHRISTMAS and NEW YEARS DINNERS

of the real, old-fashioned type may be enjoyed at

THE NORTHFIELD

East Northfield, Mass.

Without the many household cares usually attendant upon such occasions in your own home.

Homelike arrangements for large or small parties.

Make reservations early.

Northfield traditions furnish a distinctive atmosphere and environment for Conferences, Conventions, Ministers' Retreats, etc. This hotel is equipped to entertain such gatherings.

WINTER RATES IN EFFECT. INQUIRIES SOLICITED.

# The Northfield Schools

**DWIGHT L. MOODY, Founder**

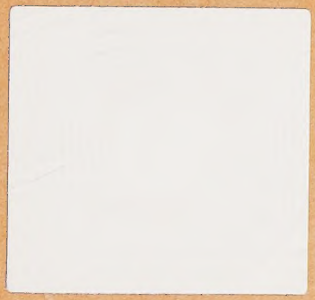
## FIFTY YEARS

On November 3, 1879, Northfield Seminary opened its doors for the first time. The sixteen girls and two teachers started the new school in Mr. D. L. Moody's own home. That was the beginning of Northfield as a religious and educational center. Two years later Mount Hermon was started across the river to give boys the same opportunities.

Fifty years have passed. In place of the sixteen there were over 1250 girls and boys who arrived this fall. Instead of a faculty of two, faculties and staff total 109.

But the pride of these schools is not in their great numerical or physical growth. Their chief glory is in the lives of their students. It is this that has won for them the support of 10,000 people a year. Changed lives are the proof of the value of this Northfield enterprise.

It cost $200 a year to care for those first students, of which they paid only $100. Today, while other schools spend one to two thousand a year per student, it costs this school only $650 and of that the student has only to pay, in cash and "work-hour" help, $415. After all income from invested funds is in, we must still raise $125 a year per student.



FOR REFERENCE

Do Not Take From This Room

DEMCO

UNITED THEOLOGICAL SEMINARY